THE COMPANION BIBLE

PART III. PSALMS TO THE SONG OF SOLOMON

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PART III
PSALMS TO SONG OF SOLOMON

WITH 14 APPENDIXES

"When thou goest, it shall lead thee;
When thou sleepest, it shall keep thee;
And when thou awakest, it shall talk with thee."
(PROV. 6. 22)

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PREFACE TO PART III

According to the Supplementary Notice issued with Part II, this Third Part of The Companion Bible contains

THE PSALMS
THE BOOK OF PROVERBS
ECCLESIASTES, and
THE SONG OF SOLOMON

thus leaving the Prophets to form Part IV, and the New Testament Part V.

The Appendixes for Part III are fourteen in number ; four of them consisting of thirty-six sub-sections between them. See overleaf, and p. 86.

Readers are reminded (i) that all references are given to the text and notes in The Companion Bible, and not to any other edition ; (ii) that the Hebrew words are given, not in their *inflections*, as found in the Hebrew Text, but according to the *roots* under which they will be looked for in the *Lexicon*.

For fuller particulars as to the plan and design of The Companion Bible, see the Preface to Part I.

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PART III

PSALMS TO SONG OF SOLOMON

THE PSALMS.

THE STRUCTURE OF THE BOOK AS A WHOLE*.

1—150. THE FIVE BOOKS†.

$\mathfrak{A}^1$ | 1—41. THE GENESIS BOOK‡: CONCERNING MAN. The counsels of God‖ concerning him. All blessing bound up in obedience (cp. 1. 1 with Gen. 1. 28). Obedience is man's "tree of life" (cp. 1. 3 with Gen. 2. 16). Disobedience brought ruin (cp. Ps. 2 with Gen. 3). The ruin repaired only by the SON OF MAN in His atoning work as the seed of the woman (cp. Ps. 8 with Gen. 3. 15). The book concludes with a Benediction and double Amen.

$\mathfrak{B}^1$ | 42—72. THE EXODUS BOOK‡: CONCERNING ISRAEL AS A NATION. The counsels of God‖ concerning ISRAEL'S RUIN, ISRAEL'S REDEEMER, and ISRAEL'S REDEMPTION (Ex. 15. 13). Cp. Ps. 68. 4 with Ex. 15. 3, "JAH". It begins with Israel's cry for deliverance, and ends with Israel's king reigning over the redeemed nation. The book concludes with a Benediction and a double Amen.

$\mathfrak{C}^1$ | 73—89. THE LEVITICUS BOOK‡: CONCERNING THE SANCTUARY. The counsels of God‖ concerning the Sanctuary in its relation to man, and the Sanctuary in relation to Jehovah. The Sanctuary, Congregation, Assembly, or Zion, &c., referred to in nearly every Psalm. The book concludes with a Benediction and a double Amen.

$\mathfrak{B}^2$ | 90—106. THE NUMBERS BOOK‡: CONCERNING ISRAEL AND THE NATIONS OF THE EARTH. The counsels of God‖ concerning the EARTH, showing that there is no hope or rest for the Earth apart from Jehovah. Its figures and similes are from this world as a wilderness (cp. the references to mountains, hills, floods, grass, trees, pestilence, &c.). It begins with the prayer of Moses (the Man of the Wilderness), Ps. 90, and closes with a rehearsal of ISRAEL'S rebellions in the wilderness (Ps. 106). Note "the New Song" for "all the earth" in Ps. 96. 11, where the theme is contained in one sentence which gives an Acrostic, spelling the word "Jehovah": "Let the heavens rejoice, and let the earth be glad" (see note on 96. 11). The book concludes with a Benediction and Amen, Hallelujah.

$\mathfrak{A}^2$ | 107—150. THE DEUTERONOMY BOOK‡: CONCERNING GOD AND HIS WORD. The counsels of God‖ concerning His Word, showing that all blessings for MAN (Book I), all blessings for ISRAEL (Book II), all blessings for the EARTH and the NATIONS (Book IV), is bound up with living on the words of God (Deut. 8. 3). Disobedience to Jehovah's words was the source of MAN'S sorrows, ISRAEL'S dispersion, the SANCTUARY'S ruin, and EARTH'S miseries. Blessing is to come from that Word written on the heart (cp. Jer. 31. 33, 34. Heb. 8. 10 12. 10. 16, 17). Ps. 119 is in this book. The Living Word (John 1. 1) began His ministry by quoting Deut. 6. 13, 16; 8. 3; 10. 20 in Matt. 4. 4, 7, 10. The book begins with Ps. 107, and in *v.* 20 we read, "He sent HIS WORD and healed them", and it concludes with five Psalms (one for each of the five books), each Psalm beginning and ending with "Hallelujah"

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* Manuscript and Massoretic authorities, the Talmud (*Kiddushin* 33a) as well as the ancient versions, divide the Psalms into five books. The *Midrash* on Ps. 1. 1 says, "Moses gave to the Israelites the five books of the Law; and corresponding with these David gave them the five books of the Psalms."

The Structure of each Psalm being perfect in itself, we may well expect to find the same perfection in the arrangement of the five books respectively as well as of the one hundred and fifty Psalms as a whole.

Many attempts have been made from ancient times to discover the reason for the classification of the Psalms under these five books; but none of them is so satisfactory as to preclude this further attempt.

It is certain that the present order in which we have the Psalms is the same as it was when they were in the hands of our Lord, and were quoted repeatedly by Him, and by the Holy Spirit through the Evangelists and Apostles. Indeed, in Acts 13. 33, the Holy Spirit by Paul expressly mentions "the *second* Psalm". This puts us upon sure ground.

There must be a reason therefore why "the *second* Psalm" is not (for example) the *seventy-second*; and why the *ninetieth* (which is the most ancient of all the Psalms, being a prayer of Moses) is not the *first*.

The similar endings to each book are noted above. There are in all seven "Amens", and twenty-four Hallelujahs. All the latter (except the four in Book IV) are in Book V.

† For the relation of the five books of the Pentateuch to each other see Ap. 1.

‡ For the relation of the five books of the Psalms to the Pentateuch, see above, and the Structures prefixed to each book.

‖ For the Divine Names and Titles occurring in the Psalms see Ap. 63. V.

1—41 (𝔄¹, p. 720). THE FIRST OR GENESIS BOOK*. MAN.

(Division.)

𝔄¹ | A1 | 1—8. "MAN", AND "THE SON OF MAN" (8. 4).
A2 | 9—15. "THE MAN OF THE EARTH" (ANTICHRIST, 10. 18).
A3 | 16—41. "THE MAN CHRIST JESUS."

1—8 (A1, above). "MAN", AND "THE SON OF MAN."

(Introversion and Alternations.)

A1 | B | D | 1†. MAN BLESSED. THE LAW OF JEHOVAH HIS DELIGHT (REFERS TO PARADISE).
E | 2†. REBELLIOUS MAN. VAINLY MEDITATING AGAINST THE SON OF GOD, THROUGH WHOM ALONE UNIVERSAL DOMINION CAN BE RESTORED (*v.* 12 and Heb. 1. 5).
C | F | 3. PRAYER IN VIEW OF THIS REBELLION (MORNING). "JEHOVAH MY SHIELD" (*v.* 3).
G | 4. PRAYER IN VIEW OF THIS REBELLION (NIGHT). "HOW LONG?" (*v.* 2).
} ENEMIES WITHOUT.
C | F | 5. PRAYER IN VIEW OF THIS REBELLION (MORNING). "JEHOVAH MY KING" (*v.* 2).
G | 6. PRAYER IN VIEW OF THIS REBELLION (NIGHT). "HOW LONG?" (*v.* 3).
} SORROWS WITHIN.
B | D | 7. MAN BLESSED. TRUST IN JEHOVAH HIS DEFENCE.
E | 8. REBELLIOUS SUBDUED. THE SON OF MAN EXALTED WITH DOMINION IN THE EARTH.

9—15 (A2, above). "THE MAN OF THE EARTH."

(Introversion.)

A2 | H | 9 (H1), 10 (H2)‡. "THE MAN OF THE EARTH." THE ANTICHRIST. HIS DAYS, CHARACTER, AND END. "THE TIMES OF TROUBLE" (9. 9; 10. 1). THE GREAT TRIBULATION. THE TWO PSALMS LINKED TOGETHER BY AN ACROSTIC ALPHABET, BROKEN, LIKE THOSE "TIMES".
J | K | 11. PRAYER IN VIEW OF (9 and 10) THOSE "TIMES OF TROUBLE".
L | 12. THE VANITY OF MAN.
J | K | 13. PRAYER IN VIEW OF (9 and 10) THOSE "TIMES OF TROUBLE".
L | 14. THE DEPRAVITY OF MAN.
H | 15. THE PERFECT MAN. HIS CHARACTER AND ETERNAL ABIDING. LEADING UP TO A3.

16—41 (A3, above). "THE MAN CHRIST JESUS."

(Extended Alternations.)

A3 | M | P | 16‖. TAKING HIS PLACE OF SUFFERING. JEHOVAH APPORTIONING HIS LOT.
Q | 17. PRAYER AND APPEAL IN VIEW OF PS. 16 (P).
R | 18. ANSWER TO THE PRAYER OF PS. 17, AND PROMISE OF DELIVERANCE AND TRIUMPH.
N | S | 19. HIS PEOPLE ACKNOWLEDGING GOD'S GLORY IN CREATION AND REVELATION.
T | 20. THEIR PRAYER AS THEY SEE IN MESSIAH THEIR OWN SALVATION.
U | 21. THEIR EXULTATION IN MESSIAH'S EXALTATION.
O | V | 22. THE GOOD SHEPHERD IN DEATH (John 10. 11). ATONEMENT THE BASIS OF *ALL* BLESSING.
W | 23. THE GREAT SHEPHERD IN RESURRECTION (Heb. 13. 20). RESURRECTION THE BASIS OF *PRESENT* BLESSING.
X | 24. THE CHIEF SHEPHERD IN GLORY (1 Pet. 5. 4). ADVENT THE BASIS OF ALL *FUTURE* BLESSING.
M | P | 25. PRAYER WITH REFERENCE TO PS. 16 (P). THE "PATH" AND THE "WAY" (cp. *vv.* 4, 8–10, 12 with 16. 11).
Q | 26. PRAYER WITH REFERENCE TO PS. 17 (Q). APPEAL TO INTEGRITY (cp. 17. 1, 3, 4).
R | 27 (R1), 28 (R2). PRAYERS WITH REFERENCE TO PS. 18 (R). ANSWER FROM JEHOVAH, AS HIS "ROCK" AND "DELIVERER".
N | S | 29. HIS PEOPLE'S PRAISE FOR GOD'S GLORY IN CREATION. Cp. 19 (S).
T | 30 (T1), 31 (T2), §32 (T3), 34 (T4). THEIR PRAISE AS THEY SEE THE ANSWER TO PS. 20 (PS. 33 BEING THE FIRST "NEW SONG" IN THE PSALTER)
U | 34. THEIR EXULTATION IN MESSIAH'S EXALTATION. As in "U", Ps. 21.
O | V | 35 (V1), 36 (V2). PRAYER AND PRAISE WITH REFERENCE TO ATONEMENT AS BEING THE BASIS OF *ALL* BLESSING. Cp. 22 (V).
W | 37. INSTRUCTION AS TO *PRESENT* BLESSING, IN VIEW OF PS. 23 (W).
X | 38 (X1), 39 (X2), 40 (X3), 41 (X4). PRAYER AND PRAISE WITH REFERENCE TO *FUTURE* BLESSING. Cp. 41. 12, THE DIVINE ANSWER TO 24. 3 (X).

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* For notes, see p. 722.

NOTES ON THE STRUCTURE, PAGE 721.

* In the first Book of the Psalms the leading thought *corresponds* with that of the first Book of the Pentateuch. The counsels of God are shown from the beginning to the end in relation to MAN.

As Genesis begins with the Divine *blessing* on *Man* (1. 28), so Psalm 1 opens with "*Blessed is the man*". All blessedness for man is shown to consist in subjection to, and occupation with, God's Law. It is the Tree of Life to him; and, meditating on this, he becomes like a well-watered tree in the Paradise of God.

But, in Gen. 3, Man rebelled against that Law: and Ps. 2 describes the consequences of that rebellion; while Ps. 3 takes its title from one who rebelled against God's King. The ruin can be repaired only by "THE MAN Christ Jesus" (the Seed of the woman, Gen. 3. 15): and in the Psalms of this first Book (the *third* section) we see Him in His atoning work, which alone sets man again in the blessedness which he had lost.

The first Book consists of *forty-one* Psalms. The central Psalm is 21, which sets forth the eternal life and blessedness of God's King. All that have titles (37) are David's—the man of God's choice.

Of the Divine Titles, Jehovah occurs 279 times, and Elohim only 48 times, 9 of which are joined with Jehovah. (See Ap. 4.) Note also the references to the events, &c., of Genesis in this first Book. (See Ap. 63. V.)

† Pss. 1 and 2 are linked together by having no Titles; and by Ps. 1 opening, and Ps. 2 closing with "Blessed".

The first or GENESIS book is divided into three sections, which (on p. 721) are stated thus:—

1. The *First* (Pss. 1–8) concerning "MAN".
2. The *Second* (Pss. 9–15) concerning "THE MAN OF THE EARTH" (the Antichrist).
3. The *Third* (Pss. 16–41) concerning "THE MAN CHRIST JESUS" (the Messiah).

‡ Pss. 9 and 10 are linked together by having an irregular alphabet running acrostically through the two. The alphabet is broken and irregular, like the "times of trouble", "the great tribulation", of which they speak

‖ Ps. 16 is the first *Michtam* Psalm. The others are Pss. 56–60. See Ap. 65. xii.

§ Ps. 32 is the first *Maschil* Psalm, denoting *instruction*.

THE °PSALMS.

BOOK I.

A C 723)

1 °BLESSED *is* the °man that °walketh not
in the counsel of the °ungodly,
Nor standeth in the way of °sinners,
Nor sitteth in the seat of the °scornful.

D a

2 But his delight *is* in °the law of °the
LORD;
And in His °law doth he °meditate day
and night.

b

3 And he shall °be °like a tree °planted by
the °rivers of water,
That bringeth forth his fruit in his season;
His leaf also shall not wither;
And whatsoever he doeth shall °prosper.

D a

4 The [1]ungodly °*are* not so:

b

But *are* °like the chaff which the °wind
driveth away.

C

5 Therefore the [2]ungodly shall not °stand
in the judgment,
Nor [1]sinners in the °congregation of the
°righteous.

A

6 °For [2]the LORD °knoweth the way of the
[3]righteous:

B

But the way of the ungodly shall °perish.

E E 723)

2 °**Why do the °heathen °rage,**
And the °people °imagine a vain thing?
2 The kings of the earth °set themselves,
And the rulers °take counsel together,
Against °the LORD, and against His
°Anointed, °*saying*,

F

3 "Let us break °their bands asunder,
And cast away their cords from us."

4 He That sitteth in the heavens shall
°laugh:
°The LORD* shall have them in derision.

TITLE, Psalms. See Ap. 63, and the Structures, pp. 720, 721. Cp. Luke 20. 42; 24. 44. Acts 1. 20.

1—8. MAN, AND THE SON OF MAN (**A**[1], p. 721).

1 (**D**, p. 721). MAN BLESSED. LAW OF JEHOVAH. (*Alternation.*)

D | A | 1–3. The godly.
B | 4, 5. The ungodly.
A | 6–. The godly.
B | –6. The ungodly.

1–5 (A, 1–3; B, 4, 5). (*Introversion and Alternation.*)

A | C | 1. Godly. Not standing with ungodly. Now. } The godly.
D | a | 2. Their character. } Their way.
b | 3. Comparison. }
B | *D* | *a* | 4–. Their character. } Their way.
b | –4. Comparison. }
C | 5. Ungodly. Not standing with ungodly. Then. } The ungodly.

1 BLESSED = How happy. The first Psalm begins thus, and Ps. 2 ends thus. So does the last Psalm of Book I (Ps. 41. 1, 13). Fig. *Antiptōsis* (Ap. 6). Cp. Jer. 17. 7, 8. See Ap. 63. vi for the Beatitudes in the Psalms.
man. Heb. *'ish*. Ap. 14. II. Put by Fig. *Synecdochē* (of Species), Ap. 6, for all of both sexes.
walketh, &c.: i. e. who never did walk . . . stand . . . sit. Fig. *Anabasis* (Ap. 6), three triplets:

walketh	counsel	ungodly	= continue in.
standeth	way	sinners	= carry out.
sitteth	seat	scornful	= settle down.

ungodly = lawless. Heb. *rāshā'*. Ap. 44. x.
sinners. Heb. *ḥāṭā'*. Ap. 44. i.
scornful = scoffers. Heb. *lūz*.
2 the law = instruction: i. e. the whole Pentateuch which contains it.
the LORD. Heb. Jehovah. Ap. 4. II.
meditate: i. e. continually and habitually.
3 be = become, or prove. Fig. *Simile*. Ap. 6.
like a tree. The first of two comparisons. See *v.* 4.
planted: i. e. in a garden. Not a "tree of the field".
rivers = divisions irrigating a garden. Heb. *palgēy-māyim*. See note on Prov. 21. 1.
3 prosper. Cp. Gen. 39. 3, 23. **4** are not so, &c. = not so the ungodly. like the chaff. The other comparison. See *v.* 3. Cp. 35. 5. wind. Heb. *rūach*. Ap. 9. **5** stand = rise. No part in first resurrection. Rev. 20. 5, 6. Cp. Ps. 49. 14. congregation = assembly. righteous = justified.
6 For. *Effect* latent in first clause: *cause* latent in second clause. knoweth = approveth, or acknowledgeth. Fig. *Metonymy* (of Cause), Ap. 6. Cp. Nah. 1. 7. 2 Tim. 2. 19. perish = come to naught.

2 (**E**, p. 721). REBELLIOUS MAN. (*Repeated Alternation.*)

E | E | 1–3. Mankind. Speaking.
F | 4, 5. Jehovah. Fig. *Chleuasmos*. Ap. 6.
G | 6–9. The Son. His rule.
E | 10. Mankind. Spoken to.
F | 11. Jehovah. Fig *Apostrophe*. Ap. 6.
G | 12. The Son. His judgment.

The second Psalm of each book has to do with the enemy. See Ap. 10.

1 Why . . . ? Fig. *Erotēsis*. Ap. 6. Repeat at beginning of *v.* 2. Cp. Acts 4. 25, 26. heathen = nations. Note the quadruple *Anabasis* (Ap. 6): nations, peoples, kings, rulers. Cp. 1. 1. rage = tumultuously assemble. people = peoples. imagine. Same as meditate in 1. 2. **2** set themselves = take their stand. take counsel together = have gathered by appointment. So the Sept. and Aram. Cp. 48. 4. the LORD. Heb. Jehovah. Ap. 4. II. Anointed = Messiah. So Pss. 18. 50; 20. 6; 28. 8; 84. 9; 89. 38, 51; 132. 10, 17. In Dan. 9. 25, 26, rendered Messiah. saying. The Fig. *Ellipsis* (Ap. 6) correctly supplied. **3** their: i. e. Jehovah's, and Messiah's. **4** laugh. Fig. *Anthropopatheia*. Ap. 6. The LORD*. Primitive text was Jehovah. Altered by the *Sōpherīm* to Adonai. See Ap. 32.

5 Then shall He speak unto them in His wrath,
And vex them in His sore displeasure.

G (p. 723) 6 Yet have I °set My king
Upon °My °holy hill of °Zion.

7 I will declare °the decree:
²The LORD hath said unto Me, °"Thou **art My Son**;
This day have I °begotten Thee.

8 °Ask of me, and **I shall give** ***Thee*** **the**
¹heathen ***for*** **Thine inheritance.**
And the uttermost parts of the earth ***for***
Thy possession.

9 **Thou shalt °break them with a °rod of °iron;**
Thou shalt dash them in pieces like a
potter's vessel."

E 10 °Be wise now therefore, O ye kings:
Be instructed, ye judges of the earth.

F 11 Serve °the LORD with fear,
And rejoice with trembling.

G 12 °Kiss the °Son, lest °He be angry, and
ye perish °*from* the way,
°When His wrath is kindled but °a little.
°Blessed *are* all they that °put their trust
in Him.

934 B. C. **3** °A Psalm of David, °when he fled from Absalom his son.

H c (p. 724) 1 °LORD, °how are they °increased that trouble me!
°Many *are* they that rise up against me.

d 2 °Many *there be* which say of °my soul,
"*There is* no °help for him in °God."
°Selah.

e 3 But Thou, O ¹LORD, °*art* a shield °for me;
My glory, and the lifter up of °mine head.

I 4 I °cried unto ¹the LORD with my voice,
And He °heard me out of His °holy hill.
°Selah.

I 5 I laid me down and °slept;
I awaked; for ¹the LORD °sustained me.

c 6 I will not be afraid of ten thousands of people,
That have set *themselves* against me round about.

d 7 Arise, O ¹LORD; save me, O my ²God:
e For Thou hast smitten all mine enemies *upon* the cheek bone;
Thou hast broken the teeth of the °ungodly.

6 set = founded. Not the same word as *v.* 2.
My holy hill. Fig. *Antimereia* (Ap. 6). Heb. = "mount of my Sanctuary".
holy. See note on Ex. 3. 5.
Zion. The mount immediately south of Moriah. See note on 2 Sam. 5. 7. Occurs thirty-eight times in Psalms. "Jerusalem" occurs seventeen times. See Ap. 68.
7 the = for a.
Thou art my Son. Quoted in Acts 13. 33. Heb. 1. 5; 5. 5. This is the Divine formula for anointing. Cp. Matt. 3. 17, for Prophet; Matt. 17. 5, for Priest; and Heb. 1. 5, 6, for King.
begotten Thee. Fig *Anthropopatheia* (Ap. 6). It refers to resurrection (Acts 13. 33. Rom. 1. 3, 4. Col. 1. 18. Rev. 1. 5).
8 Ask of me. Referring not to this present dispensation of grace, but to coming dispensation of judgment.
I shall give, &c. Quoted in Rev. 2. 27; 12. 5; 19. 15.
9 break them = rule, or govern them. So Sept., Syr., and Vulg. **rod** = sceptre.
iron. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for unbending authority.
10 Be wise. Fig. *Apostrophe.* Ap. 6.
11 the LORD. Heb. *'eth* Jehovah. Ap. 4. II (objective).
12 Kiss = submit to, or be ruled by. Heb. *nashaḳ.* Occurs thirty-two times (first in Gen. 27. 26, 27). Always so rendered except 1 Chron. 12. 2. 2 Chron. 17. 17. Ps. 78. 9 (where it is Poel Part.) "armed"; Ezek. 3. 13 "touched" (marg. "kissed"); and Gen. 41. 40, "be ruled" (marg. "be armed", or "kiss").
Son. Aram. *bar,* a *Homonym* with two meanings: (1) *son* (Dan. 3. 25. Ezra 5. 1, 2, 2; 6. 14. Dan. 3. 25; 5. 22; 7. 13, and Prov. 31. 2, 2, 2 (king Lemuel); (2) *ground,* Dan. 2. 38; 4. 12, 15, 21, 23, 23, 25, 32. See note on Job 39. 4. So here in Ps. 2. 12 = kiss the ground, Fig. *Metonymy* (of Adjunct), Ap. 6, for prostrate yourselves in submission. The usual Heb. for "son" is *bēn,* and is translated "son" or "sons" 2,890 times, and "child" or "children" (where it ought always to be "son" or "sons"), 1,549 times: making 4,439 in all. The Aram. *ben* is also used for "son".
He: i. e. Jehovah, *v.* 11.
from the way. No Fig. *Ellipsis* (Ap. 6) here, "from" not needed = "perish, way [and all]". Ending like Ps. 1. 6. Cp. 146. 9. So 2 Kings 3. 4 = wool [and all].
When His wrath is kindled: or, His wrath will soon be kindled (R.V.).
a little = quickly. See note on "almost", Prov. 5. 14.
Blessed = How happy. Fig. *Beatitudo.* See note on 1. 1.
put their trust = flee for refuge to. Heb. *ḥāṣāh.* See Ap. 69. ii.

3 [For Structure see below].

Title. A Psalm. See Ap. 65. XVII.
when. The first psalm with an historical title. See Ap. 63. viii and 64. Cp. 2 Sam. chs. 15–18.
1 LORD. Heb. Jehovah. Ap. 4. II.
how . . . ! Fig. *Exclamatio* (Ap. 6), for emphasis.
increased = multiplied. **Many** = what multitudes.
2 Many. Fig. *Anaphora.* Ap. 6.
my soul = me, or myself. Heb. *nephesh.* Ap. 13.
help = salvation, or deliverance. **God.** Heb. Elohim. Ap. 4. I. **Selah.** Connecting the contrast between "man" (as a creature) who knows God (Elohim) only as Creator, with the speaker (David), who knew *Jehovah* as his Covenant God. See Ap. 4. I, II, and 66. ii.
3 art a shield. Fig. *Metaphor* (Ap. 6); "shield" put by Fig. *Metonymy* (of Adjunct), Ap. 6, for defence. **for me** = about me. **mine head.** Fig. *Synecdoche* (of Part), Ap. 6, put for whole person.
4 cried = shall cry. **heard** = will answer. **holy hill.** See note on 2. 6. **Selah.** Connecting the peace which comes from prayer, as in Phil. 4. 6. See Ap. 66. II.
5 slept = have slept. At Mahanaim (2 Sam. 17. 27–29). **sustained** = was sustaining.
7 ungodly = lawless. Heb. *rāshā'.* Ap. 44. x.

3 (**F**, p. 721). PRAYER IN VIEW OF PSALM **2** (MORNING). (*Introversion and Repeated Alternation.*)

F | H | c | 1. Numbers of enemies against me.
d | 2. No salvation (they say).
e | 3. Thou my help. (Experience. 2nd person.)
I | 4. Prayer answered. } (Experience. 3rd person.)
I | 5. Confidence justified. }
H | c | 6. Numbers of enemies against me.
d | 7–. Save me (I say).
e | –7, 8. Thou my help. (Experience. 2nd person.)

8 °Salvation *belongeth* unto [1]the LORD:
°Thy blessing *is* upon Thy People. °Selah.

°To the chief Musician on °Neginoth.

4

°A Psalm of David.

G J 725) 1 °Hear me when I call, O °God of my righteousness:
Thou hast enlarged me *when I was* in distress;
°Have mercy upon me, and hear my prayer.

K f 2 O ye sons of °men, °how long *will ye turn* my glory into shame?

g *How long* will ye love vanity, *and* seek after °leasing? °Selah.

K f 3 But know that °the LORD hath °set apart °him that is godly for Himself:
°The LORD will [1]hear when I call unto Him.

g 4 °Stand in awe, and °sin not:
Commune with your own heart upon your bed, and be °still. °Selah.
5 °Offer the °sacrifices of righteousness,
And put your °trust in [3]the LORD.

J 6 *There be* many °that say, "Who will shew us *any* °good?"
[3]LORD, °lift Thou up the light of Thy °countenance upon us.
7 Thou hast put °gladness in my heart,
More than in the time *that* °their corn and their °wine increased.
8 I will both lay me down in peace, °and sleep:
For Thou, [3]LORD, only °makest me dwell in °safety.

°To the chief Musician °upon Nehiloth.

5

°A Psalm of David.

F L 725) 1 °Give ear to my words, O °LORD,
°Consider my °meditation.
2 °Hearken unto the °voice of °my cry, my King, and my °God:
For unto Thee will I pray.
3 My voice shalt Thou hear in the morning, O [1]LORD;
In the morning will I °direct *my prayer* unto Thee, and will °look up.

8 Salvation = deliverance, same word as "help", *v.* 2.
Thy blessing is = Thy blessing hast been, and wilt be: i. e. whatever may happen to me. In this spirit he sends back the Ark (2 Sam. 15. 25).
Selah. Connecting Ps. 3 with Ps. 4, which has the same subject. See Ap. 66. II.
To the chief Musician. See Ap. 64.
Neginoth = smitings; from *nāgan*, to strike, as on strings. See Ap. 65. xv. Here the reference is to the smitings with words in Ps. 3, as in Lam. 3. 63 (cp. Job 30. 9. Lam. 3. 14). Cp. the other *Neginoth* Psalms: 3. 2; 5. 6; 53. 1; 54. 3; 60. 1, 11, 12; 66. 10–12; 75. 4–6 (cp. 77. 7, Isa. 38. 20, and Hab. 3. 19).

4 (**G**, p. 721). PRAYER IN VIEW OF PSALM **2** (EVENING). (*Introversion and Alternation.*)

G | J | 1. Prayer to Jehovah.
K | f | 2–. The sons of men. (David.)
g | –2. The sons of men. (Themselves.)
K | f | 3. The sons of men. (David.)
g | 4, 5. The sons of men. (Themselves.)
J | 6–8. Prayer to Jehovah.

Title. A Psalm. See Ap. 65. xvii.
1 Hear = Answer.
God. Heb. Elohim. Ap. 4. I.
God of my righteousness = My righteous God. Genitive of relation or object.
Have mercy = be gracious, or show favour to.
2 men. Heb. *'ish*. Ap. 14. II.
how long = until when. Ellipsis correctly supplied.
leasing = falsehood. Anglo-Saxon = *leasung*; Mid. Eng. = *lesing*.
Selah. Connecting and contrasting his enemies' acts with his own sure defence. See Ap. 66. ii.
3 the LORD. Heb. Jehovah. Ap. 4. II.
set apart. All depended on Jehovah's favour (Num. 14. 8). Some codices, with Sept. and Vulg., read "hath given distinction to".
him that is godly: i. e. a subject of grace.
4 Stand in awe, &c. = Stand in awe and [so] sin not.
sin. Heb. *chāṭā'*. Ap. 44. i. **still** = silent.
Selah. Connecting their sin with its being put away. See Ap. 66. ii.
5 Offer the sacrifices. No Art. Heb. *zabaḥ*. Ap. 43. I. iv.
sacrifices of righteousness = righteous sacrifices. Genitive of Character. How could they offer these while in rebellion against the Lord's Anointed?
trust = confide. Heb. *baṭaḥ*. See Ap. 69. i.
6 that say . . . good. See note on 144. 12–15.
lift Thou up. No priest with David to give the blessing of Num. 6. 24–26. See 2 Sam. 15. 32–37.
countenance. Fig. *Anthropopatheia*. Ap. 6.
7 gladness. This was true "good".
their corn. See note on Ps. 144. 15.
wine = new wine. Heb. *tīrōsh*. Ap. 27. II.
8 and sleep = sleep at once. This reference is to 2 Sam. 17. 2. See note there.
makest = wilt make. **safety** = confidence.

To the chief Musician. See Ap. 64. **upon Nehiloth**; better, *neḥālōth* = concerning inheritances. Referring to Jehovah's favour as being the true inheritance of godly Israelites, as shown in *vv.* 3, 6, 7. Cp. Ps. 144. 12–15, the other *Neḥālōth* Psalm. See Ap. 65. xvi.

5 (**F**, p. 721). PRAYER IN VIEW OF PSALM **2** (MORNING). (*Repeated Alternation.*)

F | L | 1–3. Prayer to Jehovah.
M | 4. "For": Reason. Character of Jehovah.
N | 5, 6. The lawless and their wickedness.
O | 7. "But": The true worshippers. (*Shemīnīth.*)
L | 8. Prayer to Jehovah.
M | 9. "For": Reason. Character of the wicked.
N | 10. The wicked and their judgment.
O | 11, 12. "But": The true worshippers. (*Shemīnīth.*)

Title. A Psalm. See Ap. 65. XVII. **1 Give ear . . . Consider . . . 2 Hearken.** Fig. *Synonymia*. Ap. 6. **LORD.** Heb. Jehovah. Ap. 4. II. **meditation.** Connecting this Psalm with 1. 2; 2. 1. **2 voice.** The voice marks the tone of any cry. First occurrence here. **my cry.** Connecting this Psalm with 3. 4. **God.** Heb. Elohim. Ap. 4. I. **3 direct** = set in order (as the wood on the altar). Cp. Gen. 22. 9. Ex. 40. 4, 23. **look up** = look out, or watch for [an answer].

M (p. 725) 4 For Thou *art* not a °GOD That hath pleasure in °wickedness:
Neither shall °evil dwell with Thee.

N 5 The °foolish shall not stand in Thy sight:
Thou hatest all workers of °iniquity.
6 Thou shalt destroy them that speak °leasing:
[1]The LORD will abhor the bloody and deceitful °man.

O 7 But °as for me, I will come *into* Thy house
in the °multitude of Thy °mercy:
And in Thy fear will I worship toward
Thy °holy °temple.

L 8 Lead me, O [1]LORD, in Thy righteousness
because of mine enemies;
Make °Thy way straight before my face.

M 9 For *there is* no °faithfulness in °their mouth;
°Their inward part *is* very wickedness;
°**Their throat *is* an open sepulchre;**
°**They flatter with their °tongue.**

N 10 °Destroy Thou them, O [2]God;
Let them fall °by their own counsels;
Cast them out in the multitude of their °transgressions;
For they have rebelled against Thee.

O 11 But let all those that °put their trust in Thee rejoice:
Let them ever shout for joy, because Thou °defendest them:
Let them also that love °Thy name be joyful in Thee.
12 For Thou, [1]LORD, wilt °bless the righteous;
With °favour wilt Thou compass him °as *with* °a shield.

°To the chief Musician °on Neginoth °upon Sheminith.

6

°A Psalm of David.

G P (p. 721) 1 O °LORD, rebuke me not in Thine anger,
Neither chasten me in Thy hot displeasure.
2 °Have mercy upon me, O [1]LORD; for I *am* weak:
O [1]LORD, heal me; for my bones are vexed.
3 °My soul is also °sore vexed:
But Thou, O [1]LORD, °how long?
4 Return, O [1]LORD, deliver [3]my soul:
Oh save me for Thy °mercies' sake.
5 For in death *there is* °no remembrance of Thee:
In °the grave who shall give Thee thanks?

Q 6 I am weary with my groaning;

R All the night make I my bed to swim;

R I water my couch with my tears.

Q 7 Mine eye is °consumed because of grief;
It waxeth old because of all mine °enemies.

P 8 °Depart from me, all ye workers of °iniquity;
For [1]the LORD hath °heard the voice of my weeping.
9 [1]The LORD hath °heard my supplication;
[1]The LORD will °receive my prayer.
10 Let all mine enemies be ashamed and sore vexed:
Let them return *and* be ashamed suddenly.

4 GOD. Heb. El. Ap. 4. IV. First occ. in Psalms.
wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.
evil. Heb. *rā'a'*. Ap. 44. viii.
5 foolish = boasters.
iniquity. Heb. *'āven*. Ap. 44. iii.
6 leasing = falsehood. See note on **4. 2.**
man. Heb. *'ish*. Ap. 14. II.
7 as for me. Cp. 17. 15; 26. 11; 35. 13; 41. 12; 55. 16; 69. 13; 73. 2.
multitude = abundance.
mercy = lovingkindness, or grace.
holy. See note on Ex. 3. 5.
temple. Heb. *hēykāl* = palace: i. e. heaven itself, which was the pattern for the earthly "house" or tent, as being the dwelling-place of Jehovah. Hence it is used of the Tabernacle (1 Sam. 1. 9; 3. 3). Cp. Pss. 11. 4; 18. 6.
8 Thy way: not mine.
9 faithfulness = steadfastness, or stability.
their = his. Referring to the man of *v.* 6.
Their. Three times repeated; refers to the "foolish" and "workers" of *v.* 5.
tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.
10 Destroy Thou them = Deal with them as guilty.
by their own counsels. Answered in Ahithophel (2 Sam. 15. 31; 17. 14, 23). A prayer suited for the dispensation in which David lived. See Ap. 63. IX.
transgressions. Heb. *pāsha'*. Ap. 44. ix.
11 put their trust = flee for refuge to. Heb. *ḥāṣāh*. See Ap. 69. ii.
defendest = coverest.
Thy name = Thee Thyself. "Name" put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the person and character: i. e. all that the name implies and includes.
12 bless the righteous = bless the justified one. Cp. Pss. 1. 1; 2. 12; 3. 8.
favour. This is the "shield". In His favour is "life" (30. 5); "preservation" (86. 2, marg.); "security" (41. 11); "mercy" (Isa. 60. 10). Hence the prayer of 106. 4.
as. Fig. *Simile*. Ap. 6.
a shield. Heb. *ẓinnah*, a shield of the largest size. See 1 Sam. 17. 7, 41. Only here, 35. 2 (buckler), and 91. 4 in the Psalms. In other Psalms it is *māgēn*, smaller both in size and weight (cp. 1 Kings 10. 17. 2 Chron. 9. 16). The shield is the "favour" of Jehovah mentioned above.
To the chief Musician. See Ap. 64.
on Neginoth. See sub-scription to Ps. 3 above, and Ap. 65. xv.
upon Shemīnīth = relating to the class so called: viz. true worshippers (*v.* 7), circumcised on the eighth day = "the righteous" of *v.* 12. Cp. the other Shemīnīth Psalm (Ps. 11). See Ap. 65. xix.

6 (*G*, p. 721). PRAYER IN VIEW OF PSALM **2** (NIGHT). (*Introversion.*)

G | P | 1–5. Prayer offered.
Q | 6–. Exhaustion.
R | –6–. Tears.
R | –6. Tears.
Q | 7. Exhaustion.
P | 8–10. Prayer answered.

Title. **A Psalm.** See Ap. 65. XVII.
1 LORD. Heb. Jehovah. Ap. 4. II.
2 Have mercy = Be gracious, or show favour to.
3 My soul = I. Heb. *nephesh*. Ap. 13.
sore vexed = troubled. Same as John 12. 27. Cp. 42. 5, 6.
how long? = until when? Fig. *Erotēsis*; and, before and after these words, the Fig. *Aposiopēsis*. Ap. 6.
4 mercies' = mercy's. Heb. lovingkindness.
5 no remembrance. See 30. 9; 88. 10–12; 115. 17; 118. 17. Isa. 38. 18, 19. Ecc. 9. 10.
the grave. Heb. Sheōl. Ap. 35.
7 consumed = wasted.
enemies = adversaries.
8 Depart, &c. Fig. *Apostrophe*. Ap. 6.
iniquity. Heb. *'āven*. Ap. 44. iii.
heard . . . 9 receive. Fig. *Synonymia*. Ap. 6.

B. C.

7 °Shiggaion of David, which he sang unto the LORD, concerning the °words of °Cush °the °Benjamite.

D S 727) T
1 O °LORD my °God, in Thee °do I °put my trust:
Save me from all them that °persecute me, and deliver me:

U
2 Lest °he °tear °my soul like a lion,
Rending *it* in pieces, °while *there is* none to deliver.

V
3 O [1]LORD my [1]God, if I have done this;
If there be °iniquity °in my hands;
4 If I have rewarded °evil unto him that was at peace with me;

V
(Yea, I have °delivered him that without cause is mine °enemy:)

U
5 Let the °enemy °persecute [2]my soul, and °take °*it;*
Yea, let him °tread down my life upon the earth,
And lay mine honour in the dust. °Selah.

T
6 Arise, O [1]LORD, in Thine anger,
Lift up Thyself because of the rage of mine [4]enemies:
And awake for me *to* the judgment *that* Thou hast commanded.
7 So shall the congregation of the °people °compass Thee about:
For their sakes therefore return Thou on high.
8 [1]The LORD shall judge the [7]people:
Judge me, O [1]LORD, according to my righteousness, and according to mine integrity *that is* in me.
9 Oh let the °wickedness of the °wicked come to an end; but establish the just:
For the righteous [1]God trieth the hearts and reins.

S
10 My °defence *is* of [1]God,
Which saveth the °upright in heart.
11 [1]God judgeth the °righteous,
And °GOD is angry *with the wicked* every day.
12 If he turn not, °He will whet °His sword;
He hath bent His °bow, and made it ready.
13 He hath also prepared for him the instruments of death;
He °ordaineth His arrows against the persecutors.
14 °Behold, he °travaileth with °iniquity,
And hath °conceived °mischief, and °brought forth falsehood.
15 He made a pit, and digged it,
And is fallen into the ditch *which* he made.
16 His [14]mischief shall return upon his own head,
And his violent dealing shall come down upon his own °pate.
17 I will praise [1]the LORD according to His righteousness:
And will sing praise to the name of [1]the LORD °MOST HIGH.

To the chief Musician °upon Gittith.

8 A Psalm of David.

E W 728)
1 O °LORD our °LORD,
How excellent *is* °Thy name in all °the earth!

7 (*D*, p. 721). MAN BLESSED. TRUST IN JEHOVAH. (*Introversion.*)

D | S | 1–. Trust in Jehovah for defence.
T | –1. Prayer for deliverance.
U | 2. The evil to be delivered from.
V | 3, 4–. Demerit.
V | –4. Merit.
U | 5. The evil to be delivered from.
T | 6–9. Prayer for deliverance.
S | 10–17. Trust in Jehovah for defence.

Title. Shiggaion = a loud cry in danger or joy, from *shā'ag*, always rendered "roar". Occurs twenty-one times. Both meanings are seen in this Psalm, and Hab. 3. 1 (pl. "set to" = concerning), the only two occurrences. See Ap. 65. XX.

words = matters, or business.

Cush. Who it was is not known: an evidence of genuineness. **the** = a.

Benjamite. Hence probably an adherent or servant of Saul, and therefore long before Shimei and Absalom.

1 LORD. Heb. Jehovah. Ap. 4. II.

God. Heb. Elohim. Ap. 4. I. **do I** = have I.

put my trust = flee for refuge. Heb. *ḥāṣāh.* See Ap. 69. ii.

persecute = pursue me. Refers probably to Saul.

2 he: i. e. Cush.

tear. Heb. *ṭaraph.* Refers to *living* prey.

my soul = me. Heb. *nephesh.* Ap. 13.

while there is none to deliver. Sept., Syr., and Vulg. read "and there be no deliverer to rescue". Better, no sign of a rescuer. Cp. Lam. 5. 8.

3 iniquity. Heb. *'āval.* Ap. 44. vi, not the same as *v.* 14.

in my hands. Hands put by Fig. *Metonymy* (of Cause), Ap. 6, for what is done by them.

4 evil. Heb. *rā'a'.* Ap. 44. viii.

delivered = rescued. Aram. and Syr. read "oppressed".

enemy = adversary. Heb. *ṣārar.*

5 enemy = foe. Heb. *'oyeb.*

persecute . . . take . . . tread. Fig. *Anabasis.* Ap. 6.

it = me.

Selah. Connecting the treading down of *v.* 5 with the rising up of Jehovah. See Ap. 66. II.

7 people = peoples.

compass Thee about = gather round Thee: i. e. to hear Thy judgment.

9 wickedness . . . wicked = lawlessness . . . lawless. Heb. *rāshā'.* Ap. 44. x.

10 defence = shield. See note on "shield", 6. 12.

upright. Plural. **11 righteous.** Plural.

GOD. Heb. El. Ap. 4. IV. **12 He**: i. e. God.

His sword . . . bow. Fig. *Anthropopatheia.* Ap. 6.

13 ordaineth = will ordain.

14 Behold. Fig. *Asterismos.* Ap. 6.

travaileth . . . conceived . . . brought forth. Fig. *Anabasis.* Ap. 6. **travaileth** = will travail.

iniquity. Heb. *'āven.* Ap. 44. iii, not same word as *v.* 3.

mischief. Heb. *'āmal.* Ap. 44. v.

16 pate = head; especially the smooth skull. Put by Fig. *Synecdoche* (of Part), Ap. 6, for the whole person, for emphasis. From "plate" = the smooth top of the head (Skeat).

17 MOST HIGH. Heb. *Elyōn.* See Ap. 4. VI. First occurrence in Psalms. The first of thirty-six occurrences in O.T. is Gen. 14. 18.

To the chief Musician. See Ap. 64.

upon Gittith = relating to the Feast of Tabernacles (for which it was suited), because it commemorated safe dwelling after deliverance. See Ap. 65.

8 (*E*, p. 721). [For Structure see next page].

Title. A Psalm. See Ap. 65. xvii.

1 LORD. Heb. Jehovah. Ap. 4. II.

LORD. Heb. *Adonim.* Ap. 4. VIII (3).

Thy name: i. e. Jehovah Himself; "name" being put by Fig. *Metonymy* (of Adjunct), Ap. 6, for His character, person, and attributes. See 20. 1. Cp. 5. 11.

the earth: i. e. the great subject of this Psalm. See note on *vv.* 4, 6.

X h (p. 728) Who hast set Thy °glory above the heavens.

j 2 °Out of the mouth of °babes and sucklings hast Thou °ordained °strength
Because of Thine °enemies,
That Thou mightest still the °enemy and the °avenger.

X h 3 When I consider Thy heavens, the °work of Thy °fingers,
The moon and the stars, which Thou hast [2]ordained;

j 4 °What is °man, that Thou art °mindful of him?
And °the son of °man, that Thou °visitest him?

5 For Thou hast made him a little lower than °the angels,
And hast °crowned him with glory and honour.

6 Thou madest °him to have °dominion over the °works of Thy °hands;
Thou °hast put °all *things* under his feet:

7 All sheep and oxen,
Yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.

W 9 O [1]LORD our [1]LORD,
How excellent *is* Thy name in all [1]the earth!

°To the chief Musician °upon Muth-labben.

9

°A Psalm of David.

A² H¹ Y (p. 728) 1 (ℵ) °I will praise *Thee*, O °LORD, with my whole heart;
I will shew forth all Thy marvellous works.

2 (ℵ) I will be glad and rejoice in Thee:
I will sing praise to Thy name, O Thou °MOST HIGH.

Z A 3 (ב) When mine enemies are turned back,
They shall fall and perish °at Thy presence.

8 (*E*, p. 721). REBELLIOUS MAN. SUBDUED.

E | W | 1–. Greatness of Jehovah in the earth.
X | h | –1. Glory of Jehovah in the heavens.
j | 2. His condescension to man.
X | h | 3. Glory of Jehovah in the heavens.
j | 4–8. His condescension to man.
W | 9. Greatness of Jehovah in the earth.

glory = majesty, or excellence.
2 Out of, &c. Quoted in Matt. 21. 16.
babes. Referring to his own youth. A still more definite reference to 1 Sam. 17. 14, 33, 42, 55, 56.
ordained = appointed. Heb. *yāṣad*.
strength. Put by Fig. *Metonymy* (of Subject) for the praise due for what is put forth by it.
enemies = adversaries. enemy = foe.
avenger = the revenger.
3 work. The Western *Massorites* (Ap. 30), with Sept. and Vulg., read "works" (pl.).
fingers. Fig. *Anthropopatheia*. Ap. 6.
ordained = established. Heb. *kūn*.
4 What . . . ? Fig. *Erotēsis*. Ap. 6. Quoted in Heb. 2. 6–8. Cp. 1 Cor. 15. 27 and Eph. 1. 22.
man = mortal man. Heb. *'ĕnōsh*. Ap. 14. III.
mindful . . . visitest. Fig. *Anabasis*. Ap. 6.
the son of man. No Art. Occurs 3 times before this (Num. 23. 19. Job 25. 6; 35. 8). In sing. 111 times in O.T. and 39 times in pl. (the other occurrences in the Pss. (49. 2; 144. 3) is a different word). Here (8. 4) the title *relates to dominion in the earth*. Cp. *vv.* 1, 6–9, and see notes on Ezek. 2. 1, Mat. 8. 20, and Rev. 14. 4.
man. Heb. *'ādām*. Ap. 14. I.
5 the angels. Heb. Elohim. See Ap. 4. I. Rendered "angels" in Heb. 2. 7; also here, in Sept., Vulg., Syr., and Arab. See also Ps. 97. 7. Heb. 1. 6.
crowned, &c. This refers to "the second man". See notes on Heb. 2. 8, and 2 Pet. 1. 17.
6 him: i. e. the "first man", Adam (Gen. 1. 26).
dominion, &c. This he lost in the Fall.
works. Some codices, with three early printed editions and Syr., read "work" (sing.).
hands. Fig. *Anthropopatheia*. Ap. 6.
hast = didst. See Gen. 1. 26.
all things. Six are enumerated in *vv.* 7 and 8. (The number of man. See Ap. 10.)
To the chief Musician. See Ap. 64.
upon Muth-labben = relating to the death of the champion (Goliath). Cp. 1 Sam. 17. 4, 46, &c., and 144, which has, in the Sept., the title "A Psalm of David concerning Goliath".

9–15 (**A**², p. 721). "THE MAN OF THE EARTH". (*Division.*)

A² | **H**¹ | 9. The Lawless one. (General.)
H² | 10. The Lawless one. (Particular.)

9 (**H**¹, above). THE LAWLESS ONE. (GENERAL.)

H¹ | Y | 1, 2. Thanksgiving.
Z | 3–10. Excision of the wicked.
Y | 11. Thanksgiving.
Z | 12–20. Excision of the wicked.

Psalms 9 and 10 are linked together by an irregular Acrostic (see notes on pp. 721, 722, and Ap. 63. VII), beginning at 9. 1 and ending with 10. 18. Seven letters are omitted. The Acrostic is irregular, corresponding with the "times of trouble". The notes will show how one subject pervades them (see **H**, p. 721). Cp. "the lawless one" (9. 5, 16 and 10. 2, 4, 13, 15; "times of trouble" (9. 9 and 10. 1); "the oppressed" (Heb. *dāk*, crushed, 9. 9 and 10. 18; occurs only here and 74. 21); "mortal men" (9. 19, 20 and 10. 18; "forget" (9. 12, 17, 18 and 10. 11, 12); "humble" (9. 12, 18, and 10. 12, 17); "not alway" (9. 18, and "never", 10. 11); "for ever and ever" (9. 5 and 10. 16); "arise, Jehovah" (9. 19 and 10. 12).
Title. A Psalm. See Ap. 65. XVII. **1** I will = Let me. LORD. Heb. Jehovah. Ap. 4. II.
2 MOST HIGH. Heb. *Elyōn*. Ap. 4. VI.

9. 3–10 (Z, above). EXCISION OF THE WICKED. (*Alternations and Introversion.*)

Z | A | 3. The wicked. Excision.
B | k | 4–. Deliverance.
l | –4, 5. Judgment.
A | 6. The wicked. Apostrophe.
B | *l* | 7, 8. Judgment.
k | 9, 10. Deliverance.

3 at Thy presence = from before Thee.

B k 728) l

4 For Thou hast maintained my right and my cause;
Thou °satest in the throne judging °right.

5 (ג) Thou hast rebuked the °heathen, Thou hast destroyed °the wicked,
Thou hast °put out their name °for ever and ever.

A

6 (ד) O °thou enemy, °destructions are come to °a perpetual end:
And thou hast destroyed cities;
Their memorial is perished with them.

l

7 (ה) But [1] the LORD shall °endure for ever:
He hath prepared His throne for judgment.

8 (ו) And °He **shall judge °the world in righteousness,**
He shall minister judgment to the °people in uprightness.

k

9 (ז) [1] The LORD also will be a refuge for °the oppressed,
A [1] refuge in °times of trouble.

10 (ח) And they that know °Thy name will °put their trust in Thee:
For Thou, [1] LORD, hast not forsaken them that seek Thee.

Y

11 (ט) Sing praises to [1] the LORD, Which dwelleth in °Zion:
Declare among the [8] people His doings.

C m 729)

12 When He °maketh inquisition for blood, He remembereth °them:
He °forgetteth not the °cry of the °humble.

n

13 (כ) °Have mercy upon me, O [1] LORD;
Consider my trouble *which I suffer* of them that hate me,
Thou That liftest me up from the gates of death:

o

14 That I may shew forth all Thy °praise
In the gates of the daughter of [11] Zion:
°I will rejoice in Thy salvation.

D

15 (ל) The [5] heathen are sunk down in the pit *that* they made:
In the net which they hid is their own foot taken.

E

16 [1] The LORD is known *by* the judgment *which* He executeth:
[5] The wicked is snared in the work of his own hands. °Higgaion. °Selah.

E

17 (מ) The °wicked shall be °turned into °hell,

D

And all the nations that [12] forget °God.

C m

18 (נ) For °the needy shall not alway be [12] forgotten:
The expectation of the °poor shall °*not* perish for ever.

n

19 Arise, O [1] LORD; let not °man prevail:
Let the heathen be judged °in Thy sight.

20 °Put them in fear, O [1] LORD:

o

That the °nations may know themselves *to be but* [19] men. °Selah.

H² F 729)

10 (ס) °Why standest Thou afar off, O °LORD?
°*Why* hidest Thou *Thyself* in °times of trouble?

G I

2 °The wicked in *his* pride doth °persecute °the poor:
Let them be taken in the devices that they have imagined.

4 satest = hast sat. **right** = righteously.
5 heathen = nations.
the wicked = a lawless one: i. e. the Antichrist. Cp. 10. 3, 13, 14, 15. Heb. *rāshā'*. Ap. 44. x.
put out = blotted out. **for ever, &c.** Cp. 10. 16.
6 thou enemy. Same as the lawless one of *v.* 5.
destructions are come = complete is the destruction.
a perpetual end = for evermore. Some codices, with two early printed editions, Sept., Syr., and Vulg., read "swords are abandoned",
7 ondure = sit as king.
8 He, &c. Quoted in Acts 17. 31.
the world = the habitable world. Heb. *tēbēl*. First occurrence in Psalms; never found with the Art.
people = peoples.
9 the oppressed = the crushed one. Cp. 10. 18.
times of trouble = the great time of trouble: i. e. the tribulation of Matt. 24, Jer. 30, &c. Cp. 10. 1.
10 Thy name. See note on 5. 11.
put their trust = confide. Heb. *bāṭaḥ*. See Ap. 69. I.
11 Zion. See Ap. 68.

12-20 (*Z*, p. 728). EXCISION OF THE LAWLESS.
(*Introversion and Extended Alternations.*)

Z | C | m | 12. Remembrance of oppressed.
n | 13. Prayer.
o | 14. Effect of the prayer.
D | 15. The nations.
E | 16. The wicked.
E | 17–. The wicked.
D | –17. The nations.
C | *m* | 18. Remembrance of oppressed.
n | 19, 20–. Prayer.
o | –20. Effect of the prayer.

12 maketh inquisition for = inquireth concerning.
them: i. e. those named in *v.* 10.
forgetteth not. Cp. *vv.* 17, 18 and 10. 11, 12.
cry = outcry.
humble = oppressed. Cp. *v.* 18 and 10. 12, 17.
13 Have mercy = Be gracious, or favourable to.
14 praise. So some codices, with four early printed editions (one in margin). Other codices read "praises".
I will = that I may.
16 Higgaion = soliloquy, or meditation. See Ap. 66. I.
Selah. Connecting the wicked one (sing.) of *v.* 16 with the wicked ones (pl.) of *v.* 17. See Ap. 66. II.
17 wicked = wicked ones (pl.). Heb. *rāshā'*. Ap. 44. x.
turned = returned. Cp. Job 21. 26; 34. 15. Ps. 104. 29. Ecc. 3. 20; 12. 7.
hell = the grave. Heb. Sheol. Ap. 35.
God. Heb. Elohim. Ap. 4. I.
18 the needy = a needy one.
poor = oppressed. Cp. *v.* 12.
not. Ellipsis of second negative. See note on Gen. 2. 6.
19 man. Heb. *'ĕnōsh*. Ap. 14. III.
in Thy sight before Thee: i. e. at Thy coming.
20 Put them in fear = Appoint them some terror.
nations. As in *v.* 5, "heathen".
Selah. Connecting Ps. 9, concerning "men" generally, with Ps. 10, "the man of the earth". See **H**, p. 728, and Ap. 66. II.

10 (**H²**, p. 728). THE MAN OF THE EARTH.
(PARTICULAR.) (*Introversion and Alternations.*)

H² | F | 1. Appeal to Jehovah.
G | I | 2–5. The lawless one. His acts.
J | 6. His thoughts (concerning himself.)
G | *I* | 7–10. The lawless one. His acts.
J | 11. His thoughts (concerning God.)
F | 12–18. Appeal to Jehovah.

1 Why . . . ? Fig. *Erotēsis*. Ap. 6.
LORD. Heb. Jehovah. Ap. 4. II.
times of trouble = the great time of tribulation. Cp. 9. 9.
2 The wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x. Cp. *vv.* 4, 13, 15, and 9. 5, 16.
persecute = hotly pursue.
the poor = an oppressed one. Cp. *v.* 18, and 9. 9. Heb. *'ānī*. See note on Prov. 6. 11.

3 For [2]the wicked boasteth of his [°]heart's desire,
And [°]blesseth the covetous, *whom* [1]the LORD abhorreth.
4 The [2]wicked, through the pride of his countenance, will not seek *after God:*
[°]God *is* not in all his thoughts.
5 His ways are always grievous;
Thy judgments *are* far above out of his [°]sight:
As for all his [°]enemies, he [°]puffeth at them.
J 6 He hath [°]said in his heart, "I shall not be
(p. 729) moved:
For *I shall* never *be* in adversity."
G I p 7 [°]**His mouth is full of cursing and deceit and fraud:**
(p. 730) Under his tongue *is* mischief and vanity.
q 8 He sitteth in the lurking places of the villages:
In the secret places doth he murder the innocent:
p His eyes are privily set against [°]the poor.
q 9 He lieth in wait secretly as a lion in his den:
He lieth in wait to catch [2]the poor:
He doth catch [2]the poor, when he draweth him into his net.
10 He croucheth, *and* humbleth himself,
That [8]the poor may fall by his strong ones.
J 11 He hath [6]said in his heart, [9]"GOD hath
(p. 729) [°]forgotten:
He hideth his face; He will [°]never see *it.*"
F 12 (ק) [°]Arise, O [1]LORD; O [11]GOD, lift up Thine hand:
Forget not [°]the humble.
13 [°]Wherefore doth [2]the wicked contemn [4]God?
He hath said in his heart, "Thou wilt not [°]require *it.*"
14 (ר) [°]Thou hast seen *it;* for Thou beholdest mischief and spite, to requite *it* with Thy hand:
[8]The poor committeth himself unto Thee;
Thou art the helper of the fatherless.
15 (ש) Break Thou the arm of [2]the wicked and [2]the evil *man:*
Seek out his [2]wickedness *till* Thou find none.
16 [°]**The [1]LORD *is* King [°]for ever and ever:**
The [°]heathen are perished out of His land.
17 (ת) [1]LORD, Thou hast [°]heard the desire of the [12]humble:
Thou wilt [°]prepare their heart, Thou wilt [°]cause Thine [°]ear to hear:
18 To judge the fatherless and the [°]oppressed,
That [°]the man of the earth may no more oppress.

[9]To the chief Musician.

11

[°]*A Psalm* of David.

K L 1 In [°]the LORD [°]put I my trust:
(p. 730) How say ye to [°]my soul,
"Flee [°]*as* a bird to your mountain?"
M 2 For, lo, [°]the wicked bend *their* bow,
They make ready their arrow upon the string,

3 heart's = soul's. Heb. *nephesh.* Ap. 13.
blesseth, &c. One of the emendations of the *Sopherim* (see Ap. 33). The primitive text of this line read, "the covetous man (or robber) blasphemeth, yea, abhorreth Jehovah". Cp. 1 Kings 21. 10, 13. Job 1. 5, 11; 2. 5, 9.
4 God. Heb. Elohim. Ap. 4. I: i.e. "no sign of God in all his thoughts".
5 sight = ken. **enemies** = adversaries.
puffeth at = despiseth.
6 said in his heart. Cp. *v.* 11.

10. 7-10 (*I*, p. 729). THE LAWLESS ONE. ACTS. (*Alternation.*)

I | p | 7. His mouth and tongue.
q | 8–. Comparison to beast of prey.
p | –8. His eyes.
q | 9, 10. Comparison to beast of prey.

7 His mouth, &c. Quoted in Rom. 3. 14.
8 the poor = a weak one. Heb. *hēlkāh.*
11 GOD. Heb. El. Ap. 4. IV.
forgotten. Cp. *v.* 12, and 9. 12, 17, 18.
never see it. Cp. *v.* 14 and 9. 18.
12 Arise. Cp. 9. 19.
the humble = the humble ones. Cp. *v.* 17, and 9. 12, 18.
13 Wherefore . . . ? Fig. *Erotēsis.* Ap. 6.
require it = investigate.
14 Thou hast seen. Cp. *v.* 11.
15 the evil = an evil one. Heb. *rā'a'.* Ap. 44. viii.
16 The LORD, &c. Quoted in Rev. 11. 15.
for ever and ever. Cp. 9. 5.
heathen = nations. Cp. 9. 5, 15.
17 heard . . prepare . . cause. Fig. *Anabasis.* Ap. 6.
prepare = establish.
ear. Fig. *Anthropopatheia.* Ap. 6.
18 oppressed. Cp. 9. 9.
the man. Heb. *'ĕnōsh.* Ap. 14. III.
the man of the earth. Spoken of above as the "lawless one". **To the chief Musician.** See Ap. 64.

11 (**K**, p. 721). PRAYER IN VIEW OF PSALMS **9** and **10.** (*Introversion.*)

K | L | 1. Trust in Jehovah. Defender of the righteous.
M | 2. The lawless. Violence manifested.
N | 3. The righteous. Tried.
O | 4–. Jehovah's temple and throne in heaven.
O | –4. Jehovah's eyes and eyelids on earth.
N | 5–. The righteous. Tried.
M | –5, 6. The lawless. Violence revenged.
L | 7. Trust in Jehovah. Lover of the righteous.

Title. A Psalm. See Ap. 65. XVII.
1 the LORD. Heb. Jehovah. Ap. 4. II.
put I my trust = I have fled for refuge. Heb. *ḥaṣah.* See Ap. 69. II.
my soul = me (for emphasis). Heb. *nephesh.* Ap. 13.
as. The Aram., Sept., Syr., and Vulg. read this "as" (or "like") in the text.
2 the wicked = the lawless ones. Heb. *rāshā'.* Ap. 44. x. **privily** = in the darkness.
the upright = upright ones.
3 the foundations: *hashshāthōth* = settled order of truth or institutions; not the roof or walls. **the** = a.
do. Not say or think, but lawfully and effectually "do".
4 eyes . . . eyelids. Fig. *Anthropopatheia.* Ap. 6.
children = sons.
men. Heb. *'ādām.* Ap. 14. I.

That they may [°]privily shoot at [°]the upright in heart.
3 If [°]the foundations be destroyed, N
What can [°]the righteous [°]do?
4 [1]The LORD *is* in His holy temple, O
[1]The LORD'S throne *is* in heaven:
His [°]eyes behold, His [°]eyelids try, the *O*
[°]children of [°]men.

5 [1] The LORD trieth °the righteous:
But the [2] wicked and him that loveth violence °His soul hateth.
6 Upon the [2] wicked He shall rain snares,
Fire and brimstone, and an horrible °tempest: *this shall be* the portion of their cup.
7 For the righteous [1] LORD loveth righteousness;
°His countenance° doth behold °the upright.
°To the chief Musician °upon Sheminith.

12

°A Psalm of David.

1 °Help, °LORD; for the °godly man °ceaseth;
For the °faithful fail from among the °children of men.
2 °They speak vanity every one with his neighbour:
With flattering lips *and* with a °double heart do they speak.
3 [1] The LORD shall cut off all flattering lips, *and*
°**The tongue that speaketh proud things:**
4 Who have said, °"With our tongue will we prevail;
Our lips *are* our own: who *is* lord over us?"
5 "For the oppression of the °poor, for the sighing of the needy,
Now will I arise," °saith [1] the LORD;
"I will set *him* in safety °*from him that* puffeth at °him."
6 The °words of [1] the LORD *are* pure °words:
As °silver tried in a °furnace° of °earth,
°Purified seven times.
7 Thou shalt keep °them, O [1] LORD,
Thou shalt preserve °them from this generation for ever.
8 The °wicked walk on every side,
When the vilest °men are exalted.
°To the chief Musician.

13

°A Psalm of David.

1 °How long wilt Thou °forget me, O °LORD? for ever?
How long wilt Thou hide Thy °face from me?
2 How long shall I take counsel in °my soul,
Having sorrow in my heart daily?
How long shall mine enemy be exalted over me?
3 Consider *and*° hear me, O [1] LORD my °God:
°Lighten mine eyes, lest I °sleep the *sleep of* death;
4 Lest mine enemy say, "I have prevailed against him;"
And those that trouble me rejoice when I am moved.

5 the righteous = a righteous one.
His soul = He (emphatic). Heb. *nephesh*. Ap. 13. Fig. *Anthropopatheia*. Ap. 6.
6 tempest = blast. Heb. *rūach*. Ap. 9.
7 His countenance doth behold the upright = An upright one shall gaze upon His face. One of the emendations of the *Sōpherim*. See Ap. 33, and note on Ex. 34. 20. **To the chief Musician.** See Ap. 64. **upon Sheminith** = the *Shemīnīth*. See Ap. 65. XIX.

12 (L, p. 721). THE VANITY OF MAN.
(Introversion and Alternation.)

L | P | 1. Decrease of the godly and faithful.
Q | r | 2. Man's words.
s | 3, 4. The speakers. "Cut off."
R | 5–. The oppression of the humble.
R | –5. Deliverance from the oppression.
Q | r | 6. Jehovah's words.
s | 7. The hearers. "Preserved."
P | 8. Increase of the lawless and vile.

Title. A Psalm. See Ap. 65. XVII.
1 Help = Save. **LORD.** Heb. Jehovah. Ap. 4. II.
godly man = "gracious [man]".
ceaseth = is no more. Cp. Isa. 57. 1. Mic. 7. 2.
faithful. Fig. *Metonymy* (of Adjunct), Ap. 6, put for faithful men.
children of men = sons of men. (Heb. *'ādām*. Ap. 14. I.)
2 They speak. Man's words contrasted with Jehovah's words. Cp. *v.* 6, and see Structure above.
double = deceitful. Heb. "a heart and a heart". Cp. 1 Chron. 12. 33.
3 The tongue, &c. Quoted in Jas. 3. 5.
4 With our tongue will we prevail = Thanks to our tongue, we will prevail.
5 poor = wretched. Heb. *'ānī*. See note on Prov. 6. 11.
saith the LORD = let Jehovah say.
from him that puffeth at him = let him [the oppressed] despise it [the oppression].
him = it: i. e. the oppression.
6 words = the spoken words, sayings, or utterances. Cp. 119. 38. **silver tried:** i. e. pure silver.
furnace = crucible. Put a full stop after this word.
of = to, or pertaining to (referring to the "words"). The letter lamed (ל = L) is the sign of the Dative case, not the Genitive.
earth. Heb. *'erez* (the earth), not *'ădāmāh* (the ground): i. e. "words for, or pertaining to the earth", but purified seven times: i. e. with spiritual perfection (see Ap. 10). Some are used with a higher meaning; some in a different sense. Verse 6 is an alternation.
Purified. The verb is sing., agreeing with silver. Cp. "u", and "*u*".

r | t | The words of Jehovah are pure words.
u | As silver tried in a furnace:
t | [Words] pertaining to the earth:
u | Purified seven times.

7 them: i. e. the godly. Pl. ref. to "the faithful" of *v.* 1.
them = him: refers to the man of grace (*v.* 1).
8 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
men: i. e. the sons of Adam, as in *v.* 1, "P".
To the chief Musician. See Ap. 64.

13 (K, p. 721). PRAYER IN VIEW OF PSALMS 9, 10. *(Division.)*

K | S[1] | 1–4. Prayer.
S[2] | 5, 6. Praise.

1–4 (S[1], above). PRAYER.

S[1] | t | 1, 2–. For himself.
u | –2. Against the enemy.
t | 3. For himself.
u | 4. Against the enemy.

Title. A Psalm. See Ap. 65. XVII.

1 How long . . . ? = Until when? Fig. *Erotēsis*. Ap. 6. Four times repeated is the Fig. *Anaphora*. Ap. 6. **forget . . . face.** Fig. *Anthropopatheia*. Ap. 6. See 9. 12, 17, 18, and 10. 11, 12. **LORD.** Heb. Jehovah. Ap. 4. II. **2 my soul** = myself (emph.). Heb. *nephesh*. Ap. 13. **3 hear** = answer. **God.** Heb. Elohim. Ap. 4. I. **Lighten mine eyes** = Revive me. **sleep the sleep of death** = sleep my last sleep. Heb. Fig. *Polyptōton*. Ap. 6.

S² v (p. 732) w w v

5 But ℨ have °trusted in Thy °mercy;
My heart shall rejoice in Thy salvation.
6 I will sing unto [1]the LORD,
Because He hath °dealt bountifully with me.

°To the chief Musician.

14

A Psalm of David.

L x¹ (p. 732)

1 °The fool hath said in his heart, "*There is* °no °GOD*."
They are corrupt, they have done abominable works,
°*There is* none that °doeth good.

y¹

2 °The LORD °looked down from heaven upon the °children of °men,
°To see if there were any that did understand,
And seek [1]GOD*.

x²

3 They are °all gone aside, they are *all* together become °filthy:
There is none that doeth good, no, not one.

y²

4 Have all the workers of °iniquity no knowledge?
Who °eat up My People *as* they eat bread,
And call not upon [2]the LORD.

x³

5 There °were they in great fear:
For [1]GOD* *is* in the °generation of the °righteous.
6 Ye have shamed the counsel of the °poor,
Because [2]the LORD *is* his refuge.

y³

7 °Oh that the salvation of [1]Israel *were come* out of °Zion!
When [2]the LORD °bringeth back the captivity of His people,
°Jacob shall rejoice, *and* °Israel shall be glad.

15

°A Psalm of David.

H T (p. 732)

1 °LORD, who shall abide in Thy °tabernacle?
Who shall °dwell in Thy °holy hill?

U a

2 He that °walketh °uprightly, and °worketh righteousness,
And °speaketh the °truth in his heart.

b

3 °*He that* backbiteth not with his tongue,
Nor doeth °evil to his °neighbour,
Nor °taketh up a reproach against his neighbour.

U a

4 In whose eyes a vile person is contemned;
But he honoureth them that fear [1]the LORD.

b

He that sweareth °to *his own* hurt, and changeth not.
5 *He that* putteth not out his money to °usury,
Nor taketh °reward against the innocent.

T

He that doeth these *things* shall °never be moved.

Title. A Psalm. See Ap. 65. XVII. **1 LORD.** Heb. Jehovah. Ap. 4. II. **tabernacle** = tent: i. e. dwelling, or home. Some codices, with one early printed edition, read "tents"; pl. of majesty = Thy heavenly home. See Ap. 40. 3. **dwell** = abide continually. Fig. *Anabasis*. Ap. 6. **holy hill** = holy mountain: i. e. Mount Zion; the type of the heavenly kingdom. **2 walketh** = walketh habitually. **walketh . . . worketh . . . speaketh.** Note Fig. *Anabasis*. Ap. 6. **uprightly** = without blame. **truth.** First occ. in the Psalms. **3 He that** = that never hath. So in the following two lines. **evil.** Heb. *rā'a'*. Ap. 44. viii. **neighbour** = friend. **taketh up** = receiveth. **4 to his own hurt.** Sept., Syr., and Vulg., read "to his neighbour". **5 usury.** Cp. Ex. 22. 25. Lev. 25. 36, 37. Deut. 23. 19, 20. **reward** = bribery. Cp. Ex. 23. 8. Deut. 27. 25. **never be moved.** See *v.* 1. Contrast 9. 15, 17, and cp. Matt. 7. 24–27. Pss. 16. 8; 125. 1.

13. 5, 6 (S², p. 731). PRAISE. (*Introversion.*)

S² v | 5–. Past.
w | –5. Future.
w | 6–. Future.
v | –6. Past.

5 trusted = confided. Heb. *baṭāḥ*. Ap. 69. I. **mercy** = lovingkindness, or grace. **6 dealt bountifully with** = compensated. **To the chief Musician.** See Ap. 64.

14 (*L*, p. 721). THE DEPRAVITY OF MAN. (*Repeated Alternation.*)

L | x¹ | 1. The lawless. Their words.
y¹ | 2. Jehovah. His inspection.
x² | 3. The lawless. Their deeds.
y² | 4. Jehovah. His expostulation.
x³ | 5, 6. The lawless. Their feelings.
y³ | 7. Jehovah. His interposition.

1 The fool: i. e. the impious man. Cp. 10. 4; 53. 1. **no** = no sign of a. **GOD*.** The primitive text was "Jehovah" (Ap. 4. II), but the *Sōpherīm* say that they altered it to El (Ap. 4. IV). So *vv.* 2 and 5. See Ap. 32. **There is, &c.** Quoted in Rom. 3. 10–12 with other scriptures. **doeth good.** The Sept. adds "no not one". This completes the Fig. *Epanadiplosis* with *v.* 3 (Ap. 6). **2 The LORD.** Heb. Jehovah. Ap. 4. II. Fig. *Epanadiplosis* (Ap. 6). The verse beginning and ending with "Jehovah" (see note on "GOD", *v.* 1). Psalm not for public use: but for David's private use. **looked . . . To see.** Fig. *Anthropopatheia*. Ap. 6. **children** = sons. **men.** Heb. *'ādām*. Ap. 14. I. **3 all** = the whole mass. Cp. "No, not one", Rom. 3. 10–12. **filthy** = corrupt. **4 iniquity.** Heb. *'āven*. Ap. 44. iii. **eat up My People.** Cp. Jer. 10. 25. Amos 8. 4. Mic. 3. 3. Between *vv.* 3 and 4 the Sept., Syr., and Vulg. insert four verses; three are retained in P.B.V. Probably an ancient marginal note which found its way into a MS. **5 were they in great fear.** Fig. *Polyptōton*. Ap. 6. Heb. they feared a fear. **generation** = circle. Heb. *dōr*, company, or class. **righteous** = righteous man. **6 poor** = an oppressed one. Cp. Pss. 9 and 10. **7 Oh . . . !** Fig. *Epiphonēma*. Ap. 6. **Zion.** See Ap. 68. **bringeth back the captivity.** Fig. *Paronomasia* (Ap. 6). See note on Deut. 30. 3. **Jacob . . . Israel.** On these names, see notes on Gen. 32. 28; 43. 6; 45. 26, 28.

15 (*H*, p. 721). THE PERFECT MAN. (*Introversion and Alternation.*)

H | T | 1. His eternal abiding. Question.
U | a | 2. Positive.) Answers.
b | 3. Negative)
U | *a* | 4–. Positive.)
b | –4, 5–. Negative.)
T | –5. His eternal abiding. Question.

The Structure is due to the Fig. *Synezeugmenon* (see *Zeugma*, Ap. 6), by which all the statements are yoked on together to one verb at the end instead of each having its own verb. For scope of Ps. 15 see the Structure of **A**², p. 721. Note contrasts with Ps. 12.

This Psalm forms the text of the Sermon on the Mount (Matt. 5—7). See Ap. 70. The theology pertains to the Kingdom, not to the Church of God. Not true of this present Dispensation. See Ap. 63. IX.

16

°Michtam °of °David.

1 °Preserve me, O °GOD: for in Thee do I °put my trust.

2 *O my soul,* °thou hast said unto °the LORD, "Thou *art* my °LORD*:
°My goodness *extendeth* not to Thee;
3 °*But* to the °saints that *are* °in the earth,
And °*to* the excellent, °in whom *is* all °my delight."

4 Their sorrows shall be multiplied *that* hasten *after* another *god:*
Their drink offerings of blood will I not offer,
Nor take up °their names into my lips.

5 [2]The LORD *is* the °portion of mine inheritance and of my cup:
Thou °maintainest my °lot.
6 The °lines are fallen unto me in pleasant *places;*
Yea, I have a goodly heritage.

7 I will bless [2]the LORD, Who hath given me counsel:
My °reins also °instruct me in the night seasons.

8 **°I have set [2]the LORD always before me:**
Because *He is* at my right hand, I shall °not be moved.

9 **Therefore °my heart is glad, and my °glory rejoiceth:**
°My flesh also shall rest in hope.

10 **For °Thou wilt not leave °my soul in °hell;**
Neither wilt Thou °suffer Thine °Holy One to °see °corruption.

11 **Thou wilt shew me °the path of life:**
In Thy presence *is* fulness of joy;
At °Thy right hand *there are* pleasures for evermore.

17

A °Prayer of David.

1 °Hear the °right, O °LORD, °attend unto my cry,
°Give °ear unto my prayer, *that goeth* not out of °feigned lips.
2 °Let my sentence come forth from Thy presence;
Let Thine eyes behold the things that are equal.

3 Thou hast proved mine heart; Thou hast visited *me* in the night;
Thou hast tried me, *and* shalt °find nothing;
I am purposed *that* my mouth shall not °transgress.

16—41 (**A**[3], p. 721). "THE MAN CHRIST JESUS".

16 (**P**, p. 721). TAKING HIS PLACE OF SUFFERING. (*Division.*)

P | V^1 | 1-7. David speaketh to Jehovah and to the saints.
P | V^2 | 8-11. "David speaketh concerning" Messiah (Acts 2. 25-28).

1-7 (V^1, above). HIMSELF. HIS TRUST. (*Introversion.*)

V^1 | c | 1. Prayer. For preservation. } David
V^1 | d | 2-. My Adonai. My good. } to
V^1 | e | -2, 3. The saints. } Jehovah.
V^1 | e | 4. The apostates. } David
V^1 | d | 5, 6. My portion. My heritage. } to
V^1 | c | 7. Praise. For counsel. } saints.

Title. Michtam. See Ap. 65. XII.
of = relating to.
David. And therefore refers to David's Son, and David's Lord, as do all the Davidic Psalms.
1 Preserve. Cp. Heb. 5. 7-9.
GOD. Heb. El. Ap. 4. IV.
put my trust = flee for refuge. Heb. *ḥāṣāh.* Ap. 69. II.
2 thou hast said. Some codices, with two early printed editions, Sept., Syr., and Vulg., read "I said", in which case there is no Ellipsis, and "O my soul" should be omitted.
the LORD. Heb. Jehovah. Ap. 4. II.
LORD*. One of the 134 places where the *Sōpherīm* changed Jehovah (of the primitive text) to Adonai (Ap. 32).
My goodness, &c. = I have no good beyond Thee.
3 But to = As for.
saints = holy (or separated) ones. See note on Ex. 3. 5.
in the earth = in His own Land.
to. Omit "to". **in whom** = in them.
my: or, His: i. e. Jehovah's. So the Sept.
4 their names: i. e. the names of their gods.
5 portion. Note the four things: portion (*v.* 5); path, presence, pleasures (*v.* 11).
maintainest = wilt maintain.
lot. } Put by Fig. *Metonomy* (of Cause), Ap. 6, for
6 lines. } the land thus allotted by it.
7 reins. Put by Fig. *Metonymy* (of Subject), Ap. 6, for thoughts.
instruct = will instruct.

16. 8-11 (V^2, above). HIS MISSION AND WORK. (*Introversion.*)

V^2 | f | 8. Jehovah at My right hand. (Life.)
V^2 | g | 9. Rest in hope. Positive. (Death.)
V^2 | g | 10. Not left in Sheōl. Negative. (Resurrection.)
V^2 | f | 11. I at His right hand. (Ascension.)

8 I have set, &c. Quoted in Acts 2. 25-28; 13. 35.
not be moved. Cp. 15. 5.
9 my heart = I myself, like "my soul". Fig. *Synecdoche* (of Part). Ap. 6.
glory. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the powers of the mind which give the glory.
My flesh also shall rest. Refers to Messiah's *death.*
10 Thou wilt not leave, &c. Refers to the *Resurrection.*
my soul = me. Heb. *nephesh.* Ap. 13.
hell = the grave. Heb. Sheōl. Ap. 35.
suffer = give, or allow.
Holy One, or Thy beloved: i. e. Christ the Messiah (Acts 2. 27). See note on 52. 9.
see = experience, or know. **corruption.** Showing that it is the body that is referred to. **11 the path of life.** Refers to *Ascension.* **Thy right hand.** Cp. *v.* 8, and see Structure above ("f" and "*f*").

17 [For Structure see next page].

Title. Prayer. Heb. *Tᵉphillah.* One of five Psalms so called (17; 86; 90; 102; 142). See Ap. 63. It is a prayer of Messiah, the true David; in view of Ps. 16. 6-11, cp. 17. 15. **1 Hear . . . attend . . . Give ear.** Fig. *Anabasis.* Ap. 6. **right** = righteousness. Cp. *v.* 15, and Structure. **LORD.** Heb. Jehovah. Ap. 4. II. **ear.** Fig. *Anthropopatheia.* Ap. 6. Cp. *vv.* 2, eyes; 7, hand; 8, wings; 15, face. **feigned** = guileless. **2 Let my sentence, &c.** = From thy presence my judgment will come: Thine eyes will discern upright ones. **3 find nothing.** None but Christ could say this. See John 14. 30. **transgress.** Heb. *ʿābar.* Ap. 44. vii.

4 Concerning the works of °men, by the word of Thy lips
I have °kept *me from* the paths of °the destroyer.

n 5 Hold up my goings in Thy °paths,
(p. 734) *That* my footsteps slip not.

m 6 I have called upon Thee, for Thou wilt °hear me, O °GOD:
Incline Thine [1]ear unto me, *and hear* my speech.

X i 7 Shew Thy marvellous lovingkindness, O Thou That savest by Thy right hand them which °put their trust *in Thee*
From those that rise up *against them.*

8 Keep me °as the °apple of the °eye,
°Hide me under the shadow of Thy °wings,

k 9 From °the wicked that oppress me,
From °my deadly enemies, *who* compass me about.

l 10 They are inclosed in their own fat:
With their mouth they speak proudly.
11 They have now compassed us in our °steps:
They have set their eyes bowing down to the earth;

Y 12 Like as a lion *that* is greedy of his prey,

Y And as it were a young lion lurking in secret places.

X i 13 Arise, O [1]LORD,
°Disappoint him, cast him down:

k Deliver °my soul from °the wicked, *which is* Thy °sword:
14 From °men *which are* Thy °hand, O [1]LORD,

l From °men of the °world, *which have* their portion in *this* life,
And whose belly Thou fillest with Thy °hid *treasure:*
°They are °full of °children,
And leave the rest of their *substance* to their babes.

W 15 As for *me*, °I will behold Thy °face in righteousness:
I shall be °satisfied, °when I awake, with °Thy likeness.

°To the chief Musician.

930–923 B.C. **18** *A Psalm* of °David °the servant of °the LORD, who spake unto °the LORD the words of this °song °in the day *that* °the LORD **°delivered him from the °hand of all his enemies**, and from the hand of Saul: And he said,

READ 1 °I will love Thee, O °LORD, my °strength.

2 [1]The LORD *is* my °rock, and my °fortress, and my deliverer;

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17 (**Q**, p. 721). PRAYER IN VIEW OF PSALM **16**.
(*Introversion and Repeated Alternation.*)

Q | W | 1–6. I (*'ănī*) = As for me. The righteous sufferer.
X | i | 7, 8. Prayer for deliverance.
k | 9. From enemies.
l | 10, 11. Description of them.
Y | 12–. Comparison. Lion.
Y | –12. Comparison. Young lion.
X | *i* | 13–. Prayer for deliverance.
k | –13, 14–. From enemies.
l | –14. Description of them.
W | 15. I (*'ănī* = As for me). The righteous sufferer.

1–6 (W, above). THE RIGHTEOUS SUFFERER.
(*Introversion.*)

W | m | 1, 2. Prayer. "Hear me". ("Thine eyes".)
n | 3, 4. Purpose. Mouth not transgress.
n | 5. Purpose. Footsteps not slip.
m | 6. Prayer. "Hear me". ("Thine ear".)

4 men. Heb. *'ādām.* Ap. 14. I.
kept me from = I have marked.
the destroyer = the oppressor, or violent one. Only here in the Psalms. **5 paths** = tracks, or ruts.
6 hear = answer. See Structure, above.
GOD. Heb. El. Ap. 4. IV.
7 put their trust = flee for refuge. Heb. *ḥāṣah.* Ap. 69. II. **8 as.** Fig. *Simile.* Ap. 6.
apple ... eye ... wings. Fig. *Anthropopatheia.* Ap. 6.
Hide = Thou wilt hide.
9 the wicked = the lawless ones.
my deadly enemies = the foes of my soul. Heb. *nephesh.* Ap. 13.
11 steps = ways, or goings, as in *v.* 5.
13 Disappoint = anticipate.
my soul = me myself. Heb. *nephesh.* Ap. 13.
the wicked = a lawless one. Heb. *rāshā'.* Ap. 44. x.
sword. Fig. *Anthropopatheia.* Ap. 6.
14 men. Heb. *mēthim.* Ap. 14. V.
hand. Fig. *Anthropopatheia.* Ap. 6. See note on "ear", *v.* 1.
world. Heb. *ḥeled.* The world as being transitory. See longer note on 49. 1.
hid. Fig. *Antimereia* (Ap. 6). Act. Part. put for Noun. Heb. thy hid = thy hidden, or secret thing.
They are = Let them be.
full = satisfied with. Cp. *v.* 15. **children** = sons.
15 I will behold Thy face. See note on Ex. 23. 15; 34. 20.
face. Fig. *Anthropopatheia.* Ap. 6. Cp. *v.* 1, and see note on Ex. 23. 15; 34. 20.
satisfied = full, as in *v.* 14.
when I awake = when I awake from the sleep of death in resurrection. This prayer is in view of 16. 9–11. Resurrection of the body is the true inheritance.
Thy likeness = Thine appearing, or a vision of Thee. Cp. 1 John 3. 2.
To the chief Musician. See Ap. 64.

18 [For Structure see next page].

Title. David. Like all Psalms of David, it finds its fulfilment in the true David. See the Structure of this book (**A**[3], p. 721). Cp. 18. 4, 5 with 17. 9. It is placed, as first written, in 2 Sam. 22; but it is edited and placed here to find its true relation to other Psalms. Why should not David have the right claimed by all other writers? to say nothing of the Holy Spirit's right to do as He pleases and wills. It was edited for its place here, when it was handed over "to the chief Musician". See the sub-scription, and Ap. 64.
the servant. Cp. Isa. 42. 1; 49. 6; 52. 13.

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the LORD. Heb. Jehovah. Ap. 4. II. **song.** Heb. *shīrāh.* See Ap. 65. xxiv. **in the day.** Cp. 2 Sam. 22, and Ap. 18. **delivered, &c.** Cp. Luke 1. 74. **hand** = paw. **1 I will love Thee** = Fervently do I love Thee. Heb. *raḥam*, to yearn over. This verse was added by David when the Psalm was handed over to the chief Musician (sub-scription, and Ap. 64) for use in public worship. **LORD.** Heb. Jehovah. Ap. 4. II. **strength.** Put by Fig. *Metonymy* (of Effect), Ap. 6, for the source of all strength. Heb. *ḥazak*, strength (for holding fast); not the same word as *vv.* 2, 17, 17, 32, 39. **2 rock** = fortress. Heb. *ṣela'.* See notes on Deut. 32. 13, and Ex. 17. 6. Note the Figs. *Anthropopatheia* and *Exergasia.* Ap. 6. **fortress** = mountain stronghold. Heb. *mᵉẓad.*

° My GOD, my ° strength, in Whom I will ° trust;
My ° buckler, and ° **the horn of my salvation,** *and* my high tower.

F¹ m 735) 3 I will call upon [1] the LORD, *Who is* ° *worthy* to be praised:
So shall I be ° saved from mine enemies.

n 4 The ° sorrows of death compassed me,
And the floods of ° ungodly men made me afraid.

n 5 The [4] sorrows of ° hell compassed me about:
The ° snares of death ° prevented me.

m 6 In my distress I called upon [1] the LORD,
And ° cried unto my ° God:
He heard my voice out of His ° temple,
And my cry came before Him, *even* into His ° ears.

F² o 7 Then the earth ° shook and ° trembled;
The foundations also of the ° hills moved
And were ° shaken, because He was wroth.

p 8 There went up a smoke ° out of His ° nostrils,
And fire out of His ° mouth devoured:
Coals were kindled by it.

q 9 He bowed the heavens also, and came down:
And ° darkness *was* under His ° feet.

r 10 And He ° rode upon a ° cherub, and did ° fly:
r Yea, He did ° fly upon the wings of the ° wind.

q 11 He made ° darkness His secret place; His pavilion round about Him
Were ° dark waters *and* thick clouds of the skies.

p 12 At the brightness *that was* before Him His thick clouds passed,
Hail *stones* and coals of fire.
13 [1] The LORD also thundered ° in the heavens,
And the ° HIGHEST gave His voice;
Hail *stones* and coals of fire.
14 Yea, He sent out His arrows, and scattered them;
And He shot out lightnings, and discomfited them.

o 15 Then the ° channels of waters were seen,
And the foundations of the ° world were discovered
At Thy rebuke, O [1] LORD,
At the ° blast of the ° breath of Thy ° nostrils.

F³ s 16 He sent from above, He took me,
He drew me out of ° many waters.

18 (**R**, p. 721). ANSWER TO PRAYER. (*Introversion.*)

R | A | D | 1. Jehovah spoken TO. Love.
E | 2. Jehovah spoken OF. Deliverer.
B | 3–19. Enemies. Deliverance from.
C | 20–24. Equity of Jehovah's dealings. Me.
C | 25–27. Equity of Jehovah's dealings. Others.
B | 28–48. Enemies. Victory over.
A | D | 49. Jehovah spoken TO. Praise.
E | 50. Jehovah spoken OF. Deliverer.

2 My GOD. Heb. El. Ap. 4. IV.
strength = rock (in original situation): hence, refuge. Heb. *zūr*. See Deut. 32. 13; not same as *vv.* 17, 32, 39.
trust = flee for refuge. See Ap. 69. II.
buckler = shield. Heb. *māgēn*, as in *v.* 30 and Ps. 5. 12.
the horn, &c. Quoted in Luke 1. 69.

3–19 (B, above). ENEMIES. DELIVERANCE FROM. (*Division.*)

B | F¹ | 3–6. David's call for deliverance.
F² | 7–15. Deliverance effected.
F³ | 16–19. Jehovah the deliverer.

3–6 (F¹, above). DAVID'S CALL FOR DELIVERANCE. (*Introversion.*)

F¹ | m | 3. David's call and confidence.
n | 4. Compassed by enemies.
n | 5. Compassed by danger. } Cp. t and *t*, *v.* 18.
m | 6. David's call and answer.

3 worthy to be praised. Fig. *Antimereia.* Ap. 6, Pass. Part. put for Adj. Heb. the praised One.
So shall I, &c. Quoted in Luke 1. 71.
saved = delivered (in the widest sense). Heb. *yasha'*.
4 sorrows = meshes, or snares (Heb. *ḥēbel*). Not bodily pains. **ungodly men** = Belial.
5 hell = the grave. Heb. Sheōl. Ap. 35.
snares. Heb. *yāḳash* = noose, or snare.
prevented = were beforehand with, or confronted.
6 God. Heb. Elohim. Ap. 4. I.
temple = palace. Put for heaven itself.
cried . . . ears. See note on *v.* 41.

7–15 (F², above). DELIVERANCE EFFECTED. (*Introversion.*)

F² | o | 7. Wonders on earth.
p | 8. Fire from heaven.
q | 9. Darkness in the heavens.
r | 10–. Jehovah's speedy succour.
r | –10. Jehovah's speedy succour.
q | 11. Darkness in the heavens.
p | 12–14. Fire from heaven.
o | 15. Wonders on earth.

7 shook . . . trembled . . . shaken. Fig. *Paronomasia.* Ap. 6. Heb. *vattig'ash, vattir'ash.* Eng. = "shaked . . . quaked and shaked", or "rocked and reeled". **hills** = mountains.
8 out of = into.
nostrils . . . mouth. Fig. *Anthropopatheia.* Ap. 6.
9 darkness. Heb. *'ărāphel.* See note on Job 3. 6.
feet. } Fig. *Anthropopatheia.* Ap. 6.
10 rode . . . fly. }
cherub. See Ap. 41.
wind. Heb. *rūach.* Ap. 9.

11 darkness . . . dark. Heb. *ḥāshak.* See notes on Job 3. 6. **13 in.** Some codices, with Aram., Sept., and Vulg., read "from" (2 Sam. 22. 14). HIGHEST. Heb. *Elyōn.* Ap. 4. VI. **15 channels.** Heb. *'ăphīḳīm.* See note on 2 Sam. 22. 16. **world.** Heb. *tēbēl* = the habitable world. Gr. *oikoumenē.* **blast.** Heb. *n'shamah.* Ap. 16. **breath.** Heb. *rūach.* Ap. 9.

16–19 (F³, above). JEHOVAH THE DELIVERER. (*Introversion.*)

F³ | s | 16, 17–. Jehovah's deliverance.
t | –17. Compassed by enemies. } Cp. n and *n*, *vv.* 4, 5.
t | 18–. Compassed by enemies.
s | –18, 19. Jehovah's deliverance.

16 many waters. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for troubles.

17 He delivered me from my °strong enemy,
And from them which hated me:
t For they were too °strong for me.
t 18 They [5]prevented me in the day of my
(p. 735) calamity:
s But [1]the LORD was my stay.
19 He brought me forth also into a large
place;
He delivered me, °because He delighted in
me.
C 20 [1]The LORD rewarded me according to my
righteousness;
According to the cleanness of my hands
hath He recompensed me.
21 For I have kept the ways of [1]the LORD,
And have not wickedly departed from my
[6]God.
22 For all His judgments *were* before me,
And I did not put away His statutes from
me.
23 I was also upright °before Him,
And I kept myself from °mine iniquity.
24 Therefore hath [1]the LORD recompensed
me according to my righteousness,
According to the cleanness of my hands in
His eyesight.
C 25 With the °merciful Thou wilt shew Thy-
self merciful;
With an upright °man Thou wilt shew
Thyself upright;
26 With the pure Thou wilt shew Thyself pure;
[25]And with °the froward Thou wilt shew
Thyself °froward.
27 For Thou wilt [3]save the afflicted people;
But wilt bring down high looks.
B u 28 For Thou wilt light my °candle:
(p. 736) [1]The LORD my [6]God will enlighten my
[9]darkness.
29 For by Thee I have °run through a troop;
And by my [6]God have I leaped over a wall.
30 *As for* °GOD, His way *is* perfect:
The °word of [1]the LORD is °tried:
He is a [2]buckler to all those that °trust in
Him.
31 For who *is* °GOD save [1]the LORD?
Or who *is* a °rock °save our [6]God?
v 32 *It is* [30]GOD That girdeth me with °strength,
And maketh my way perfect.
33 He maketh my feet like hinds' *feet*,
And setteth me upon °my high places.
34 He teacheth my hands to war,
So that a bow of steel is °broken by mine
arms.
35 Thou hast also given me the °shield of Thy
salvation:
And Thy right hand hath holden me up,
And Thy °gentleness hath made me great.
36 Thou hast enlarged my steps under me,
That my feet did not slip.
37 I have °pursued mine enemies, and °over-
taken them:
Neither did I turn again till they were °con-
sumed.
38 I have °wounded them that they were not
able to rise:
They are °fallen under my feet.
39 For Thou hast girded me with [32]strength
unto the battle:

17 strong=strong (for might). Heb. *'āzaz*. Not same word as *vv.* 1, 2, 32, 39.
strong=strong (for activity). Heb. *'āmaṣ*. Not same word as *vv.* 1, 2, 32, 39.
19 because, &c. This is the one ground of blessing. See note on Num. 14. 8, and 2 Sam. 15. 25, 26.
23 before=with.
mine iniquity. Some codices read "the wicked". Heb. *'āvāh*. Ap. 44. iv. **25 merciful**=gracious.
With. Some codices, with two early printed editions, Sept., Syr., and Vulg., read "And with".
man=strong man. Heb. *geber*. Ap. 14. IV.
26 the froward=the perverse. Heb. *'iḳḳēsh*.
froward=a wrestler, or contender.

18. 28–48 (*B*, p. 735). ENEMIES. VICTORY OVER. (*Extended Alternation.*)

B | u | 28–31. Help. General.
v | 32–39–. Vengeance on enemies.
w | –39–42. Subjugation of enemies.
x | 43–45. Deliverance.
u | 46. Help. General.
v | 47–. Vengeance on enemies.
w | –47. Subjugation of enemies.
x | 48. Deliverance.

28 candle=lamp. Used to-day, in the East, more for comfort than light. **29 run**=broken through.
30 GOD. Heb.=the El. Ap. 4. IV.
word=sayings, as in Pss. 12. 6 (fem. pl.); 19. 14 (masc. pl.) (not *v.* 4); 119. 11 (see note there), &c.
tried=refined. Cp. Ps. 12. 6.
trust in=flee for refuge to. Heb. *ḥaṣah*. Ap. 69. II.
31 GOD. Heb. Eloah. Ap. 4. V.
rock. Heb. *ṣur*. See notes on Ex. 17. 6; 32. 13.
save=except.
32 strength=might (for valour). Heb. *ḥīl*. Not the same as *vv.* 1, 2, 17, 17.
33 my. Ginsburg thinks this should be omitted.
34 broken=bent.
35 shield. Heb. *māgēn*, rendered "buckler", *v.* 2. See note on Ps. 5. 12. **gentleness**=condescension.
37, 38 pursued . . . overtaken . . . consumed . . . wounded . . . fallen. Fig. *Anabasis*. Ap. 6. The tenses may be future, and prophetic.
41 cried . . . save. Fig. *Paronomasia*. Ap. 6. Heb. *y'shavv'ū . . . mōshīa'*. May be represented in Eng. "they cried with fear, but none gave ear."
42 wind. Heb. *rūach*. Ap. 9.
cast them out: or scatter them. Some codices, with Aram., Sept., Syr., and Vulg., read "crush". Cp. 2 Sam. 22. 43. **43 heathen**=nations, or Gentile peoples.
44 strangers=sons of the foreigner.
submit=come cringing.

Thou hast subdued under me those that w
rose up against me.
40 Thou hast also given me the necks of mine
enemies;
That I might destroy them that hate me.
41 They °cried, but *there was* none to °save
them:
Even unto [1]the LORD, but He answered
them not.
42 Then did I beat them small as the dust
before the °wind:
I did °cast them out as the dirt in the streets.
43 Thou hast delivered me from the strivings x
of the People;
And Thou hast made me the head of the
°heathen:
A People *whom* I have not known shall
serve me.
44 As soon as they hear of me, they shall
obey me:
The °strangers shall °submit themselves
unto me.

45 The [44] strangers shall fade away,
And [c] be afraid out of their close places.

u 46 [1] The LORD liveth; and blessed *be* my rock;
736) And let the [6] God of my salvation be exalted.

v 47 *It is* [30] GOD That avengeth me,

w And subdueth the People under me.

x 48 He delivereth me from mine enemies:
Yea, Thou liftest me up above those that rise up against me:
Thou hast delivered me from the violent [c] man.

A D 49 [c] **Therefore will I give thanks unto Thee,**
735) **O [1] LORD, among the [43] heathen,**
And sing praises unto Thy name.

E 50 Great deliverance giveth He to His king;
And sheweth mercy to His [c] ANOINTED,
To David, and to his seed for evermore.

[c] To the chief Musician.

19

[c] A Psalm of David.

H a 737) 1 The heavens [c] declare the glory of [c] GOD;
And the [c] firmament [c] sheweth His handywork.

b 2 [c] Day unto day [c] uttereth [c] speech,
And night [c] unto night sheweth [c] knowledge.

c 3 *There is* no [2] speech nor [c] language,
[c] *Where* their [c] voice is not heard.

d 4 [c] **Their [c] line is gone out through all the**
[c] earth, and their [c] words to the end of
the [c] world.

J a In them hath He set a [c] tabernacle for the sun,

5 [c] Which *is* as a bridegroom coming out of his [c] chamber,
[c] *And* rejoiceth as a [c] strong man to run a race.

6 His going forth *is* from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.

G H 7 The [c] law of [c] the LORD *is* [c] perfect, [c] converting [c] the soul:
The [c] testimony of [c] the LORD *is* [c] sure, making wise the simple.

8 The [c] statutes of [7] the LORD *are* [c] right, rejoicing the heart:
The commandment of [7] the LORD *is* pure, [c] enlightening the eyes.

45 be afraid = come trembling.
48 man. Heb. *'ish*. Ap. 14. II.
49 Therefore, &c. Quoted in Rom. 15. 9.
50 Anointed = Messiah. Looking beyond David, to David's Son and David's Lord.
To the chief Musician. See Ap. 64. The changes from 2 Sam. 22 were made when David handed the Psalm over for general use in public worship.

19 (**S**, p. 721). ACKNOWLEDGMENT OF CHRIST'S GLORY IN CREATION, AND REVELATION.

S | G | H | 1-4-. The heavens. The word written there: (eight lines).
J | -4-6. In them (*bāhem*) the sun (six lines).
G | H | 7-10. The Scriptures. The word written therein (eight lines).
J | 11-14. In them (*bāhem*) Thy servant (six lines).

The position of this Psalm in the Structure (p. 721) shows that it corresponds with "**S**", Ps. 29, with its two answering parts, the "Glory" and the "Voice" of Jehovah.

The verbs in the *first* part (1-6) are *literary*, and in the *second* part *astronomical*, thus interlacing and uniting the two parts in one whole.

Title. A Psalm of David. One Psalm: one whole, not two odd scraps strung together by some late "redactor". See Ap. 65. XVII.

1-6 (G, above). THE HEAVENS.
(*Introversion.*)

G | a | 1. The heavens.
b | 2. Their testimony. Incessant. (Pos.)
c | 3. Their words. Inaudible. (Neg.)
b | 4-. Their testimony. Universal. (Pos.)
a | -4-6. The heavens.

1 declare = rehearse (the Piel part. implying repetition. Cp. 71. 15. Gen. 24. 66. Fig. *Prosopopœia*. Ap. 6.
GOD. Heb. El. Ap. 4. IV.
firmament = expanse.
sheweth = is setting forth. Cp. first occurrence (Gen. 3. 11. Pss. 97. 6; 111. 6).
2 Day unto day = Day after day.
uttereth = constantly poureth forth. Heb. *nāba'*, to tell forth, or prophesy.
speech = speaking. See note on 18. 30.
unto = after.
knowledge = intelligence, information.
3 language = words.
Where. Omit this word. There is no *Ellipsis* (Ap. 6).
voice = sound: i. e. "their voice is not heard"
4 Their, &c. Quoted in Rom. 10. 18.
line = inheritance. Heb. measuring, or allotting line. Put by Fig. *Metonymy* (of Cause), Ap. 6, for inheritance. Sept., Syr., and Vulg., read "voice". So Rom. 10. 18, thus connecting the written word. See note on *v.* 7.
earth. Heb. *'ereṣ* = the earth (as created).
words = sayings, or teachings. See note on 18. 30.
world. Heb. *tēbēl* = the world (as inhabited). Gr. *oikoumenē*.
tabernacle = tent, or house. Hence the signs of the Zodiac are called the "houses" of the sun, because in them he moves and dwells, and completes his circuit.

This corresponds with God's servants dwelling and moving in the written "Word" (*v.* 11). **5 Which is** = And *he*. **chamber** = bridal canopy. Heb. *ḥuppāh*. First occurrence; elsewhere, only in Isa. 4. 5 ("defence"). Joel 2. 16 ("closet"). **And.** Omit this "And". **strong man.** Heb. *gibbōr*. Ap. 14. IV. **7 law.** Note the synthetic parallelism of the second half of this Psalm, which compares the written words in the Scripture with the words written in the heavens, and preserved in the names of the signs of the Zodiac and the constellations. See Ap. 12. Note in *vv.* 7-9 the six *titles* of the Word, its six *attributes*, and its six *effects* (see Ap. 10). **the LORD.** Heb. Jehovah. Ap. 4. II. The Covenant God, in contrast with El (*v.* 1) the Creator. Occurs seven times in this latter half of the Psalm. **perfect**: like *all* His other works. Note the six words in *vv.* 7-9. **converting** = returning. As the sun returns in the heavens, so here the same word is used of the sinner's conversion (or returning). Note that all the verbs in this second half are *astronomical*, as those in the first half are *literary*. See note above. **the soul.** Heb. *nephesh*. Ap. 13. **testimony** = witness. Cp. 89. 37. **sure** = faithful and enduring; as the sun is "the faithful witness in the heavens" (89. 37). **8 statutes** = precepts. Heb. *piḳḳūdim*. Found only in the Psalms, and in the Pl. **right** = righteous: i. e. equitable and just. **enlightening** = giving light, as the sun (Gen. 1. 15, 17, 18. Isa. 60. 19).

9 The °fear of 7the LORD *is* °clean, enduring for ever:
The °judgments of 7the LORD *are* °true *and* righteous altogether.
10 More to be desired *are they* than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.

J (p. 737) 11 Moreover °by them is Thy servant °warned:
And in °keeping of them °*there is* great reward.
12 Who can °understand °*his* °errors?
°Cleanse Thou me from °secret *faults.*
13 °Keep back Thy servant also °from presumptuous *sins;*
Let them not °have dominion over me:
then shall I be upright,
And I shall be innocent from °the great °transgression.
14 Let the words of my mouth, and the °meditation of my heart, °be acceptable °in Thy sight,
O 7LORD, my °strength, and my °redeemer.

°To the chief Musician.

20

A Psalm of David.

T K (p. 738) 1 °The LORD °hear thee in the day of trouble;
The °name of the °God of Jacob °defend thee;
2 Send °thee help from the sanctuary,
And °strengthen thee out of °Zion;
3 Remember °all thy °offerings,
And °accept thy burnt sacrifice; °Selah.
4 Grant thee according to thine own heart,
And fulfil all thy counsel.

L 5 We will rejoice in Thy salvation,
And in the 1name of our 1God we will set up *our* banners:

M 1The LORD °fulfil all thy petitions.

M 6 Now know I that 1the LORD saveth °His Anointed;
He °will hear him from His °holy heaven
°With the saving °strength of His °right hand.

L 7 °Some *trust* in chariots, and some °in horses:
But °we will remember the 1name of 1the LORD our 1God.
8 They are brought down and fallen:
But we are risen, and °stand upright.

K 9 °Save, 1LORD:
Let the king 1hear us °when we call.

°To the chief Musician.

---

9 fear = reverence.
clean = cleansing (especially Levitically). Cp. Lev. 16. 30. Num. 8. 7, 21. Ezek. 36. 33, &c. Heb. *ṭahēr.*
judgments = judicial requirements.
true = faithful (in perpetuity).
11 by them = in them. Heb. *bāhem*, as in *v.* 4, going about the Scriptures, moving and dwelling in the written Word, as the sun does in the heavens. (Cp. 1 Tim. 4. 15; 3. 14.)
warned = enlightened; hence, taught or admonished.
keeping = observing, or watching; as observers watch the heavenly bodies. Cp. 130. 6. Isa. 21. 11.
there is great reward = great [is] the reward.
12 understand = discern.
his. Not in Hebrew text.
errors = wanderings. Like those of the "planets" (= wanderers).
Cleanse = clear, or acquit. Heb. *nāḳāh.*
secret = hidden things; things that are not discerned.
13 Keep back = restrain or hold back; as the motions of the heavenly bodies are controlled. First occurrence Gen. 20. 6; 22. 12, 16; 39. 9. Cp. 1 Sam. 25. 39, &c.
from presumptuous sins. Fig. *Hypallage.* Ap. 6. Heb. keep back presumptuous [men] from me.
have dominion over = rule, as the sun and moon rule the day and night (Gen. 1. 18. Ps. 136. 8, 9).
the great = much.
transgression. Heb. *pāsha'.* Ap. 44. ix.
14 meditation. Heb. *higgaion.* See Ap. 66. I.
be acceptable = come with acceptance.
in Thy sight = before Thee.
strength = rock. Heb. *ṣur.* See notes on 18. 1, 2.
redeemer. Heb. *gā'al.* See note on Ex. 6. 6. The Psalm begins with the *Creator* and ends with the *Redeemer.* Cp. the heavenly worship, where we have the same two in the same order (Rev. 4. 11 with 5. 9).
To the chief Musician. See Ap. 64.

20 (**T**, p. 721). HIS PEOPLE'S PRAYER IN VIEW OF **A**^{3}, p. 721). (*Introversion.*)

T | K | 1–4. Prayer.
L | 5–. We. His People's trust.
M | –5. Jehovah's Messiah.
M | 6. Jehovah's Messiah.
L | 7, 8. We. His People's trust.
K | 9. Prayer.

1 The LORD. Heb. Jehovah. Ap. 4. II.
hear = answer.
name. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the person himself. Occurs three times in this Psalm: *v.* 1, the Defending Name; *v.* 5, the Displayed Name; *v.* 7, the Delivering Name.
God. Heb. Elohim. Ap. 4. I.
God of Jacob = Jacob's God: i. e. the God Who met Jacob when he had nothing and deserved nothing (but wrath), and gave him everything. The N.T. "God of all grace". See note on Gen. 32. 28; 48. 6; 45. 26, 28; this Divine title occurs in Pss. 46. 7, 11; 75. 9; 76. 6; 81. 1, 4; 84. 8; 94. 7; 114. 7; 146. 5. Cp. also Isa. 2. 3. Mic. 4. 2.
defend = shall defend. To this day the calling out the name of a person of rank or power will bring protection to one in danger from the violence of an enemy. In Psalms always used of God. Fut. as in *vv.* 2, 3, 4.
2 thee = thy.
strengthen = sustain, or support. Heb. *ṣa'ad.* Cp. *v.* 6 and 21. 1. **Zion.** See Ap. 68.
3 all thy offerings. Some codices, with eight early printed editions, read "every present of thine".
offerings = gift offerings, or presents. Heb. *minchāh.* Ap. 43. II. iii. **accept.** Heb. turn to ashes. This was the only way by which Jehovah accepted what was offered. See note on Gen. 4. 4. **Selah.** Here, connecting the prayer of *v.* 4 with the atonement or accepted sacrifice of *v.* 3; the only ground on which prayer can be answered. See Ap. 66. ii.
5 fulfil = will fulfil. **6 His Anointed** = His Messiah. **will hear** = answereth (continually).
holy. See note on Ex. 3. 5. **With the saving strength** = by the mighty saving deeds **strength** = might (inherent). Heb. *gābar.* Cp. Ap. 14. IV and *v.* 2 above. **right hand.** Fig. *Anthropopatheia.* Ap. 6.
7 Some trust in = Some by, &c. **in** = by. **we will remember, &c.** = we by, &c. **8 stand upright** = are established. **9 Save, LORD,** or, O LORD, save. Or, with Sept., "Jehovah save the king". Cp. *v.* 6. **when** = in the day when. See Ap. 18. **To the chief Musician.** See Ap. 64.

U N (· 739) 953

21

°A Psalm °of David.

O P

1 The king shall joy in Thy °strength, O °LORD;
And in Thy salvation how greatly shall he rejoice!

2 Thou hast given him his °heart's desire,
And hast not withholden the request of his lips. °Selah.

3 For Thou °preventest him with the blessings of goodness:
Thou settest a °crown of pure gold on his head.

4 He asked °life of Thee, *and* Thou gavest *it* him,
Even length of days for ever and ever.

5 His glory *is* great in Thy salvation:
°Honour and majesty hast Thou laid upon him.

Q d

6 For Thou hast made him most °blessed for ever:
Thou hast made him exceeding glad with Thy countenance.

e

7 For the king °trusteth in [1] the LORD,
And through the °mercy of the °MOST HIGH he shall not be moved.

O P

8 Thine hand shall find out all Thine enemies:
Thy right hand shall find out those that hate Thee.

9 Thou shalt °make them as a fiery oven in the time of Thine °anger:
[1] The LORD shall swallow them up in His wrath,
And the fire shall devour them.

10 Their fruit shalt Thou destroy from the earth,
And their seed from among the °children of °men.

Q e

11 For they intended °evil against Thee:
They imagined a mischievous device, *which* they °are not able *to perform.*

d

12 Therefore shalt Thou make them turn their back,
When Thou shalt make ready *Thine arrows* upon Thy °strings against the face of them.

N

13 Be Thou exalted, [1] LORD, in Thine own [1] strength:
So will we sing and praise Thy power.

°To the chief Musician, °upon °Aijeleth Shahar.

S[1] T (· 739 740)

22

°A Psalm °of David.

1 °**My GOD, my GOD, why hast thou forsaken me?**
Why art Thou so far from helping me, *and from* the words of my [2] roaring?

---

21 (**U**, p. 721). HIS PEOPLE'S JOY IN VIEW OF **A**[3]: THE CORONATION OF THEIR KING. (*Introversions and Alternations.*)

U | N | 1. Messiah. Strong in Jehovah's strength.
O | P | 2–5. Jehovah's dealings with the king. } Jehovah addressed.
Q | d | 6. His reward. } Reasons.
e | 7. His merit. }
O | P | 8–10. The king's dealings with his enemies. } The king addressed.
Q | e | 11. Their guilt. } Reasons.
d | 12. Their defeat. }
N | 13. Messiah. Strong in His own strength.

Title. A Psalm. See Ap. 65. XVII.
of = pertaining or relating to.
1 strength = prevailing strength. Heb. *'āraz*, as in *v.* 13. Cp. notes on 20. 2, 6.
LORD. Heb. Jehovah. Ap. 4. II.
2 heart's desire. Cp. 20. 4; 37. 4.
Selah. See Ap. 66. II. Here connecting the reason (*v.* 3) of the answer (*v.* 2) with the prayer of 20. 4; which, by the Selah of 20. 3, had been connected with the reason given there: i. e. atonement.
3 preventest = comest to meet. Cp. "settest" in *v.* 3.
crown. See Rev. 14. 14, and cp. Matt. 8. 20.
4 life: i. e. resurrection life. Cp. Isa. 53. 10. Heb. 2. 10–18; 5. 7.
5 Honour, &c. Cp. Rev. 5. 13.
6 blessed. Cp. Rev. 5. 13.
7 trusteth = confideth. Heb. *bāṭaḥ*. Ap. 69. I.
mercy = lovingkindness, or grace.
MOST HIGH. Heb. *Elyōn*. Ap. 4. VI.
9 make them = place them as [in] a furnace of fire.
anger. Heb. face is put by Fig. *Metonymy* (of Subject), Ap. 6, for the anger manifested by it.
10 children = sons. **men.** Heb. *'ādām*. Ap. 14. I.
11 evil. Heb. *rā'a'*. Ap. 44. viii.
are not able to perform = could not accomplish.
12 strings = bow-strings.
13 To the chief Musician. See Ap. 64.
upon = relating to.
Aijeleth Shahar = the Day-dawn: David's Coronation, 953 B.C. Looking forward to the Day-dawn of Messiah's Coronation, which is the subject of the twenty-first Psalm, not of Ps. 22. Cp. 2 Sam. 23. 4; see note on 2 Pet. 1. 19, and Ap. 65. I. Cp. 139. 9.

22 (**V**, p. 721). MESSIAH. THE GOOD SHEPHERD, IN DEATH. (*Division.*)

V | R[1] | 1–21. Messiah. His "sufferings." } See
R[2] | 22–31. Messiah. His "glory." } Ap. 71.

1–21 (R[1], above). MESSIAH. HIS "SUFFERINGS". (*Division.*)

R[1] | S[1] | 1–6. The "Sufferings." Messiah's prayer. Desertion.
S[2] | 7–21. The "Sufferings." Messiah's plea. Enemies.

1–6 [For Structure of S[1], see next page].

Title. A Psalm. See Ap. 65. XVII.
of David = relating to or concerning David's Son and David's Lord (Matt. 22. 41–45). "The root and the offspring of David" (Rev. 22. 16). David "being a prophet and knowing . . . spake of". These three Psalms (22, 23, 24) relate to the sufferings and the glory of "the Man Christ Jesus." 22 = The Good Shepherd on Earth, in Death (John 10. 11). 23 = The Great Shepherd, in Heaven, by Resurrection (Heb. 13. 20). 24 = The Chief Shepherd, coming in His Glory to earth and Zion, again (1 Pet. 5. 4. Rev. 19). See the Structure of **O** (p. 721). Ps. 22 is Christ as the sin offering: Ps. 40, as the burnt offering; Ps. 69, as the trespass offering. **1 My GOD, my GOD.** Heb. my El (Ap. 4. IV). God as Almighty in relation to the *creature*; not Jehovah (Ap. 4. II), in covenant relation with His servant. Quoted in Matt. 27. 46. Mark 15. 34. The Psalm is Christ's prayer and plea on the Cross. It begins with "My God, my God" (Matt. 27. 46. Mark 15. 34), and it ends with "It is finished". See note on *v.* 31, and cp. John 19. 30. If the Lord uttered the whole of this Psalm on the cross, the dying malefactor must have "heard", and believed (Rom. 10. 17). Cp. Luke 23. 32, 40–42. The "kingdom" had been referred to by Christ in Ps. 22. 22–30. See note on "roaring", below. The Fig. *Epizeuxis* (Ap. 6) is used for solemn emphasis. **roaring** = lamentation. Heb. *shā'ag* = spoken of a lion, and of thunder.

2 O my °God, I cry in the daytime, but Thou
°hearest not;
And in the night season, and am not silent.

U 3 °But Thou *art* °holy,
(p. 740) *O Thou* That °inhabitest the praises of
Israel.

U 4 Our fathers °trusted in Thee:
They °trusted, and Thou didst deliver them.
5 They cried unto Thee, and were delivered:
They [4]trusted in Thee, and were not confounded.

T 6 But I *am* a °worm, and no °man;
A reproach of °men, and °despised of the People.

S² V X 7 °All they that see me laugh me to scorn:
They °shoot out the lip, they shake the head, *saying,*
8 °"**He °trusted on °the LORD *that* He would deliver him:**
Let Him deliver him, seeing He delighted in him."

g 9 [3]But Thou *art* he That took me out of the womb:
Thou didst °make me °hope *when I was* upon my mother's breasts.
10 I was cast upon Thee from the womb:
Thou *art* my [1]GOD from my mother's belly.
11 Be not far from me; for trouble *is* near;
For *there is* °none to help.

W h 12 Many bulls have compassed me:
Strong *bulls* of Bashan have beset me round.
13 They gaped upon me *with* their mouths,
As a ravening and a roaring lion.

i 14 I am poured out like water,
And all my bones are out of joint:
My heart is like wax;
It is melted °in the midst of my bowels.
15 My strength is °dried up like a potsherd;
And my tongue cleaveth to my jaws;
And Thou hast brought me into the dust of death.

W h 16 For °dogs have compassed me:
The °assembly of the °wicked have inclosed me:
°They pierced my hands and my feet.

i 17 I may °tell all my bones:

V f They °look *and* stare upon me.
18 **They °part my garments among them,**
And cast lots upon my vesture.

g 19 [3]But be not Thou far from me, O °LORD*:
O my strength, haste thee to help me.
20 Deliver my °soul from the sword;
My °darling from the °power of the [16]dog.
21 Save me from the °lion's mouth:
°For Thou hast °heard me °from the horns of the °unicorns.

---

22. 1-6 (S¹, p. 739). MESSIAH'S PRAYER. DESERTION. (*Introversion.*)

S¹ | T | 1, 2. His desertion. Mourned.
U | 3. Jehovah's holiness. Declared.
U | 4, 5. Jehovah's goodness. Experienced.
T | 6. His desertion. Experienced.

2 God. Heb. Elohim. Ap. 4. I.
hearest not = answerest not.
3 But Thou. And yet Thou. Cp. *vv.* 9 and 19. Note the emphasis.
holy. See note on Ex. 3. 5. Here = the Divine attribute.
inhabitest the praises. "Praises" put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the Sanctuary, where the praises were offered. The various readings and renderings arise from trying to make sense, not seeing this Figure of speech. Cp. 80. 1; 99. 1.
4 trusted = confided. Heb. *bāṭaḥ*. See Ap. 69. i.
6 worm. Heb. *tōlaʿ*, not the ordinary word for "worm", but the crimson *coccus* from which the scarlet dye was obtained. Hence rendered "scarlet" in Ex. 25. 4; 26. 1, &c. See note on Josh. 2. 18, and Ex. 12. 13. Jacob, so called Isa. 41. 14. Christ thus took the lowest place of His People. **man.** Heb. *ʾish*. Ap. 14. II.
men. Heb. *ʾādām*. Ap. 14. I.
despised. Cp. Isa. 53. 3.

22. 7-21 (S², p. 739). MESSIAH'S PLEA. ENEMIES. (*Introversion and Alternations.*)

S² | V | *f* | 7, 8. Enemies.
g | 9-11. "But Thou".
W | h | 12, 13. "Bulls" (pl.). "Lion" (sing.).
i | 14, 15. "I".
W | *h* | 16. "Dogs" (pl.). "Lion" (sing.).
i | 17-. "I".
V | *f* | -17, 18. Enemies.
g | 19-21. "But Thou".

7 All. Fig. *Synecdoche* (of Genus), Ap. 6, put for most or greater part. (Some believed.) **shoot out** = open.
8 He, &c. Fig. *Eironeia* (Irony). Ap. 6. Quoted in Matt. 27. 43. Mark 15. 29. Luke 23. 35.
trusted, &c. = devolved all on Jehovah. Heb. *gālal*. See Ap. 69. V.
the LORD. Heb. Jehovah. Ap. 4. II.
9 make = cause.
hope = trust, or confide. Heb. *bāṭaḥ*. Ap. 69. I
11 none to help. Cp. 69. 20. He was alone in this wondrous work.
14 in the midst of my bowels = within me.
15 dried up. Cp. John 19. 28.
16 dogs. Fig. *Hypocatastasis*. Ap. 6. "Enemies" being implied (not expressed).
assembly = congregation: in civic aspect.
wicked = breakers up. Heb. *rāʿaʿ*. Ap. 44. viii.
They pierced, &c. = "As a lion [they break up] my hands and my feet". The Heb. text reads *kaʾărî* = as a lion (the "k" = as). The A.V. and R.V., with Sept., Syr., and Vulg., take the "k" as part of the verb *kʾārû*, and alter the vowel points, making it read "they pierced". It is better to translate the Heb. text literally, and supply the *Ellipsis* of the verb from Isa. 38. 13, "they break up". The meaning is exactly the same, and agrees with John 19. 37.
17 tell = count. The whole description applies to death by crucifixion only.
look and stare = look for and see. In this idiom the former verb includes the *feeling* implied by the context. Cp. 1 Sam. 17. 42.
18 part, &c. Quoted in Matt. 27. 35. Mark 15. 24.

Luke 23. 34. John 19. 24. **19 LORD***. One of the 134 emendations of the *Sôpherim* (Ap. 32) by which "Jehovah" of the primitive text was changed to "Adonai". **20 soul.** Heb. *nephesh*. Ap. 13. **darling** = only one. Heb. *yāḥîd*. See note on Deut. 6. 4. = my one own priceless possession; put by Fig. *Metonymy* (of Subject), Ap. 6, for "my life", answering to "my soul" in the preceding line. Cp. *psuchē* (John 12. 27). **power.** Heb. hand, or paw. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power exercised by it. **21 lion's.** See note on "They pierced" (*v.* 16). **For** = Yea. **heard me** = answered me. Cp. *v.* 2. Supply Ellipsis, "[and delivered me]". **from the horns, &c.** This clause may be joined on to the end of the preceding line. "Thou hast heard me" may be read on to *v.* 22: "I will declare". **unicorns** = the bulls of *v.* 12.

R² X (p. 741)

22 °I will declare °Thy Name unto my °brethren:
In the midst of the °congregation will I praise Thee.

Y

23 °Ye °that fear [8]the LORD, praise Him;
Z j¹ All ye the seed of °Jacob, glorify Him;
And °fear Him, all ye the seed of °Israel.

k¹

24 For He hath not [6]despised nor abhorred
°the affliction of °the afflicted;
Neither hath He hid His face from him;
But when he cried unto Him, He [21]heard.

X

25 My praise *shall be* of Thee in the great [22]congregation:
I will pay my vows before them [23]that fear Him.

Y

26 The °meek shall eat and be satisfied:
They shall praise [8]the LORD that seek Him:
Your heart shall live for ever.

Z j²

27 All °the ends of the °world shall remember and turn unto [8]the LORD:
And all the kindreds of the nations shall worship before Thee.

k²

28 °For the kingdom *is* [8]the LORD'S:
And He *is* the Governor among the nations.

j³

29 °All *they that be* fat upon earth shall eat and worship:
All they that go down to the dust °shall bow before Him:
°And none can keep alive his own [20]soul.

30 °A seed shall serve Him;
It shall be °accounted to [19]the LORD* °for a generation.

31 They shall come, and °shall declare His righteousness unto a People °that shall be born,

k³

°That °He hath done *this*.

23

°A Psalm °of David.

W A (p. 741)

1 °The LORD *is* °my shepherd; I shall °*not* want.

2 He °maketh me to °lie down in °green pastures:
He °leadeth me beside the °still waters.

3 He °restoreth my °soul:
He °leadeth me in the °paths of righteousness for His °name's sake.

B

4 °Yea, though I walk °through the °valley of the shadow of death,
I will fear no °evil: for °Thou *art* with me;
Thy °rod and Thy °staff they °comfort me.

---

22. 22 31 (R², p. 739). MESSIAH'S GLORY (Ap. 71). (*Extended Alternations.*)

R² | X | 22. "I". Messiah's praise. Promised.
Y | 23–. Praise to Jehovah.
Z | j¹ | –23. Israel to praise.
k¹ | 24. The reason. "For".
X | 25. "I". Messiah's praise. Awarded.
Y | 26. Praise to Jehovah.
Z | j² | 27. The nations to praise.
k² | 28. The reason. "For".
j³ | 29–31–. All to praise.
k³ | –31. The reason. "For".

Note here the Parenthesis of the present Dispensation: for which see Ap. 72. [rection. See Heb. 2. 12.

22 I will declare. These words are Christ's in resur-

Thy Name = Thee (emphatic). Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the Person and all His attributes. See note on Ps. 20. 1. **brethren.** Cp. John 20. 17.

congregation = assembly: in its military aspect.

23 Ye: i. e. the Gentiles of 18. 49; 117. 1. Deut. 32. 43. Isa. 11. 1, 10. [word as in third line.

that fear = that stand in awe. Heb. *gūr*. Not the same

Jacob ... Israel. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.

fear = revere. Referring to Israel. Heb. *yārē'*. Not the same word as in first line and *v.* 25.

24 the affliction = the humiliation.

the afflicted = the patient One.

26 meek = the patient or wronged ones.

27 the ends, &c. Put by Fig. *Metonymy* (of Subject). Ap. 6, for the people dwelling in the farthest regions.

world = earth. Heb. *'ĕrez*.

28 For, &c. Cp. Matt. 6. 13.

29 All they that be fat = All the great ones.

shall bow. Cp. Phil. 2. 9–11, and refs. there.

And none can = Even He cannot: ref. to Matt. 27. 42. Cp. Acts 1. 8. **soul.** Heb. *nephesh*. Ap. 13.

30 A seed. Sept. and Vulg. read "My seed". Cp. Isa. 53. 10. **accounted to** = recounted of.

for a generation = unto a generation that shall come (reading the first part of *v.* 31 with the end of *v.* 30).

31 shall declare His righteousness = His righteousness shall be declared.

that shall be born. Referring to the new birth as declared by Christ to Nicodemus (John 3. 3–7). Cp. Ezek. 36. 25–27. [not *v.* 21.

That = For. Corresponding with "for", *vv.* 24 and 28,

He hath done this = It is finished. Cp. John 19. 30. Thus concluding the Psalm. Cp. the beginning. Heb *'āsāh*, to accomplish or finish, as in 2 Chron. 4. 11.

Not given to the chief Musician; the Psalm being for private study, and not public worship.

23 (**W**, p. 721). MESSIAH. THE GREAT SHEPHERD, IN RESURRECTION. (*Introversion.*)

W | A | 1–3. Jehovah. Supply. "Pastures and waters". Spoken of. "He".
B | 4. Danger. "Death". "Rod and staff". Spoken to. "Thou".
B | 5. Danger. "Enemies". "Table and Cup". Spoken to. "Thou".
A | 6. Jehovah. Supply. "Goodness and Mercy". Spoken of. "His".

Title. A Psalm. See Ap. 65. XVII. **of.** See note on title of Ps. 22. **1 The LORD.** Heb. Jehovah. **The LORD ... my shepherd.** One of the Jehovah Titles. See Ap. 4. II, "JEHOVAH-Ro'i". Figs. *Metaphor* and *Anthropopatheia*. Ap. 6. **not want.** Because "Jehovah will provide", JEHOVAH-JIREH. See Ap. 4. II. **2 maketh me** = causeth me (implying continuance). **lie down.** We need *making* so as to feed, and not trample the pastures down. **green pastures** = choice pastures. Heb. "pastures of tender grass". **leadeth me** = causeth me to rest. Heb. *nāhal*, to lead flocks. **still waters.** Heb. "waters of rests", JEHOVAH-SHĀLŌM. Ap. 4. II. **3 restoreth** = bringeth back, as in Ps. 19. 8, JEHOVAH-ROPHEKA. Ap. 4. II. **soul.** Heb. *nephesh*. Ap. 13. **leadeth.** Heb. *nahah*, to guide, cŏnduct. **paths of righteousness** = righteous paths. JEHOVAH-ẒIDKĒNŪ. Ap. 4. II. **name's** = own. See note on 20. 1. **4 Yea** = Moreover. **through.** Not into; but "through", and out of it, into resurrection life. **valley, &c.** = a valley of deep shade: may include (but not necessarily) death's dark valley. **evil.** Heb. *rā'a'*. Ap. 44. viii. **Thou art with me.** JEHOVAH-SHAMMAH. Ap. 4. II. **rod and ... staff** = club and ... crook. The only two things carried by the shepherd; the former for defence, the latter for help. The club for the sheep's enemies, the crook for the sheep's defence. A lesson for pastors to-day. **comfort** = gently lead. Same word as "leadeth" in *v.* 2.

B (p. 741)

5 Thou prepare a table before me in the
presence of mine enemies:
Thou anointest my head with oil; my
cup runneth over.

A

6 Surely goodness and mercy shall follow
me all the days of my life:
And I will dwell in the house of the LORD
for ever.

24

A Psalm of David.

X C1 (p. 742) 953

1 **The earth is the LORD'S, and the fulness thereof;**
The world, and they that dwell therein.
2 For He hath founded it upon the seas,
And established it upon the floods.

D1

3 Who shall ascend into the hill of the LORD?
Or who shall stand in His holy place?

E1

4 He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.
5 He shall receive the blessing from the LORD,
And righteousness from the God of his salvation.
6 This *is* the generation of them that seek Him,
That seek Thy face, O Jacob. Selah.

C2

7 Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of glory shall come in.

D2

8 Who *is* this King of glory?

E2

The LORD strong and mighty,
The LORD mighty in battle.

C3

9 Lift up your heads, O ye gates;
Even lift *them* up, ye everlasting doors;
And the King of glory shall come in.

D3

10 Who is this King of glory?

E3

The LORD of hosts,
He *is* the King of glory. Selah.

25

A Psalm of David.

M P F1 (p. 743) 953

(א) 1 Unto Thee, (ב) O LORD, do I lift up
my soul.

5 prepare = set in order.
table. Put by Fig. *Metonymy* of Subject, Ap. 6. for what is on it. So that I may feast while He fights. JEHOVAH-NISSI. Ap. 4. II. The figure of the sheep is continued: for the "table" of *v.* 5 answers to the "pastures" of *v.* 2.
enemies = adversaries.
anointest. JEHOVAH-MEKADDISHKEM. Ap. 4. II. Still referring to the sheep and the Shepherd's care: for the figure of the "sheep" is carried right through the Psalm.
cup: i. e. the Shepherd's cup of water for the sheep.
runneth over. See note on 73. 10.
6 mercy = lovingkindness, or grace. [for future.
follow = follow after, or closely. In Heb. present put for ever = evermore. Heb. "to length of days".

24 X. p. 721. MESSIAH. THE CHIEF SHEPHERD IN GLORY. (*Repeated Alternation.*)

X | C1 | 1, 2. Right to the earth.
| D1 | 3. Question. Who . . .?
| E1 | 4–6. Answer. Selah.
| C2 | 7. His Own right.
| D2 | 8. Question. Who . . .? | Right to
| E2 | 8. Answer. | millennial
| C3 | 9. His right with His People. | kingdom.
| D3 | 10a. Question. Who . . .?
| E3 | 10b. Answer.

Title. A Psalm. See Ap. 65. XVII.
of David = concerning David and the true David. Relates to the entrance of the Ark into Zion see Ap. 68., typifying the coming glory of Heb. 1. 6. Cp. 2 Sam. 6. 2. 1 Chron. 15. 25. Ps. 68 relates to the setting out of the procession. Ps. 24 to the entrance up to Zion. Ps. 87 to the joy of the entrance with dancings and shoutings. Ps. 105, for subsequent celebrations of the event.
1 The earth. Heb. *'Erez*. the earth as created.
the LORD'S. Heb. Jehovah's. Ap. 4. II. The emphasis is on Jehovah = "JEHOVAH'S is the earth".
the fulness all that fills it. Quoted in 1 Cor. 10. 26.
world. Heb. *tebêl*, the world (as inhabited).
2 founded, &c. Cp. 2 Pet. 3. 5. Ps. 136. 6. Gen. 1. 1.
3 the hill = the mountain (of Zion, south of Moriah). Seven times so called: here, and Gen. 22. 14. Num. 10. 33. Isa. 2. 3; 30. 29. Mic. 4. 2. Zech. 8. 3. See Ap. 68.
Or. The A.V., 1611, read "And". Changed in 1769 to "Or".
stand = rise up. Cp. 1. 5. **holy.** See note on Ex. 3. 5.
4 clean. Cp. Ps. 15 and Ex. 20. 13–16.
soul. Heb. *nephesh*. Ap. 13. **5 And** = Even.
righteousness. The gift received from Jehovah.
God. Heb. Elohim. Ap. 4. I.
6 This = Such: i. e. not a "new cart" (2 Sam. 6. 3), but the Kohathites. See Num. 7. 9; 4. 2, 15. Deut. 10. 8; 31. 9, &c; and cp. 2 Sam. 6. 13. 1 Chron. 15. 2.
generation = class or circle. Here, the Kohathites.

Cp. 22. 30. **O Jacob.** Sept. and Syr. read "O God of Jacob". **Jacob.** See notes on Gen. 32. 28; 43. 6; 45. 26, 28. **Selah.** Connecting the first triad with the Ark of Jehovah: transferring our thoughts from the general claim to the particular making of the claim by this event. See note on *v.* 10, and Ap. 66. II.
7 everlasting doors = age-abiding entrances. The tabernacle or tent of David, on Mount Zion, was not ancient. This looks forward to the fulfilment of prophecy in times yet to come. **King of glory** Glorious king. The repeated question points us both to 22. 6 ("a worm, and no man"), and to 23. 1 (The Shepherd). **10 Who** Who then, is He, this glorious King? **The LORD of hosts.** See note on first occurrence (1 Sam. 1. 3), and Structure above. **Selah.** Connecting Ps 25 with Ps. 24. Ps. 24 referring to Zion, the new *place* of worship, and Ps. 25 referring to the worship itself, which was to be and could henceforward be offered there. Ps. 24 corresponds with 1 Chron. 15, and Ps. 25 with 1 Chron. 16, which together give a full description of the worship. Ps. 25 is further emphasised by being an Acrostic Psalm, in which the worthiness of Jehovah and the unworthiness of His worshippers stand out in vivid contrast.

25 (*P*, p. 721). [For Structure see next page.]

The second Acrostic Psalm (see Ap. 63. vii.). The omission of ק = *Koph* makes twenty-one letters (7 × 3) instead of twenty-two, and marks off one verse (*v.* 11) as central, which is the first confession of sin in the Psalms; thus linking on *Repentance* to *Suffering* and Resurrection (Pss. 16, 22, as in Luke 24. 44–47. The double א (A) = *Aleph* in *vv.* 1, 2 connects the looking up of the worshipper with the double ר = *Resh* of *vv.* 18, 19, which speaks of the looking down of Jehovah. These two are linked on to Ps. 25 by the Selah of 24. 10 and 24. 4. See note on Selah 24. 10. **Title. of David** = by David, or pertaining to the true David. **1 LORD.** Heb. Jehovah. Ap. 4. II. **lift up.** Verses 1 and 2 are connected with *vv.* 18, 19: the double *Aleph* א, with the double *Resh* ר, connecting David's looking up with Jehovah's looking down. **soul.** Heb. *nephesh*. Ap. 13.

2 (א) O my °God,
(ב) °I trust in Thee:
Let me °not be °ashamed,
Let °not mine °enemies triumph over me.
3 (ג) Yea, °let none that wait on Thee be [2]ashamed:
Let them be [2]ashamed which °transgress without cause.
4 (ד) Shew me Thy ways, O [1]LORD;
Teach me Thy paths.
5 (ה) Lead me in Thy truth, and teach me:
For Thou *art* the [2]God of my salvation;
(ו) °On Thee do I wait all the day.
6 (ז) °Remember, O [1]LORD, Thy tender °mercies and Thy lovingkindnesses;
For they *have been* ever of old.
7 (ח) [6]Remember not the °sins of my youth, nor my °transgressions:
According to Thy °mercy [6]remember Thou me
For Thy goodness' sake, O [1]LORD.
G[1] 743) 8 (ט) Good and upright *is* [1]the LORD:
Therefore will He °teach [7]sinners in the way.
9 (י) The °meek will He guide °in judgment:
And the °meek will He teach His way
10 (כ) All the paths of [1]the LORD *are* [7]mercy and truth
Unto °such as keep His °covenant and His testimonies.
F[2] 11 (ל) For Thy °name's sake, O [1]LORD,
°Pardon mine °iniquity; for it *is* great.
G[2] 12 (מ) °What °man *is* he that °feareth [1]the LORD?
Him shall He [8]teach in the way *that* He shall choose.
13 (נ) °His soul shall dwell at ease;
And his seed shall inherit the °earth.
14 (ס) The °secret of [1]the LORD *is* with them that [12]fear Him;
And He will °shew them His covenant.
F[3] 15 (ע) Mine eyes *are* °ever toward [1]the LORD;
For He shall pluck my feet out of the net.
16 (פ) Turn thee unto me, and °have mercy upon me;
For I *am* °desolate and afflicted.
17 (צ) The troubles of my heart are °enlarged:
°O bring thou me out of my distresses.
18 (ק) °Look upon mine °affliction and my pain;
And °forgive all my °sins.
19 (ר) °Consider mine °enemies; for they are many;
And they hate me with °cruel hatred.
20 (ש) O keep my [1]soul, and °deliver me:
Let me not be [2]ashamed; for I °put my trust in Thee.
21 (ת) Let integrity and uprightness preserve me;
For I wait on Thee.
22 Redeem Israel, O [2]God,
Out of all his troubles.

26

A Psalm °of David.

Q H[1] 743) J[1] 1 °Judge me, O °LORD;
For I have walked in mine integrity:
I have °trusted also in the °LORD; *therefore* I shall not slide.
H[2] 744) 2 Examine me, O [1]LORD, and prove me;
Try my °reins and my °heart.

25 (*P*, p. 721). PRAYER IN VIEW OF **P** (Ps. **16**). (*Repeated Alternation.*)

P | F[1] | 1–7. Prayer and worship.
G[1] | 8–10. Teaching. Worshippers.
F[2] | 11. Prayer and worship.
G[2] | 12–14. Teaching. Worshippers.
F[3] | 15–22. Prayer and worship.

2 God. Heb. Elohim. Ap. 4. I.
I trust = have confided. Heb. *baṭaḥ*. See Ap. 69. I. Not the same word as in *v.* 20.
not. Heb. *'al* (= Gr. *mē*), subjective. Cp. "none", *v.* 3.
ashamed = put to shame. Fig. *Metonymy* (of Cause) as a verb. So *v.* 20; 31. 1; 119. 116, &c.
enemies = foes.
3 let none. Heb. "none with (*l'o*; Gr. *ou*, objective) them". Cp. "not", *v.* 2.
transgress = act treacherously. Heb. *bāgad*.
5 On = For. Heb. *kī*. Some codices, with Sept., Syr., and Vulg., read *v'kī*, "and for", thus restoring the Vav (ו), which otherwise is wanting.
6 Remember. Note the threefold object of this remembrance in *vv.* 6, 7.
mercies = compassions. Heb. *rāḥam*. Not the same word as in *vv.* 7, 16. **7 sins.** Heb. *ḥāṭā'*. Ap. 44. i.
transgressions. Heb. *pāsha'*. Ap. 44. ix.
mercy = grace. Heb. *ḥāsad*. Not the same word as in *vv.* 6, 16.
8 teach = direct. The subject of this member (G[1]).
9 meek = patient, or good.
in judgment = to be vindicated.
10 such. The redeemed (*v.* 22) and righteous worshippers are the subject of this Psalm. See note above.
covenant. The first occurrence in the Psalms.
11 name's. See note on 20. 1.
Pardon. This is the first such plea in the Psalms. See note on "Selah" (24. 10). The central verse of this Psalm. Cp. *v.* 18.
iniquity. Heb. *'āvāh*. Ap. 44. iv.
12 What . . . ? Fig. *Erotēsis* (Ap. 6), to emphasise the worshippers. **man.** Heb. *'ish*. Ap. 14. II.
feareth = revereth.
13 His soul = He. Heb. *nephesh*. Ap. 13.
earth = land. Cp. Matt. 5. 5.
14 secret = secret counsel.
shew them = cause them to know.
15 ever toward. Supply Fig. *Ellipsis* (Ap. 6), "ever [looking] toward". It is *salutary suspense* which keeps us thus looking.
16 have mercy upon = show kindness to. Heb. *ḥānan*. Not the same word as in *vv.* 6, 7.
desolate = [Thine] only One. Heb. *yāchīd*. See note on Deut. 6. 4. Sept. = *monogenēs*, only begotten.
17 enlarged, &c.: or, troubles have enlarged my heart: i. e. made it more sympathetic.
O bring: or Thou hast brought.
18 Look upon. See note on "lift up", *v.* 1.
affliction = humiliation.
forgive = bear away. First occurrence in the Psalms.
sins. Heb. *ḥāṭā'*. Ap. 44. i.
19 Consider. Same Heb. as "look upon", *v.* 18.
enemies = foes.
cruel hatred. Heb. "hatred of violence" = "violent hatred". Ginsburg thinks "hatred without a cause".
20 deliver = rescue.
put my trust = flee for refuge. Heb. *ḥaṣah*. See Ap. 69. II. Not the same word as in *v.* 1.
22 Redeem = Deliver: i. e. redeem *by putting forth power*. Heb. *pādāh*. See notes on Ex. 13. 13.

26 [For Structure see next page].

Title. of David = by David, or concerning the true David.
1 Judge me = Vindicate me, or Do me justice.
LORD. Heb. Jehovah. Ap. 4. II.
trusted = confided. Heb. *bāṭaḥ*. Ap. 69. I.
2 reins = kidneys.
reins . . . heart. Put by Fig. *Metonymy* (of Subject), Ap. 6, for thoughts and feelings.

J² (p. 744)
3 For Thy lovingkindness *is* before mine eyes:
And I have °walked in Thy truth.
4 I have not sat with vain persons,
Neither will I go in with dissemblers.
5 I have hated the °congregation of °evil doers;
And will not sit with the °wicked.
6 I will wash mine hands in innocency:
So will I compass Thine °altar, O ¹LORD:
7 That I may publish with the voice of thanksgiving,
And °tell of all Thy wondrous works.
8 ¹LORD, I have loved the °habitation of Thy °house,
And °the place where Thine honour °dwelleth.
H¹
9 °Gather not °my soul with °sinners,
Nor my life with bloody °men:
10 In whose hands *is* °mischief,
And their right hand is full of bribes.
J³
11 But as for ɯɛ, I will walk in mine integrity:
H¹
°Redeem me, and °be merciful unto me.
J¹
12 My foot standeth in an even place:
In the °congregations will I bless ¹the LORD.

27

°*A Psalm* °of David.

R¹ K¹ (p. 744)
1 °The LORD *is* my °light and my salvation;
whom shall I fear?
°The LORD *is* the °strength of my life; °of whom shall I be afraid?
2 When the °wicked, *even* mine °enemies and my foes, came upon me to eat up my flesh,
They stumbled and fell.
3 Though an host should encamp against me,
My heart shall not fear:
Though war should rise against me,
°In this *will* I *be* confident.
K² L l
4 One *thing* have I desired of ¹the LORD, that will I seek after;
That I may °dwell in the house of ¹the LORD all the days of my life,
To behold the °beauty of ¹the LORD, and to °enquire in His °temple.
m
5 For in the °time of trouble He shall °hide me in His °pavilion:
In the °secret of His °tabernacle shall He hide me;
He shall set me up upon a °rock.
n
6 And now shall mine head be lifted up above mine enemies round about me:
o
Therefore will I °offer in His ⁵tabernacle °sacrifices of joy;
I will sing, yea, I will sing praises unto ¹the LORD.
l, l
7 Hear, O ¹LORD, *when* I cry with my voice:
°Have mercy also upon me, and answer me.
8 °*When Thou saidst,* "Seek ye My face;"
my heart said unto Thee,
"Thy face, ¹LORD, will I seek."
m
9 ⁵Hide not Thy ⁸face *far* from me;
Put not Thy servant away in anger:
Thou hast been my help;
Leave me not, neither forsake me, O °God °of my salvation.

character. See Ap. 17. i: i. e. with shoutings of joy. **8** When, &c.: or, "To thee, my heart, He hath said, 'Seek thou My face'; Thy face, O Jehovah, will I seek". **9** God. Heb. Elohim. Ap. 4. I.

26 (*Q*, p. 721). PRAYER WITH REFERENCE TO PSALM **17.** (*Repeated Alternation.*)

Q | H¹ | 1–. Prayer.
J¹ | –1. Plea. "For".
H² | 2. Prayer.
J² | 3–8. Plea. "For".
H³ | 9, 10. Prayer.
J³ | 11–. Plea. Profession.
H⁴ | –11. Prayer.
J⁴ | 12. Plea. Profession.

3 walked = walked habitually.
5 congregation = assembly: in its military aspect.
evil. Heb. *rā'a'*. Ap. 44. viii.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
6 altar. No need to suppose this to refer to the Temple or later period than David. The altars of burnt offering and incense were in use from the time of the Exodus. **7** tell of = recount.
8 habitation = dwelling: implying safety.
house. Referring not to the Temple, but to David's Tabernacle on Zion. Cp. 5. 7, and see below.
the place, &c. = the place of Thy glorious Tabernacle.
dwelleth. Heb. *shākan*. See note on "placed" (Gen. 3. 24).
9 Gather not = Destroy not. Heb. *'āṣaph*. A Homonym. See note on "receive" (Num. 12. 14, 15).
my soul = me (emphatic). Heb. *nephesh*. Ap. 13.
sinners. Heb. *ḥāṭā'*. Ap. 44. i.
men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
10 mischief = lewdness. [note on 25. 22.
11 Redeem = deliver (by power). Heb. *pādāh*. See
be merciful = show me favour, or be gracious.
12 congregations = assemblies; or pl. of majesty = the great assembly. Occurs only here, and 68. 26.

27 (*R*¹, p. 721). PRAYER IN VIEW OF PSALM **18.** (*Division.*)

*R*¹ | K¹ | 1–3. Confidence. The basis of the prayer.
K² | 4–14. Prayer. Resulting from the confidence.

Title. A Psalm. See Ap. 65. XVII.
of David = by David, or relating to the true David.
1 The LORD. Heb. Jehovah. Ap. 4. II.
light. Fig. *Metonymy* (of Effect), Ap. 6, not Fig. *Metaphor*; "light" put for Jehovah as the Author of joy.
strength = strength (for protection). Heb. *'ōzaz*.
of whom, &c. Cp. Rom. 8. 31.
2 wicked. Heb. *rā'a'*. Ap. 44. viii.
enemies = adversaries. **3** In this = in spite of this. In *v.* 1 we have the foundation of his confidence; in *v.* 2, the need of it; and in *v.* 3, the exercise of it.

4–14 (K², above). PRAYER. RESULTING FROM THE CONFIDENCE. (*Extended Alternation.*)

K² | L | l | 4. Seeking.
m | 5. Hiding.
n | 6–. Enemies. } Prayer meditated.
o | –6. Joy.
L | *l* | 7, 8. Seeking.
m | 9, 10. Hiding.
n | 11, 12. Enemies. } Prayer offered.
o | 13, 14. Hope.

4 dwell, &c. Cp. Ps. 23. 6.
beauty = pleasantness, delightfulness.
enquire = contemplate with admiration.
temple = palace. Used generally of heaven, but also of the holy place (Gr. *naos*). **5** time = day.
hide. Fig. *Metonymy* (of Adjunct), Ap. 6; hiding put for protection afforded by it. pavilion = dwelling.
secret = secret place, where no stranger was admitted.
tabernacle = tent, or habitation. Heb. *'ōhel*. Ap. 40(3).
rock. Heb. *ṣūr*. See note on 18. 1, 2.
6 offer = sacrifice. Heb. *zābach*. Ap. 43. I. iv.
sacrifices of joy = joyful sacrifices. Genitive of
7 Have mercy = Show favour, or Be gracious.
of. Genitive of Origin. Ap. 17 (2).

10 When my father and my mother forsake me,
Then [1]the LORD will °take me up.

n (744) 11 °Teach me Thy way, O [1]LORD,
And lead me in a plain path,
Because of mine °enemies.
12 Deliver me not over unto the °will of mine °enemies:
For false witnesses are risen up against me, and such as breathe out cruelty.

o 13 °*I had fainted*, unless I had believed to see the goodness of [1]the LORD
°In the land of the living.
14 °Wait on [1]the LORD:
Be of good courage, and He shall strengthen thine heart:
°Wait, I say, on [1]the LORD.

28

°*A Psalm* °of David.

M p (745) 1 Unto thee will I cry, O °LORD my °rock;
be °not silent to me:
Lest, *if* Thou °be silent to me,
I become like them that go down into °the pit.
2 Hear the voice of my supplications, when I cry unto Thee,
When I °lift up my hands toward Thy °holy °oracle.

q 3 Draw me not away with the °wicked,
And with the workers of °iniquity,
Which speak peace to their neighbours,
But °mischief *is* in their hearts.

N 4 Give °them according to their °deeds, and according to the [3]wickedness of their °endeavours:
Give °them after the °work of their hands;
Render to °them their desert.
5 Because they regard not the °works of [1]the LORD,
Nor the °operation of His hands,
He shall destroy them, and not build them up.

Mp 6 Blessed *be* [1]the LORD,
Because He hath heard the voice of my supplications.

q 7 [1]The LORD *is* my strength and my °shield;
My heart °trusted in Him, and I am °helped:
Therefore my heart greatly rejoiceth;
And with my song will I °praise Him.
8 [1]The LORD *is* °their strength,
And ℌe *is* the °saving strength °of °His anointed.

N 9 Save Thy People, and bless Thine inheritance:
°Feed them also, and lift them up for ever.

29

°A Psalm °of David.

S O[1] (745) 1 °Give unto °the LORD, O ye °mighty,
°Give unto °the LORD glory and strength.
2 [1]Give unto [1]the LORD [1]the glory due unto °His name;
°Worship [1]the LORD in °the beauty of holiness.

10 take me up = receive and protect me with His saints.
11 Teach = Point out, or Direct.
enemies = those that observe me.
12 will = soul. Heb. *nephesh*. Ap. 13.
enemies = adversaries.
13 I had fainted, unless. The Hebrew word has the extraordinary points (see Ap. 31) in the MSS. to show that the Massorites regarded it as not having been in the primitive text. Its presence accounts for the insertion (in italics) in the A.V. and R.V. They are not found in some codices, the Sept., Syr., or Vulg. The verse should read: "I have believed that I shall see the goodness", &c.
In the land of the living. See note on Isa. 38. 11.
14 Wait. Fig. *Apostrophe*. Ap. 6.

28 (*R*[2], p. 721). PRAYER IN VIEW OF PSALM **18.**
(*Alternations.*)

R[2] | M | p | 1, 2. For audience. } Prayer.
| | q | 3. For discrimination. }
| | N | 4, 5. Enemies. Imprecation.
| *M* | *p* | 6. For audience. } Praise.
| | *q* | 7, 8. For help. }
| | *N* | 9. Enemies. Imprecation.

Title. A Psalm. Ap. 65. XVII.
of David = by David, or relating to the true David. The Psalm is a continuation of Ps. 27, and stands in relation to Ps. 18.
1 LORD. Heb. Jehovah. Ap. 4. II. In Pss. 28 and 29 there are twenty verses, and Jehovah occurs twenty times.
rock. Heb. *gūr*. See note on 18. 1, 2; and cp. 27. 5. The reference is to Ps. 18.
not silent = not deaf, and so dumb. Heb. *hārash*.
be silent = be quiet, or silent. Heb. *ḥashah*.
the pit. Heb. *bōr*, a sepulchre, as hewn (Gen. 21. 19).
2 lift up my hands. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for praying. **holy.** See note on Ex. 3. 5.
oracle = speaking place. Occurs only here in Psalms. See note on 2 Sam. 16. 23.
3 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
iniquity. Heb. *'āven*. Ap. 44. iii.
mischief. Heb. *rā'a'*. Ap. 44. viii.
4 them. Note the Fig. *Repetitio* (Ap. 6), for emphasis.
deeds = deed, or work. **endeavours** = practices.
work. Some codices, with Aram., Sept., and Vulg., read "works" (pl.). **5 works** = deeds.
operation = actual execution. Some codices pl., as in note above.
7 shield. Here is the link with Ps. 18. Cp. "strength", *v.* 8, below.
trusted = confided. Heb. *baṭaḥ*. Ap. 69. I.
trusted . . . helped . . . praise. Note the reference to past, present, and future.
8 their = [strength] to His People. The letter Aleph (א = ') being interchangeable with Ayin (ע = '). This orthography is attested by some codices, and by Sept. and Syr. Thus agreeing with 29. 11.
saving strength = great saving strength. Heb. "strength of salvations". Pl. of majesty.
of = to. **His anointed** = His Messiah, as in 2. 2.
9 Feed = tend as a shepherd. Cp. Ps. 23.

29 (*S*, p. 721). HIS PEOPLE'S PRAISE OF GOD'S GLORY IN CREATION. IN VIEW OF PSALM **19.**
(*Division.*)

S | O[1] | 1, 2. Praise promised.
| O[2] | 3–11. Praise rendered.

Title. A Psalm. See Ap. 65. XVII.
of David = by David, or relating to the true David. The sequel to Ps. 28, and the fulfilment of the promise in 28. 7. It is "the voice of Jehovah" in response to David's voice in 28. 6. It ends in the same manner.
1 Give = Ascribe, or Bring as due.
the LORD. Heb. Jehovah. Ap. 4. II. Occurs four times in O[1] and fourteen times in O[2]. See note on 28. 1.
mighty. The Targum reads "angels".
2 His name = Himself. See note on 20. 1.
Worship = Bow down.
the beauty of holiness = His glorious Sanctuary. Cp. 2 Chron. 20. 21. Ps. 96. 9. Ex. 28. 2.

O² P R (p. 746)

3 The °voice of ¹the LORD *is* upon the waters:
The °GOD of glory thundereth:
¹The LORD *is* upon °many waters.
4 The ³voice of ¹the LORD *is* °powerful;
The ³voice of ¹the LORD *is* °full of majesty.

S r

5 The ³voice of ¹the LORD breaketh the cedars;
Yea, ¹the LORD breaketh the cedars of Lebanon.

s

6 He maketh them also to skip like a calf;
Lebanon and °Sirion like a young °unicorn.

R

7 The ³voice of ¹the LORD °divideth the flames of fire.

S s

8 The ³voice of ¹the LORD shaketh the wilderness;
¹The LORD shaketh the wilderness of °Kadesh.

r

9 The ³voice of ¹the LORD maketh the hinds °to calve,
And °discovereth the forests:

Q

And in His °temple °doth every one speak of *His* glory.

P

10 ¹The LORD °sitteth upon the flood;
Yea, ¹the LORD sitteth King for ever.

Q

11 ¹The LORD will give °strength unto His People;
¹The LORD will bless His People with °peace.

951 B.C.

30 °A Psalm *and* °Song *at* the °dedication °of the house of David.

T¹ T (p. 746)

1 I will extol Thee, O °LORD; for Thou hast °lifted me up,
And hast not made my foes to rejoice over me.

U t

2 O ¹LORD my °God,
I cried unto Thee,

u

And Thou hast healed me.
3 O ¹LORD, Thou hast brought up my °soul from °the grave:
Thou hast kept me alive, °that I should not go down to °the pit.

v

4 °Sing unto ¹the LORD, O ye °saints of His,
And give thanks at the remembrance of His holiness.

V

5 For His anger °*endureth but* a moment;
In His favour *is* life:
Weeping may °endure for a night,
But joy *cometh* in the morning.

V

6 And in my prosperity ³I said,
"I shall never be moved."
7 ¹LORD, by Thy favour Thou hast made °my mountain to stand strong:
Thou didst °hide Thy °face, *and* I was troubled.

29. 3-11 (O², p. 745). PRAISE RENDERED. (*Alternation.*)

O² | P | 3-9-. Nature.
| | Q | -9. Grace.
| P | 10. Nature.
| Q | 11. Grace.

3-9- P, above). NATURE. (*Alternation and Introversion.*)

P | R | 3, 4. Waters.
| | S | r | 5. Cedars.
| | | s | 6. Mountains.
| R | 7. Waters.
| S | s | 8. Wilderness.
| | r | 9-. Forests.

3 voice = thunder. Fig. *Epibolē* or *Anaphora*. Ap. 6. Seven times: *vv.* 3, 4, 4, 5, 7, 8, 9.
GOD. Heb. El. Ap. 4. IV = the mighty Creator, the glorious God. **many** = mighty.
4 powerful = with power. **full of** = with.
6 Sirion = Hermon. Cp. Deut. 3. 9.
unicorn = the bull-calf of wild oxen. Cp. 22. 21. Job 39. 9.
7 divideth the flames: or, "cleaveth [with] flames of fire"; i. e. lightning.
8 Kadesh: i. e. Kadesh-Naphtali, near Lebanon (*v.* 6); not Kadesh-barnea.
9 to calve. Through fright.
discovereth = strippeth bare; or, layeth open to view.
temple = palace: i. e. heaven itself.
doth every one speak of doth every being there ascribe. See *v.* 1. Cp. Rev. 4. 8.
10 sitteth upon the flood. Corresponding with *v.* 3 = "sat enthroned at the flood", referring to Genesis. Heb. *mabbūl*, from *yābal*, to flow. Occurs only here and Gen. 6. 17; 7. 6, 7, 10, 17; 9. 11, 15, 28; 10. 1, 32; 11. 10.
11 strength. See note on 28. 8. He who has it (*v.* 1) will give it (*v.* 11).
peace = the (i. e. His) peace. Cp. Phil. 4. 7.

30 (*T*¹, p. 721). HIS PEOPLE'S PRAISE IN VIEW OF PSALM **20.** (*Introversion and Extended Alternation.*)

*T*¹ | T | 1. Thanksgiving promised.
| | U | t | 2-. David's cry to Jehovah.
| | | u | -2, 3. The relief obtained.
| | | v | 4. Songs of praise.
| | | V | 5. Joy succeeds weeping.
| | | *V* | 6, 7. Prosperity precedes trouble.
| | *U* | *t* | 8-10. David's cry to Jehovah.
| | | *u* | 11. The relief obtained.
| | | *v* | 12-. Songs of praise.
| *T* | -12. Thanksgiving promised.

Title. A Psalm. Heb. *mizmōr*. See Ap. 65. XVII.
Song. Heb. *Shīr*. The only *Shīr* in the first book. See Ap. 65. XXIII.
dedication. Heb. *hanak*. Used of houses in Deut. 20. 5.
of the house of David. Cp. 2 Sam. 7. 1, 2. Not the temple.
1 LORD. Heb. Jehovah. Ap. 4. II.
lifted me up = as out of a pit.
2 God. Heb. Elohim. Ap. 4. I.
3 soul. Heb. *nephesh*. Ap. 13.
the grave. Heb. Sheōl. See Ap. 35.
that I should not go down. So in some codices and one early printed edition; but other codices read "from among" [those who were going down], with Sept., Syr., and Vulg.
the pit a sepulchre. Heb. *bōr*. See note on "well" (Gen. 21. 19).
4 Sing = Sing praises.
saints = favoured ones: lit. men endued with grace. The natural man cannot do this (1 Cor. 2. 14).

5 endureth, &c. Render "For a moment [is] His anger; for a lifetime [is] His favour". **endure** = lodge **6** I shall, &c. Cp. 62. 6. **7** my mountain: i. e. Zion, which David had but recently taken (2 Sam. 5. 7-10) hide Thy face. Probably refers to a sickness which followed. **face.** Fig. *Anthropopatheia*. Ap. 6.

U t (746)

8 I cried to Thee, O [1] LORD;
And unto ° the LORD* I made supplication.
9 ° What profit ° *is there* in my ° blood, when I go down to ° the pit?
° Shall the dust praise Thee? ° shall it declare Thy truth?
10 Hear, O [1] LORD, and have mercy upon me:
[1] LORD, be Thou my helper.

u

11 Thou hast ° turned for me my mourning into dancing:
Thou hast ° put off my ° sackcloth, and ° girded me with gladness;

v

12 To the end that ° *my* glory may sing praise to Thee, and not be silent.

T

O [1] LORD my [2] God, I will give thanks unto Thee for ever.

° To the chief Musician.

31

° A Psalm ° of David.

W Y (747)

1 In Thee, O ° LORD, ° do I put my trust; let me never be ashamed:
Deliver me in Thy righteousness.
2 Bow down Thine ° ear to me; ° deliver me speedily:
Be Thou my strong ° rock, for an house of defence to save me.

Z A

3 For Thou *art* my ° rock and my fortress;
Therefore for ° Thy name's sake ° lead me, and ° guide me.
4 Pull me out of the net that they have laid privily for me:
For Thou *art* my strength.

B w

5 ° **Into Thine ° hand I ° commit my ° spirit:**
Thou hast ° redeemed me, O [1] LORD ° GOD of truth.

x

6 ° I have hated them that regard ° lying vanities:
But I ° trust in [1] the LORD.

X

7 I will be glad and rejoice in Thy ° mercy:
For Thou hast ° considered my trouble;
Thou hast known ° my soul in adversities;
8 And hast not shut me up into the hand of the enemy:
Thou hast set my feet in a large room.

Z A

9 ° Have mercy upon me, O [1] LORD, for I am in trouble:
Mine eye is consumed with grief, *yea*, [7] my soul and my ° belly.
10 For my life is spent with grief, and my years with sighing:
My strength faileth
Because of mine ° iniquity, and my bones are consumed.
11 I was a ° reproach among all mine enemies,
But especially among ° my neighbours, and a fear to mine acquaintance:
They that did see me without fled from me.
12 I am forgotten as a dead man out of mind:
I ° am like a ° broken vessel.
13 For I have heard the slander of many:
Fear *was* on every side:
While they took counsel together against me,
They devised to take away my ° life.

B x

14 But I [6] trusted in Thee, O [1] LORD:
I said, "Thou *art* my ° God."

8 the LORD*. One of the 134 places where "Jehovah" (in the primitive text) was altered to "Adonai". See Ap. 32. Some codices, with one early printed edition, read "Jehovah". Ap. 4. II.

9 What profit . . . ? Fig. *Erotēsis*. Ap. 6.

is there. Supply "[will there be]".

blood = soul. Cp. Lev. 17. 11.

the pit. Heb. *Shāchath* = destruction (55. 23; 103. 4), or corruption (16. 10; 49. 9. Jer. 2. 6).

Shall . . . ? Fig. *Erotēsis*. Ap. 6. Cp. 6. 5; 88. 11; 115. 17; 118. 17. Isa. 38. 18.

11 turned: denoting the act. See "girded", below.

put off = torn open, or off.

sackcloth. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the sadness of which it was the sign.

girded: denoting the fact. See "turned", above.

12 my glory. Put by Fig. *Metonymy* (of Effect), Ap. 6, for "myself", referring either to the *tongue* (108. 1), or powers of mind which give the praise.

To the chief Musician. See Ap. 64. Though written for a special occasion, Ps. 30 was handed over to the chief Musician for public use, and in connection with any other dedication.

31 (T^2, p. 721). HIS PEOPLE'S PRAYER AND PRAISE IN VIEW OF PSALM **20.** (*Alternations and Introversions.*)

T^2 | W | Y | 1, 2. Let me not be ashamed. "Thine ear". | Prayer.
Z | A | 3, 4. Reason. "For". [Thrice.]
B | w | 5. "Into Thine hand".
x | 6. "I trust".
X | 7, 8. Praise for benefits received.
W | Z | A | 9–13. Reason. "For". [Thrice.] | Prayer.
B | x | 14. "I trusted".
w | 15. "In Thy hand".
Y | 16–18. Let me not be ashamed. "Thy face".
X | 19–24. Praise for benefits received.

Title. A Psalm. See Ap. 65. XVII.

of David = by David, or relating to the true David.

1 LORD. Heb. Jehovah. Ap. 4. II.

do I put my trust = have I fled for refuge to. See Ap. 69. II.

2 ear. Fig. *Anthropopatheia*. Ap. 6.

deliver = rescue.

rock. Heb. *zur*. } See note on 18. 1, 2.

3 rock. Heb. *şela'*. }

Thy name's sake. See note on 20. 1.

lead = Thou wilt gently lead.

guide = gently guide. **Pull** = Thou wilt pull.

5 Into, &c. Quoted in Luke 23. 46.

hand. Fig. *Anthropopatheia*. Ap. 6.

commit = I will commit.

spirit. Heb. *rūach*. Ap. 9.

redeemed = delivered by power. Heb. *pādah*. See note on Ex. 13. 13. Cp. Ex. 6. 6.

GOD. Heb. El. Ap. 4. IV.

6 I have hated. Some codices, with Aram., Sept., Syr., and Vulg., read "Thou hatest".

lying vanities = idols. See Jer. 8. 19; 10. 8. Cp. 2 Sam. 5. 21. Jonah 2. 8.

trust in = have fixed my hope on, or confidence in. Heb. *baṭah*. Ap. 69. I.

7 mercy = lovingkindness, or grace.

considered = looked upon.

my soul = me myself. Heb. *nephesh*. Ap. 13.

9 Have mercy upon = Show favour or grace to.

belly. Put by Fig. *Synecdoche* (of Part), Ap. 6, for "body".

10 iniquity. Heb. *'āvāh*. Ap. 44. iv. But Sept. and Syr. read "humiliation". **11 reproach** = derision.

my neighbours. Cp. 2 Sam. 6. 16, 20.

12 am = became. **broken:** or missing.

13 life = soul. Heb. *nephesh*. Ap. 13.

14 God. Heb. Elohim. Ap. 4. I.

w (p. 747) 15 My ° times *are* in Thy hand:
[2]Deliver me from the hand of mine enemies,
and from them that persecute me.

y 16 Make Thy ° face to shine upon Thy servant:
Save me ° for Thy mercies' sake.
17 Let me not be ashamed, O [1] LORD; for I have called upon Thee:
Let the °wicked be ashamed, *and* let them be silent in ° the grave.
18 Let the lying lips be put to silence;
Which speak ° grievous things proudly and contemptuously against °the righteous.

X 19 *Oh* how great *is* Thy goodness, which Thou hast laid up for them that fear Thee;
Which Thou hast wrought for them that °trust in Thee before the sons of °men!
20 Thou shalt hide them in the secret of Thy presence from the ° pride of ° man:
Thou shalt keep them secretly in a °pavilion from the strife of tongues.
21 Blessed *be* the [1] LORD:
For He hath shewed me His marvellous °kindness in a ° strong city.
22 For ℶ said in my haste, "I am cut off from before Thine ° eyes:"
Nevertheless Thou heardest the voice of my supplications when I cried unto Thee.
23 O love ° the LORD, all ye His ° saints:
For [1] the LORD preserveth the faithful,
And plentifully rewardeth the proud doer.
24 Be of good courage, and He shall strengthen your heart,
All ye that ° hope in [1] the LORD.

32

A Psalm °of David, °Maschil.

T^3 C y (p. 748) 941 B.C. 1 °**Blessed** *is* °*he whose* °**transgression** *is* °**forgiven,** *whose* °**sin** *is* °**covered.**
2 [1]**Blessed** *is* the °**man unto whom** °**the** LORD °**imputeth not** °**iniquity,**
z And in whose °spirit *there is* no guile.
D a 3 When I °kept silence, my bones waxed old
Through my °roaring all the day long.
4 For day and night Thy ° hand was heavy upon me:
My moisture °is turned °into the drought of summer. ° Selah.
b 5 °I acknowledged my [1] sin unto thee, and mine [1] iniquity °have I not hid.
I said, "I will confess my °transgressions unto [2] the LORD;"
And °Thou forgavest the [2] iniquity of my [1] sin. ° Selah.
6 For this °shall every one that is ° godly pray unto Thee °in a time when Thou mayest be found:

15 times. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is done in them = all my affairs.
16 face. Fig. *Anthropopatheia.* Ap. 6.
for Thy mercies' sake = in Thy lovingkindness.
17 wicked = lawless. Heb. *rāshā'.* Ap. 44. x.
the grave. Heb. Sheôl. Ap. 35.
18 grievous = hard, or arrogant.
the righteous = a righteous one.
19 trust = put their trust. Same word as *v.* 1.
men. Heb. *'ādām.* Ap. 14. I.
20 pride = conspiracy.
man. Heb. *'ish.* Ap. 14. II.
pavilion = booth, or tent.
21 kindness = lovingkindness, or grace.
strong = fortified: which Zion was.
22 eyes. Fig. *Anthropopatheia.* Ap. 6.
23 the LORD. Heb. *'eth* Jehovah. Ap. 4. II. (Objective.)
saints = favoured, or graced ones.
24 hope in = wait for.

32 (T^3, p. 721). HIS PEOPLE'S PRAYER AND PRAISE IN VIEW OF PSALM **20**. (*Introversions and Alternations.*)

T^3	C	y	1, 2–. The justified.	David speaks.
		z	–2. The sanctified.	
	D	a	3, 4. Trouble.	
		b	5–7. Deliverance.	
		E	8. Promise.	God speaks.
		E	9. Injunction.	
	D	a	10–. Trouble.	
		b	–10. Deliverance.	David speaks.
	C′	y	11–. The justified.	
		z	–11. The sanctified.	

Title. of David = by David, or relating to the true David.
Maschil = giving instruction. This is the first of thirteen "Maschil" Psalms. These are 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142; some in each Book, except Book IV. See Ap. 65. XI.
1 Blessed = How happy. See Ap. 63. VI. Quoted in Rom. 4. 7, 8.
he. Left to be supplied by *any* one who has this experience.
transgression = breaking away, rebellion. Heb. *pāsha'*, referring to *thought.* Ap. 44. ix.
forgiven = taken up and carried away.
sin = erring, transgression. Heb. *chāṭā'.* Ap. 44. i.
covered = atoned (by the death and merit of a substituted sacrifice).
2 man. Heb. *'ādām.* Ap. 14. I.
the LORD. Heb. Jehovah. Ap. 4. II.
imputeth not. Forensic or legal righteousness. The N.T. righteousness is not *negative*, but *positive*, for the righteousness of One (Christ) is imputed or accounted to another, as it was to Abraham (Gen. 15. 6. Rom. 4. 13).
iniquity = sin in the nature, rather than breaches of the law in act = perverseness (never eradicated). Heb. *'āvōn.* Ap. 44. iii. **spirit.** Heb. *rūach.* Ap. 9.
3 kept silence: from confession. Probably during the year referred to in 2 Sam. 12. 1–5.
roaring = irrepressible anguish. Not yet articulate confession.
4 hand. Fig. *Anthropopatheia.* Ap. 6.
is = was.
into. Some codices, with Aram., read "like".
Selah. Connecting the *trouble* of conviction with the *confession* to which it led. See Ap. 66. II.
5 I acknowledged = I [made up my mind that I would] acknowledge.
have I not hid = did I not hide.
transgressions. Refers to 2 Sam. 12. 13 (941 B.C.). Some codices, with Sept. and Vulg., read it in sing.
Thou forgavest. Divine forgiveness follows immediately on true confession to Him. Cp. 2 Sam. 12. 13. Gen. 44. 16, 17. Job 42. 5, 6. Isa. 6. 5–7. Dan. 10. 10–12. Luke 5. 8–10. **Selah.** Connecting this Divine forgiveness with prayer and worship, which can be accepted only from those who have this experience. Cp. *vv.* 4 and 7; and see Ap. 66. II.
6 shall = let. **godly** = man of lovingkindness, who has experienced this Divine grace or favour. **in a time, &c.** = in a time of finding [his need].

Surely in the °floods of great waters they
shall not come nigh unto him.
7 Thou *art* my °hiding place; Thou shalt
preserve me from trouble;
Thou shalt compass me about with °songs
of deliverance. ° Selah.

E (748) 8 °I will °instruct thee and teach thee in the
way which thou °shalt go:
°I will guide thee with Mine eye.

E 9 Be ye not as the °horse, *or* as the °mule,
which have no understanding:
Whose mouth must be held in with ° bit
and °bridle,
°Lest they °come near unto thee.

D a 10 Many sorrows *shall be* to °the wicked:

b But he that °trusteth in [2]the LORD,
°mercy shall compass him about.

C y 11 Be glad in [2]the LORD, and rejoice, ye
righteous:

z And shout for joy, all *ye that are* upright
in heart.

F[1] G (749) **33** °Rejoice in °the LORD, O ye righteous:
For praise is comely for the upright.
2 Praise [1]the LORD with harp:
Sing unto Him with the psaltery *and* an
instrument of ten strings.
3 Sing unto Him °a new song;
Play skilfully with a loud noise.

H 4 For the Word of [1]the LORD *is* right;
And all His works *are done* in truth.
5 He loveth righteousness and judgment:
The earth is full of the °goodness of [1]the
LORD.
6 °**By the word of [1]the LORD were the heavens made;**
And all the host of them by the °breath of
His mouth.
7 He gathereth the waters of the sea together °as an heap:
He layeth up the °depth in storehouses.

G 8 Let all the earth fear [1]the LORD:
Let all the inhabitants of the °world stand
in awe of Him.

H 9 For ℌe °spake, and it °was *done;*
ℌe °commanded, and it °stood fast.

F[2] J 10 [1]The LORD bringeth the counsel of the
°heathen to nought:
He maketh the devices of the people of
none effect.
11 The counsel of [1]the LORD standeth for
ever,
The thoughts of His heart to all generations.

K 12 °Blessed *is* the nation whose °God *is* [1]the
LORD;
And the People *whom* He hath chosen for
His own inheritance.

J 13 [1]The LORD looketh from heaven;
He beholdeth all °the sons of men.
14 From the place of His habitation He looketh
Upon all the inhabitants of the earth.
15 He fashioneth their hearts alike;
He considereth all their works.

floods, &c. Fig. *Hypocatastasis.* Ap. 6. Put for the time of need in preceding line.

7 hiding place. Note Jehovah my *righteousness* (*v.* 5), my *hiding place* (*v.* 7), and my *guide* (*v.* 8). Cp. 9. 9; 27. 5; 31. 20; 119. 114. **songs** = shoutings.

Selah. Connecting this worship and praise with the further instruction and guidance which such receive.

8 I will instruct. Jehovah now speaks. See the Structure on p. 748.

instruct. Hence the title "Maschil". See Ap. 65. XI. Note the Fig. *Anabasis* (Ap. 6): instruct, teach, guide.

shalt go = goest.

I will guide, &c. = Let me cause mine eye to take counsel concerning thee. Used of Jethro (Ex. 18. 19, &c.), Nathan (1 Kings 1. 12, &c.), Jeremiah (Jer. 38. 15).

9 horse . . . mule. Cp. Prov. 26. 3.

bit . . . bridle. See note on "eye", *v.* 8.

Lest = Otherwise they will not.

come near = draw near: i. e. for help and instruction, so as to understand what they are to do: (1) *to help*, Heb. *ḳārab*, Ap. 43. I. i (Deut. 4. 7. Pss. 34. 18; 119. 151; 145. 18. Neh. 13. 4); or (2) *in worship* (Lev. 16. 1. 1 Sam. 14. 36. Ezek. 40. 46; 44. 15).

10 the wicked = the lawless one. Heb. *rāshā'*. Ap. 44. x.

trusteth = confideth. Heb. *baṭaḥ*. Ap. 69. I.

mercy = lovingkindness, or grace.

33 (*T*[4], p. 721). HIS PEOPLE'S NEW SONG IN VIEW OF PSALM **20.** (*Division.*)

T[4] | F[1] | 1–9. Exhortation to praise Jehovah.
F[2] | 10–22. Declarations concerning Jehovah.

1-9 (F[1], above). EXHORTATION TO PRAISE JEHOVAH. (*Alternation.*)

F[1] | G | 1–3. Exhortation for righteous to praise Jehovah.
H | 4–7. Reason. "For". (The word and works of Jehovah.)
G | 8. Exhortation to all to fear Jehovah.
H | 9. Reason. "For". (The word and works of Jehovah.)

1 Rejoice = Shout for joy. Ps. 33 (without a title) is thus linked on to Ps. 32. 11. Other links may be noted: cp. 32. 8 with 33. 17; and 32. 8 with 33. 18, &c.

the LORD. Heb. Jehovah. Ap. 4. II.

3 a new song. First occurrence of seven new songs in the O.T. (six in the Psalms: 33. 3; 40. 3; 96. 1; 98. 1; 144. 9; 149. 1; and one in Isa. 42. 10). Heb. *ḥādāsh* = new, unheard of before.

5 goodness = lovingkindness.

6 By the word, &c. Quoted in 2 Pet. 3. 5.

breath = spirit. Heb. *rūach*. Ap. 9.

7 as an heap. Aram., Sept., and Syr. read "as a skin-bottle", taking the pointing as in Ps. 119. 83. The Massoretic pointing refers it to Ex. 15. 8.

depth = depths, or abysses.

8 world = world (as inhabited). Heb. *tēbēl*.

9 spake. Referring to the one act.

was done = it became. Refers to the permanent fact.

commanded. Refers to the one act.

stood fast. Refers to the abiding fact.

10 22 (F[2], above). DECLARATIONS CONCERNING JEHOVAH. (*Alternation.*)

F[2] | J | 10, 11. Mankind's relation to Jehovah.
K | 12. Relation of Jehovah to His People.
J | 13–17. Results of J.
K | 18–22. Results of K.

10 heathen = nations, or peoples.

12 Blessed = How happy. See Ap. 63. VI. Cp. 144. 15.

God. Heb. Elohim. Ap. 4. I.

13 the sons of men = humanity. Heb. *'ādām* (with Art.). Ap. 14. I.

16 There is no king saved by the multitude
of an host:
A mighty man is not delivered by much
strength.

17 An horse *is* a vain thing for safety:
Neither shall he deliver *any* by his great strength.

K (p. 749)
18 °Behold, the °eye of [1]the LORD *is* upon them that fear Him,
Upon them that °hope in His °mercy;
19 To °deliver °their soul from death,
And to keep them alive in famine.
20 °Our soul waiteth for [1]the LORD:
He is our help and our °shield.
21 For our heart shall rejoice in Him,
Because we have °trusted in .His °holy °name.
22 Let thy [18]mercy, O [1]LORD, be upon us,
According as we [18]hope in Thee.

969 B.C.
34
°*A Psalm* °of David, °when he changed his behaviour before °Abimelech; who drove him away, and he departed.

U L[1] M c
1 (א) I will bless °the LORD at all times:
His praise *shall* continually *be* in my mouth.
2 (ב) °My soul shall make her boast in °the LORD:
The °humble shall hear *thereof*, and be glad.

d
3 (ג) O magnify [2]the LORD with me,
And let us exalt His name together.

N
4 (ד) I sought [2]the LORD, and He °heard me,
And °delivered me from all my fears.

M c
5 (ה) °They °looked °unto Him,
(ו) And were lightened:
And their faces were not ashamed.
6 (ז) This poor man cried, and [2]the LORD [4]heard *him*,
And saved him out of all his °troubles.
7 (ח) °The angel of [2]the LORD °encampeth round about them that °fear Him,
And delivereth them.

d
8 (ט) **O °taste and see that [2]the LORD *is* good:**
°Blessed *is* the °man *that* °trusteth in Him.
9 (י) O [7]fear [2]the LORD, ye his °saints:
For *there is* no want to them that [7]fear Him.
10 (כ) The young lions do lack, and suffer hunger:
But they that seek [2]the LORD shall not want any good *thing*.

L[2] e[1]
11 (ל) Come, ye °children, hearken unto me:
I will teach you the fear of [2]the LORD.
12 (מ) °**What °man *is he that* desireth °life,**
***And* loveth *many* days, that he may see good?**
13 (נ) °**Keep thy tongue from °evil,**
And thy lips from speaking guile.
14 (ס) **Depart from [13]evil, and do good;**
Seek peace, and pursue it.
15 (ע) **The eyes of [2]the LORD *are* upon the righteous,**
And His °ears *are open* unto their cry.

f[1]
16 (פ) **The °face of [2]the LORD *is* against them that do [13]evil,**
To cut off the remembrance of them from the earth.

e[2]
17 (צ) *The righteous* °cry, and [2]the LORD °heareth,
And [4]delivereth them out of all their [6]troubles.

18 Behold. Fig. *Asterismos*. Ap. 6.
eye. Fig. *Anthropopatheia*. Ap. 6. Some codices, with Sept., Syr., and Vulg., read "eyes" (pl.).
hope in = wait for.
mercy = lovingkindness, or grace.
19 deliver = rescue.
their soul = them themselves. } Heb. *nephesh* (Ap. 13),
20 Our soul = we ourselves. } for emphasis.
shield. Heb. *māgēn*. See note on 5. 12.
21 trusted = confided. Heb. *baṭaḥ*. Ap. 69. I.
holy. See note on Ex. 3. 5. **name.** See note on 20. 1.

34 (*U*, p. 721). **HIS PEOPLE'S EXULTATION IN HIS EXALTATION: IN VIEW OF PSALM 21.**
(*Division.*)

U | L[1] | 1–10. Praise. (א—ל.)
| L[2] | 11–22. Instruction. (מ—ת.)

Title. A Psalm. Ap. 65. XVII.
of David = by, or relating to David.
when. Cp. 1 Sam. 21. 10—22. 1.
Abimelech. An appellative for the kings of Gath. This Abimelech was named Achish.
This is an Acrostic Psalm (see Ap. 63. VII). It is divided into two parts, eleven letters to the first and eleven to the second.

1–10 (L[1], above). PRAISE. (א—ל.)
(*Introversion and Alternation.*)

L[1] | M | c | 1, 2. The oppressed. "I" and "they".
| | d | 3. Invitation. "O magnify". "Ye".
| | N | 4. Acknowledgment. "I".
| *M* | *c* | 5–7. The oppressed. "I" and "they".
| | *d* | 8–10. Invitation. ("O taste . . . see . . . fear"). "Ye",

1 the LORD. Heb. 'eth Jehovah. Ap. 4. II (Objective).
2 My soul = I myself. Heb. *nephesh*. Ap. 13.
the LORD. Heb. Jehovah. Ap. 4. II.
humble = patient, oppressed.
4 heard = answered. **delivered** = rescued.
5 They looked. Some codices, with Sept., Syr., and Vulg., read Imperative, "Look . . !"
looked = looked expectantly. To this end Jehovah keeps us in salutary suspense.
unto Him. That is why they were radiant. To look within is to be miserable (see notes on 77). To look around is to be distracted (see notes on 73).
6 troubles = distresses.
7 The angel of the LORD. Occurs in Psalms only here and 35. 5. Here, in mercy; there, in judgment. Cp. Acts 12: delivering Peter (*vv.* 7–11), and smiting Herod (*v.* 23).
encampeth. Heb. *ḥānāh*. Hence the name "Mahanaim" = two camps in Jacob's vision, afterward to be noted in David's history (2 Sam. 17. 24, 27; 19. 32).
fear = revere.
8 taste, &c. Referred to in 1 Pet. 2. 3.
Blessed = How happy. See Ap. 63. VI.
man = strong man. Heb. *geber*. Ap. 14. IV. Trusting not in his own strength, but in Jehovah.
trusteth in = fleeth for refuge to. Heb. *ḥaṣah*. Ap. 69. II.
9 saints = separated ones. See note on Ex. 3. 5.

11–22 (L[2], above). INSTRUCTION. (מ—ת.)
(*Repeated Alternation.*)

L[2] | e[1] | 11–15. The righteous.
| f[1] | 16. The evil-doers.
| e[2] | 17–20. The righteous.
| f[2] | 21. The evil-doers.
| e[3] | 22. The righteous.

11 children = sons.
12 What . . . ? Referred to in 1 Pet. 3. 10–12.
man. Heb. *'ish*. Ap. 14. II.
life. Fig. *Metonymy* (of Adjunct), Ap. 6, put for all that makes life worth living.
13 Keep, &c. Fig. *Apostrophe*. Ap. 6.
evil. Heb. *rā'a'*. Ap. 44. viii.
15 ears. } Fig. *Anthropopatheia*. Ap. 6.
16 face. }
17 cry = have cried. **heareth** = hath heard.
delivereth = hath rescued.

18 (פ) [2]The LORD *is* nigh unto them that are
of a broken heart;
And saveth such as be of a contrite °spirit.
19 (ק) Many *are* the afflictions of °the righteous:
But [2]the LORD delivereth him out of
them all.
20 (ר) He keepeth all his ° bones:
Not one of them is broken.
21 (ש) [13]Evil shall slay °the wicked:
And they that hate [18]the righteous shall
be ° desolated.
22 (ת) [2]The LORD °redeemeth the °soul of His
servants:
And none of them that [8]trust in Him
shall be [21]desolate.

35

A Psalm ° of David.

1 °Plead *my cause*, O °LORD, with °them
that strive with me:
°Fight against them that °fight against me.
2 Take hold of °shield and buckler,
And stand up for mine help.
3 Draw out also the spear, and °stop *the*
way against them that °persecute me:
Say unto °my soul, "*I am* thy salvation."
4 Let them be confounded and put to shame
that seek after [3]my soul:
Let them be turned back and brought to
confusion that devise my hurt.
5 Let them be as chaff before the °wind:
And let °the angel of [1]the LORD chase *them*.
6 Let their way be dark and slippery:
And let [5]the angel of [1]the LORD [3]persecute
them.
7 For °without cause have they hid for me
their °net *in* a pit,
Which °without cause they have digged
for [3]my soul.
8 Let destruction come upon him at un-
awares;
And let his net that he hath hid catch
himself:
Into that very destruction let him fall.
9 And [3]my soul shall be joyful in [1]the LORD:
It shall rejoice in His salvation.
10 °All my bones shall °say, [1]"LORD, °who *is*
like unto Thee,
Which °deliverest the °poor from him that
is °too strong for him,
Yea, the °poor and the needy from him
that spoileth him?"
11 °False witnesses did rise up;
They laid to my charge *things* that I knew
not.
12 They rewarded me °evil for good
To the °spoiling of [3]my soul.
13 But as for me, when they were sick, my
°clothing *was* sackcloth:
I humbled [3]my soul °with fasting;
And my prayer returned into mine own
bosom.
14 I behaved myself as though *he had been*
my friend *or* brother:

18 spirit. Heb. *rūach*. Ap. 9.
19 the righteous = a righteous one. Cp. "him", next clause.
20 bones. True (by *application*) of the members of Christ's body. See note on 35. 10. Eph. 5. 30. Hence John 19. 31–33. Ex. 12. 46. Heartbroken (69. 20), but not "bones".
21 the wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x.
desolate = held guilty.
22 redeemeth = delivereth (by power). Heb. *pādāh*. See note on Ex. 13. 13; and cp. Ex. 6. 6.
soul. Heb. *nephesh*. Ap. 13.

35 (V^1, p. 721). MESSIAH'S PRAYER AND PRAISE IN VIEW OF PSALM **22.**
(Introversion and Extended Alternation.)

V^1 | O | g | 1–3. Appeal for help.
h | 4–8. Imprecation.
i | 9, 10. Praise.
P | 11. Evildoers. Words.
Q | 12. Their evil for good. } Deeds.
R | 13. His good for evil. } Deeds.
R | 14. His good for evil. } Deeds.
Q | 15. Their evil for good. } Deeds.
P | 16. Evildoers. Words.
O | *g* | 17, 18. Appeal for help.
h | 19–26. Deprecation.
i | 27, 28. Praise.

Title. of David = by David, or relating to the true David.

1–3 (g, above). APPEAL FOR HELP.
(Repeated Alternation.)

g | k^1 | 1–. Defensive.
l^1 | –1. Offensive.
k^2 | 2. Defensive.
l^2 | 3–. Offensive.
k^3 | –3. Defensive.

1 Plead = Contend, or strive. Note the Fig. *Exergasia* (Ap. 6) in the words "plead", "fight", "take hold", "stand up", "draw out", "stop", "say", &c.; continued in *vv.* 4, 5. Psalm probably written during and concerning the times of 1 Sam. 21—24, 26, and 27, but it relates also to David's Son and David's Lord, the Messiah, in view of Ps. 22. See the Structure on p. 721. Cp. especially *vv.* 15–21 with Matt. 26. 67. Mark 14. 65. Luke 22. 63. **LORD.** Heb. Jehovah. Ap. 4. II.
them that strive = my contenders.
Fight = make war.
2 shield, &c. Fig. *Anthropopatheia*. Ap. 6.
3 stop = close up. Some render "battle axe" or "barricade". **persecute** = pursue.
my soul = me (emph.). Heb. *nephesh*. Ap. 13.
5 wind. Heb. *rūach*. Ap. 9.
the angel of the LORD. See note on 34. 7.
7 without cause. See note on *v.* 19.
net in a pit: i.e. a pit covered with a net.
10 All my bones = all the members of my body. *Interpretation* belongs to the speaker. The *Application* belongs (1) to the O.T. saints (139. 13–16), and (2) to the later members referred to in Eph. 1. 22, 23; 2. 21; 4. 4–16. Note their experiences: 6. 2 (vexed); 22. 14 (out of joint); but "not broken" (34. 20 · John 19. 36. Ex. 12. 46); His heart broken (69. 20); so our hearts (34. 18); but not ourselves (John 10. 27–29).
say. They speak: and always of HIM. Fig. *Prosopopœia* (Ap. 6), for emphasis. They all and always confess Christ as LORD (1 Cor. 12. 3. 1 Pet. 3. 15).
who is like . . . ? Fig. *Erotēsis* (Ap. 6), for greater emphasis. Cp. their words (71. 19; 73. 25; 89. 6. 1 Sam. 2. 2. Deut. 33. 26, 27).
deliverest = rescuest. Cp. 2 Tim. 4. 18. 2 Pet. 2. 9. 1 Cor. 15. 54–57. 2 Cor. 1. 10. Hos. 13. 14.
poor = oppressed. Cp. 34. 6.
too strong. Law too strong (Gal. 3. 10, 13); sin too strong (Rom. 5. 21); the world too strong (John 16. 33); self too strong (Rom. 7. 24); death too strong (2 Tim. 1. 10).
11 False witnesses. "Many of them". Cp. Matt. 26. 60, 61; 27. 40. Mark 14. 55–59. **12 evil.** Heb. *rā'a'*. Ap. 44. viii. **spoiling** = bereaving. **13 clothing, &c.** Fig. *Metonymy* (of Adjunct), Ap. 6, put, by Symbol, for feelings of sorrow. **with fasting** = in the Fast: i.e. on the great Day of Atonement (Lev. 16).

I bowed down heavily, as one that mourneth *for his* mother.

Q (p. 751) 15 But in mine °adversity they rejoiced, and gathered themselves together:
Yea, the °abjects gathered themselves together against me, and I knew °*it* not;
They did °tear *me*, and ceased not:

P 16 With °hypocritical mockers in feasts,
They gnashed upon me with their teeth.

O g 17 °LORD*, how long wilt Thou look on?
Rescue [3] my soul from their destructions,
°My darling °from the lions.

18 I will give Thee thanks in the great °congregation:
I will praise Thee among °much People.

h 19 Let not them that are mine enemies wrongfully rejoice over me:
Neither let them wink with the eye °**that hate me °without a cause.**

20 For they speak not peace:
But they devise °deceitful matters against *them that are* quiet in the land.

21 Yea, they °opened their mouth wide against me,
And said, °"Aha, aha, our eye °hath seen *it*."

22 *This* °Thou hast seen, O [1] LORD: keep not silence:
O [17] LORD*, be not far from me.

23 Stir up Thyself, and awake to my °judgment,
Even unto my cause, °my °God and my °Lord.

24 °Judge me, O [1] LORD my [23] God, according to Thy righteousness;
And let them not rejoice over me.

25 Let them not say in their hearts, "Ah, so would °we have it:"
Let them not say, "We have swallowed him up."

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt:
Let them be °clothed with shame and dishonour that magnify *themselves* against me.

i 27 Let them shout for joy, and be glad, that favour °my righteous cause:
Yea, let them say continually, "Let [1] the LORD be magnified,
Which hath pleasure in the prosperity of His servant."

28 And my tongue shall speak of Thy righteousness
And of Thy praise all the day long.

°To the chief Musician.

36

A Psalm °of David °the servant of [5] the LORD.

V^2 S (p. 752) 1 The °transgression of °the wicked °saith °within my heart,
That °**there *is* no fear of °God before °his eyes.**

2 For he flattereth himself in his own eyes,
Until his °iniquity be found to be hateful.

3 The words of his mouth *are* °iniquity and deceit:
He hath left off to be wise, *and* to do good.

4 He deviseth °mischief upon his bed;
He °setteth himself in a way *that is* not good;
He abhorreth not °evil.

15 adversity = halting or falling. Cp. 38. 17. Jer. 20. 10.
abjects = outcasts.
it. Supply *Ellipsis* (Ap. 6), by reading "[them]".
tear me. Heb. *ḳārʻû* (with Ayin = ʻ). Spelt with Aleph (*ḳarʼû*); it means "cry out". See note on Isa. 11. 4.

16 hypocritical mockers in feasts. Fig. *Ellipsis* (of Repetition) = "hypocrites [at feasts] mocking at the feast". Ap. 6. III. 1.

17 LORD*. The primitive text was Jehovah. Ap. 4. II. Altered to "Adonai" by the *Sōpherīm*. See Ap. 32.
My darling = My only one. See note on 22. 20.
from the lions. Cp. Ps. 22. 13, 16.

18 congregation = assembly, or convocation.
much = mighty.

19 that hate me. Quoted in John 15. 25.
without a cause. Note the same Greek word there (*dōrean*) as in Rom. 3. 24, rendered "freely", but meaning "without a cause". Cp. *v.* 7, and 69. 4; 109. 3.

20 deceitful matters. Heb. "words of frauds".

21 opened their mouth. Implying contempt.
Aha, aha. Fig. *Epizeuxis* (Ap. 6), for emphasis. See 40. 15; 70. 3. Cp. Mark 15. 29.
hath seen. Implying delight in so doing.

22 Thou hast seen. Another eye has seen.

23 judgment = vindication.
my God and my Lord. Cp. John 20. 28.
God. Heb. Elohim. Ap. 4. I.
Lord. Heb. Adonai. Ap. 4. VIII (2).

24 Judge = Vindicate.

25 we = our soul. Heb. *nephesh*. Ap. 13: i. e. we have our great desire at last.

26 clothed with shame. Cp. 109. 29; 132. 18.

27 my righteous cause = my justification.

28 To the chief Musician. See Ap. 64.

36 (V^2, p. 721). **MESSIAH'S PRAYER AND PRAISE IN VIEW OF PSALM 22.** (*Introversion.*)

V^2	S	1–4.	The wicked. Their misdeeds.
	T	5–9.	The lovingkindness of Jehovah. Declaration.
	T	10.	The lovingkindness of Jehovah. Prayer.
	S	11, 12.	The wicked. Their end.

Title. of David = by David.
the servant of the LORD. In the Heb. text these two words are reversed, and the title stands thus: "Relating to Jehovah's servant, by David". This is exactly what it is. His prayer and praise in view of Ps. 22 (see p. 721, and Isa. 42. 1, &c.), in death and resurrection. Ps. 18 is the only other Psalm so entitled.

1 transgression = rebellion. Heb. *pāshaʻ*. Ap. 44. ix.
the wicked = a lawless one. Heb. *rāshāʻ*. Ap. 44. x.
saith: declareth, as an oracle. Heb. *nâʼam*. Cp. Jer. 23. 31 = declareth. Fig. *Prosōpopœia*. Ap. 6.
within my heart = within me; "my heart" being put by Fig. *Synecdochē* (of the Part), Ap. 6, for the whole person: i. e. assureth or convinceth me that, &c. Not seeing the Fig., or the force of the Heb. *nâʼam*, many follow the hypothesis of the Sept., Syr., and Vulg., and read "his heart".
there is, &c. Quoted in Rom. 3. 18.
God. Heb. Elohim. Ap. 4. I. His relation, as Creator, to His creatures. This lawless one knows not Jehovah; and fears not Elohim.
his eyes. Answering to "his heart" in preceding clause.

2 iniquity. Heb. *ʼāvāh*. Ap. 44. iv.
3 iniquity. Heb. *ʼāven*. Ap. 44. iii.
4 mischief. Heb. *ʼāven*, as in *v.* 3, "iniquity".
setteth himself = taketh his stand.
evil. Heb. *rāʻaʻ*. Ap. 44. viii.

5–9 [For Structure see next page].

5 mercy = lovingkindness, or grace (as in *v.* 7).
LORD. Heb. Jehovah. Ap. 4. II.

5 Thy °mercy, O °LORD, *is* in the heavens; T m[1]
And Thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like °the great mountains;
°Thy judgments *are* a great deep:
n¹ O °LORD, Thou preservest °man and beast.
753) 7 How excellent *is* Thy °lovingkindness, O
m² °God!
n² Therefore the °children of [6]men °put
their trust under the shadow of Thy
°wings.
8 They shall be abundantly satisfied with
the fatness of Thy house;
And Thou shalt make them drink of the
°river of Thy pleasures.
m³ 9 For with Thee *is* the fountain of life:
n³ In Thy light shall we see light.
T 10 O °continue Thy lovingkindness unto them
that know Thee;
And Thy righteousness to the upright in
heart.
S 11 Let not the foot of pride come against me,
752) And let not the hand of the [1]wicked remove
me.
12 There are the workers of [3]iniquity fallen:
They are cast down, and shall not be able
to rise.

37

A Psalm °of David.

U¹ o 1 (א) °Fret not thyself because of °evildoers,
753) Neither be thou envious against the
workers of °iniquity.
p 2 For they shall soon be cut down like the
grass,
And wither as the green herb.
o 3 (ב) °Trust in °the LORD, and do good;
So shalt thou dwell in the land, and
verily thou shalt be fed.
4 Delight thyself also in [3]the LORD;
And He shall give thee the desires of
thine heart.
5 (ג) °Commit thy way unto [3]the LORD;
[3]Trust also in Him; and He shall bring
it to pass.
6 And He shall bring forth thy righteousness as the light,
And thy °judgment as the noonday.
7 (ד) °Rest in [3]the LORD, and wait patiently
for Him:
[1]Fret not thyself because of him who
prospereth in his way,
Because of the °man who bringeth
°wicked devices to pass.
8 (ה) Cease from anger, and forsake wrath:
[1]Fret not thyself in any wise to do °evil.
p 9 For [1]evildoers shall °be cut off:
But those that wait upon [3]the LORD, they
shall inherit °the earth.
10 (ו) For yet a little while, and the °wicked
shall not *be:*
Yea, thou shalt diligently consider his
place, and it *shall* not *be.*
11 °**But the °meek shall inherit [9]the earth**;
And shall delight themselves in the
abundance of peace.
V¹ q 12 (ז) The [10]wicked plotteth against the just,
And gnasheth upon him with his teeth.

36. 5-9 (T, p. 752). THE LOVINGKINDNESS OF JEHOVAH DECLARED. (*Repeated Alternation.*)

T | m¹ | 5, 6-. His attributes.
n¹ | -6. Their effects.
m² | 7-. His attributes.
n² | -7, 8. Their effects.
m³ | 9-. His attributes.
n³ | -9. Their effects.

6 the great mountains. Heb. mountains of El (Ap. 4. IV) = GOD'S mountains: i. e. great and mighty.
Thy judgments = And Thy just decrees. The "And" was cancelled by the Massorites (see the Bab. Talmud *Nedarim*, 37b-38a), Ginsburg *Int.* (pp. 307-8).
LORD = Jehovah, because of *preservation*, which is more than creation. See Ap. 4. II.
man. Heb. *'ādām*. Ap. 14. I.
7 lovingkindness. Cp. "mercy", *v.* 5 (m¹).
God. Heb. Elohim (Ap. 4. I), because of His creatures, the sons of men. children = sons.
put their trust under = flee for refuge to. Heb. *hāṣah*. Ap. 69. II. wings. Fig. *Anthropopatheia*. Ap. 6.
8 river = full stream. Heb. *naḥal*. Refers to Paradise.
10 continue = prolong.

37 (*W*, p. 721). INSTRUCTION AS TO PRESENT BLESSING IN VIEW OF PSALM **23.** (*Repeated Alternations.*)

W | U¹ | 1-11. Admonitions and reasons.
V¹ | 12-26. Contrasts. Lawless and righteous.
U² | 27-29. Admonition and reason.
V² | 30-33. Contrasts. Righteous and lawless.
U³ | 34. Admonition and reason.
V³ | 35-40. Contrasts. Lawless and righteous.

Ps. 37 is an Acrostic Psalm (see Ap. 63. VII), having four lines (a quatrain) assigned to each successive letter of the alphabet, except the fourth (ד, *v.* 7), the eleventh (כ, *v.* 20), the nineteenth (ר, *v.* 34), which each have three lines (a triplet) assigned to them. These three triplet verses occur in perfect order. The seventh verse is the seventh letter from the beginning; the thirty-fourth verse is the seventh letter from the end; while the middle verse (*v.* 20) marks the end of the first half with the first of the two middle letters (כ).
Title. of David = by David, and relating to the true David.
The Psalm is Messiah's admonition as to present blessing, arising from the fact that Jehovah is His Shepherd.

1-11 (U¹, above). ADMONITIONS AND REASONS. (*Alternation.*)

U¹ | o | 1. Trust. Fret not.
p | 2. Reason. "For".
o | 3-8. Trust. Delight. Commit.
p | 9-11. Reason. "For".

1 Fret not = Heat not thyself with vexation.
evildoers. Cp. Ps. 36. 11, 12. Heb. *mᵉ'ᵃ'ᵃ*. Ap. 44. viii.
iniquity. Heb. *'āval*. Ap. 44. vi.
3 Trust = Confide in. Heb. *batah*. Ap. 69. I.
the LORD. Heb. Jehovah. Ap. 4. II.
5 Commit = Roll upon, or Repose on. Cp. 55. 22. Heb. *gālal*. Ap. 69. V.
6 judgment = vindication. Some codices, with six early printed editions and Syr., read pl., "vindications" = pl. of majesty = thy complete vindication.
7 Rest. Heb. be silent for: i. e. wait for, or stand still. Cp. 62. 5. Ex. 14. 13. man. Heb. *'ish*. Ap. 14. II.
wicked. Heb. *'āshah*. Ap. 44. i.
8 evil. Heb. *rāᶜaᶜ*. Ap. 44. viii.
9 be cut off: i. e. die. Used of Messiah (Dan. 9. 26), whose resurrection was sure. (Ps. 16, &c.).
the earth = the land, as in *vv.* 3, 29, 34.
10 wicked = lawless (pl.). Heb. *rāshāᶜ*. Ap. 44. x.
11 But the meek = patient oppressed ones. Quoted in Matt. 5. 5.

12-26 (V¹, above). CONTRASTS. LAWLESS AND RIGHTEOUS. (*Alternation.*)

V¹ | q | 12-15. The lawless.
r | 16-19. The righteous.
q | 20-22. The lawless.
r | 23-26. The righteous.

13 °The LORD* shall °laugh at him:
For He seeth that his °day °is coming.
14 (ח) The [10]wicked have drawn out the sword, and have bent their bow,
To cast down °the poor and needy,
And to slay such as be °of upright conversation.
15 Their sword shall enter into their own heart,
And their bows shall be broken.
r 16 (ט) A little that a righteous man hath *is* better
(p. 753) Than the riches of many [10]wicked.
17 For the arms of the [10]wicked shall be broken:
But [3]the LORD upholdeth °the righteous.
18 (י) The LORD °knoweth the days of the upright:
And their inheritance shall be for ever.
19 They shall not be ashamed in the [8]evil time:
And in the days of famine they shall be satisfied.
q 20 (כ) But the [10]wicked shall perish,
And the enemies of [3]the LORD *shall be* as the fat of lambs:
They shall consume; °into smoke shall they consume away.
21 (ל) The [10]wicked borroweth, and payeth not again:
But the righteous °sheweth mercy, and giveth.
22 For *such as be* blessed °of Him shall inherit [9]the earth;
And *they that be* cursed °of Him shall be [9]cut off.
r 23 (מ) The steps of a °*good* man are °ordered by [3]the LORD:
And He delighteth in his way.
24 Though he fall, he shall not be utterly cast down:
For [3]the LORD upholdeth *him with* His °hand.
25 (נ) I have been young, and *now* am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging bread.
26 *He is* °ever °merciful, and lendeth;
And his seed *is* blessed.
U[2] 27 (ס) Depart from [8]evil, and do good;
And °dwell for evermore.
28 For [3]the LORD loveth judgment,
And forsaketh not His °saints;
(ע) °They are preserved for ever:
But the seed of the [10]wicked shall be cut off.
29 The righteous shall inherit °the land,
And dwell therein for ever.
V[2] 30 (פ) The mouth of °the righteous speaketh wisdom,
And his tongue talketh of °judgment.
31 The law of his °God *is* in his heart;
None of his steps shall slide.
32 (צ) The [10]wicked watcheth [30]the righteous,
And seeketh to slay him.
33 [3]The LORD will not leave him in his hand,
Nor condemn him when he is judged.
U[3] 34 (ק) Wait on [3]the LORD, and keep His way,
And He shall exalt thee to inherit [29]the land:
When the [10]wicked are [9]cut off, thou shalt see *it*.
35 (ר) I have seen °the [10]wicked °in great power, V[3] s
And spreading himself like °a green bay tree. p. 75
36 Yet °he passed away, and, lo, he *was* not:
Yea, I sought him, but he could not be found.
37 (ש) Mark the perfect *man*, and behold the upright: t
For °the end of *that* [7]man *is* °peace.
38 But the °transgressors shall be destroyed together: s
The end of the [10]wicked shall be [9]cut off.
39 (ת) °But the salvation of the righteous *is* of [3]the LORD: t
He is their strength in the time of trouble.

13 The LORD*. Heb. Jehovah. Altered by the *Sōpherim* to Adonai. Ap. 32.
laugh. Fig. *Anthropopatheia*. Ap. 6.
day = judgment. "Day" put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the judgment then to be executed.
is coming. So some codices, with Aram. and Syr. Heb. text = will come.
14 the poor and needy = a poor and needy one.
of upright conversation = upright in the (or their) way: i. e. in life. Some codices, with Sept. and Vulg., read "upright in heart".
17 the righteous. (Plural.)
18 knoweth. Put by Fig. *Metonymy* (of Cause), Ap. 6, for regarding with affection or favour. Cp. 1. 6; 31. 7.
20 into. Some codices, with Sept., Syr., and Vulg., read "like".
21 sheweth mercy = is gracious.
22 of. Genitive of Cause = by: i. e. His blessed ones.
23 good man. Heb. *geber*. Ap. 14. IV
ordered = prepared, or made firm.
24 hand. Fig. *Anthropopatheia*. Ap. 6.
26 ever = all the day, or all day long.
merciful = gracious.
27 dwell. Fig. *Heterōsis* (of Mood), Ap. 6, imp. for ind. = thou shalt dwell.
28 saints = favoured, or gracious ones.
They, &c. The letter *Ayin* (ע) is hidden behind the Prep. *Lamed* (ל), in the first word "for ever" (Heb. *le'ōlām*, לעלם). Dr. John Lightfoot says it is cut off like the "seed" of the "wicked" in same clause, both these words ending with *Ayin* (ע). He sees in this the seed of Joram being cut off (i.e. Ahaziah, Joash, and Amaziah. Matt. 1. 8). Cp. with 1 Chron. 3. 11, 12.
29 the land. See note on "the earth", *v.* 9.
30 the righteous = a righteous one.
judgment = justice.
31 God. Heb. Elohim. Ap. 4. I.

37. 35-40 (V[3], p. 753). CONTRASTS. THE LAWLESS AND THE RIGHTEOUS. (*Alternation.*)

V[3] | s | 35, 36. The lawless.
t | 37. The righteous.
s | 38. The lawless.
t | 39, 40. The righteous.

35 the wicked = a lawless man.
in great power = ruthless.
a green bay tree = a green tree in its native soil. Sept. and Syr. read "cedars in Lebanon". Cp. Hos. 14. 6.
36 he. Aram., Sept., and Vulg. read "I".
37 the end = the hereafter, or future.
peace: or wellbeing.
38 transgressors. Heb. *pāsha'*. Ap. 44. ix.
39 But. Some codices, with Syr. and Vulg., omit "But", thus making the *Tau* (ת) the first letter instead of the second (יה).

40 And [3]the LORD shall help them, and deliver them:
He shall °deliver them from the [10]wicked, and save them,
Because they °trust in Him.

38

°A Psalm °of David, °to bring to remembrance.

X¹ W (p. 755)

1 O °LORD, rebuke me not in Thy wrath:
Neither chasten me in Thy hot displeasure.

X u

2 For Thine °arrows stick fast in me,
And Thy °hand presseth me sore.
3 *There is* no soundness in my flesh because of Thine anger;
Neither *is there any* rest in my bones because of my °sin.
4 For mine °iniquities are gone °over mine head:
As an heavy burden they are too heavy for me.
5 My wounds stink *and* are corrupt
Because of my foolishness.
6 I am troubled; I am bowed down greatly;
I go mourning all the day long.
7 For my loins are filled with a °loathsome *disease:*
And *there is* no soundness in my flesh.
8 I am feeble and sore broken:
I have roared °by reason of the disquietness of my heart.
9 °LORD*, all my desire *is* before Thee;
And my groaning is not hid from Thee.
10 My heart panteth, my °strength faileth me:
As for the light of mine eyes, it also is gone from me.

v

11 My lovers and my friends stand aloof from my °sore;
And my °kinsmen stand afar off.
12 They also that seek after my °life °lay snares *for me:*
And they that seek my hurt speak mischievous things,
And imagine deceits all the day long.
13 But ℨ, as a deaf *man*, heard not;
And *I was* as a dumb man *that* openeth not his mouth.
14 Thus I was as a °man that heareth not,
And in whose mouth *are* no reproofs.
15 For in Thee, O [1]LORD, do I hope:
Thou wilt °hear, O [9]LORD* my °God.
16 For I said, "*Hear me,* lest *otherwise* they should rejoice over me:"
When my foot slippeth, they magnify *themselves* against me.

X u

17 For ℨ *am* ready to °halt,
And my sorrow *is* continually before me.
18 For I will declare mine [4]iniquity;
I will be sorry for my °sin.

v

19 But mine enemies *are* lively, *and* they are strong:
And they that hate me wrongfully are multiplied.
20 They also that render °evil for good
Are mine adversaries; because I follow *the thing that* good *is.*

W

21 Forsake me not, O [1]LORD:
O my [15]God, be not far from me.

40 deliver = have made them escape.
trust in = fled for refuge to. Heb. *ḥaṣah.* Ap. 69. II.

38 (*X*¹, p. 721). PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. **24**). (*Introversion and Alternation.*)

*X*¹ | W | 1. Prayer. "Not rebuke".
| X | u | 2–10. Sin and suffering. "For".
| | v | 11–16. Treatment from friends.
| *X* | *u* | 17, 18. Sin and suffering. "For".
| | *v* | 19, 20. Treatment from enemies.
| *W* | 21, 22. Prayer. "Not forsake".

Title. A Psalm = Mizmōr. See Ap. 65. XVII.
of David = by David.
to bring to remembrance. Used on the Day of Atonement.

This group of four Psalms closes the first book, and is similar in character to the four that end the second book.

Cp. 38 Title with 70 Title.
,, 38. 4, 11, 22, with 69. 1, 2, 8, 13.
,, 40. 2, 3, 6, 13–17, with 69. 14, 30, 31.
,, 41. 1 with 72. 13.
,, 41. 2, 3, 7, 8, with 71. 10, 13, 18.
,, 41. 7, 8, with 71. 10, 11.
,, 41. 13, with 72. 18, 19.

1 LORD. Heb. Jehovah. Ap. 4. II.
2 arrows . . . hand. Fig. *Anthropopatheia.* Ap. 6.
3 sin. Heb. *ḥāṭā'.* Ap. 44. i.
4 iniquities. Heb. *'āven.* Ap. 44. iii.
over mine head. The reference is to the burdens of porters and carriers, which often mount up and project over the head. **7** loathsome = burning.
8 by reason of the disquietness of my heart. Ginsburg suggests *lāvi'* instead of *lāvi* = "beyond the roaring of a lion".
9 LORD*. Primitive text was Jehovah. One of the 134 emendations of the *Sōpherīm.* Ap. 32.
10 strength. Strength to endure = vital strength. Heb. *koḥ.*
11 sore = stroke. Used of a leprous stroke.
kinsmen = neighbours.
12 life = soul. Heb. *nephesh.* Ap. 9.
lay snares. Some commentators make two lines in this verse; but the Heb. accents make three: the first = the *act,* the second = the *speech,* the third = the *motive.*
14 man. Heb. *'ish.* Ap. 14. II.
15 hear = answer.
God. Heb. Elohim. Ap. 4. I.
17 halt. Cp. 35. 15 and Gen. 32. 31.
18 sin. Heb. *ḥāṭā'.* Ap. 44. i.
20 evil. Heb. *rā'a'.* Ap. 44. viii.
To the chief Musician. See Ap. 65. VI.
even to Jeduthun. See Ap. 65. VI.

39 (*X*², p. 721). [For Structure see next page.]

Title. A Psalm = Mizmōr. See Ap. 65. XVII.
of David = by David, and relating to the true David.
The Psalm is a continuation of the subject of this last group of four Psalms. Verses 2 and 9 link it on to 38. 13; and *v.* 1 to 38. 17. See note on Title of 38, above.
1 I said = I formed this resolution (38. 7).
take heed = observe, keep, or guard.
sin. Heb. *ḥāṭā'.* Ap. 44. i.
keep: same as "take heed to", above. Sept. and Vulg. read "I did put". a bridle = a muzzle.
the wicked = a lawless one. Heb. *rāshā'.* Ap. 44. x.

22 Make haste to help me,
O [9]LORD* my salvation.

°To the chief Musician, °*even* to Jeduthun.

39

°A Psalm °of David.

*X*² Y (p. 755)

1 °I said, "I will °take heed to my ways,
That I °sin not with my tongue:
I will °keep my mouth with °a bridle,
While °the wicked is before me."

2 I was °dumb with silence, I held my peace,
even from °good;
And my sorrow was stirred.
3 My heart was hot within me,
While I was musing the fire burned:
Then spake I with my tongue,

Z (p. 756) 4 °LORD, make me to know mine end,
And the measure of my days, what it *is;*
That I may know how °frail ℑ *am.*

A 5 °Behold, Thou hast made my days *as* an handbreadth;
And mine °age *is* as nothing before Thee:

B Verily every °man °at his best state *is*
°altogether vanity. °Selah.
6 Surely °every man °walketh °in a vain shew:
Surely they are disquieted in vain:
He heapeth up *riches,* and knoweth not
who shall gather them.

C D w 7 And now, °LORD*, what wait I for?

x My hope °*is* in Thee.

E y 8 Deliver me from all my °transgressions:

z Make me not the reproach of °the foolish.

Y 9 I was dumb, I opened not my mouth;
Because Ṯhou didst *it.*

Z 10 Remove Thy stroke away from me

A ℑ am consumed by the °blow of Thine
°hand.

B 11 When Thou with rebukes dost correct
°man for °iniquity,
Thou makest his beauty to consume away
like a °moth:
Surely every [5]man *is* vanity. °Selah.

C E y 12 Hear my prayer, O [4]LORD, and give ear
unto my cry;

z Hold not Thy peace at my tears:

D x For ℑ *am* a stranger with Thee,
And a sojourner, as all my fathers *were.*

w 13 O spare me, that I may °recover strength,
Before I go hence, and be no more.

°To the chief Musician.

40

°A Psalm °of David.

X^3 F^1 G (p. 756) 1 °I waited patiently for °the LORD;
And He °inclined unto me, and °heard my
cry.
2 He °brought me up also out of an horrible
pit, out of the miry clay,
And set my feet upon a °rock, *and* established my goings.
3 And He hath put °a new song in my mouth,
even praise unto our °God:
Many shall °see *it,* °and fear,

H And shall °trust in [1]the LORD.

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39 (X^2, p. 721). PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. **24**.
(*Extended Alternation and Introversion.*)

X^2 Y | 1–3. Silent meditation.
Z | 4. Speech. Prayer.
A | 5–. The fading of life. "I".
B | –5, 6. Vanity of man. Selah.
C | D | w | 7–. Departure.
x | –7. Hope in Thee.
E | y | 8–. Supplication. } Prayer.
z | –8. Deprecation. }
Y | 9. Silent meditation.
Z | 10–. Speech. Prayer.
A | –10. The fading of beauty. "I".
B | 11. Vanity of man. Selah.
C | E | y | 12–. Supplication. } Prayer.
z | –12–. Deprecation. }
D | x | –12. Hope in Thee.
w | 13. Departure.

2 dumb: as if tongue-tied.
good. Perhaps the *Ellipsis* (Ap. 6) may be supplied "from good [words]". See P.B.V.
4 LORD. Heb. Jehovah. Ap. 4. II.
frail = shortlived.
5 Behold. Fig. *Asterismos.* Ap. 6.
age = lifetime. Heb. *heled.* See note on "world" (49. 1). **man.** Heb. *'ādām.* Ap. 14. I.
at his best state = though standing fast, or firmly established.
altogether vanity = only all vanity. Some codices, with Syr., omit "all".
Selah. Connecting the vanity of *v.* 5 with the expansion and explanation of it in *v.* 6. See Ap. 66. II.
6 every man. Heb. *'ĕish.* Ap. 14. II.
walketh: i. e. walketh to and fro, or habitually.
in a vain shew = only in a mere form. Heb. *ṣelem.* Occurs thirty-three times. Always rendered image, except here and Dan. 3. 19 ("form").
7 LORD*. The primitive text read "Jehovah". This is one of the 134 places where the *Sōpherim* altered Jehovah to "Adonai". See Ap. 32. **is** – "it [is]"
8 transgressions. Heb. *pāsha'.* Ap. 44. ix.
the foolish = a foolish one. **10 blow** = pressure.
hand. Fig. *Anthropopatheia.* Ap. 6.
11 man. Heb. *'ĕish.* Ap. 14. II. See note on "moth", below. **iniquity.** Heb. *'āvōn.* Ap. 44. iii.
moth. Heb. *'āsh.* Forming the Fig. *Paronomasia* (Ap. 6), connecting man (*'ĕish*) with a moth (*'āsh*).
Selah. Connecting human vanity with an abiding reality and a divinely provided resource—prayer, and hope in Jehovah. See Ap. 66. II.
13 recover strength = be comforted. Heb. "brighten up". **To the chief Musician.** See Ap. 64.

40 (X^3, p. 721). MESSIAH'S PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING. (Ps. **24**).

X^3 | F^1 | 1–5. Deliverance by Jehovah.
F^2 | 6–10. Address to Jehovah.
F^3 | 11–17. Prayer to Jehovah.

Title. A Psalm. Heb. *Mizmōr.* Ap. 65. XVII.
of David = by David, and relating to the true David.

1–5 (F^1, above). DELIVERANCE BY JEHOVAH.
(*Introversion.*)

F^1 G | 1–3–. Deliverance.
H | –3. Trust.
H | 4. Trust.
G | 5. Deliverance.

1 I waited patiently. Heb. in waiting I waited. Fig. *Polyptōton.* Ap. 6. **the LORD.** Heb. Jehovah. Ap. 4. II. **inclined** – hath inclined. **heard** – hath heard. **2 brought** = hath brought. **rock.** Heb. *sela'.* See notes on 18. 1, 2. **3 a new song.** See note on 33. 3. **God.** Heb. Elohim. Ap. 4. I **see . . . and fear.** Fig. *Paronomasia.* Ap. 6. Heb. *yir'ū . . . v'yira'ū* – peer and fear. **trust** – confide Heb. *bāṭaḥ.* Ap. 69. ii.

H (p. 756)

4 °Blessed *is* that °man that maketh [1] the LORD his [3] trust,
And respecteth not the proud, nor such as turn aside to lies.

G

5 Many, O LORD my [3] God, *are* Thy wonderful works *which* Thou °hast done,
And Thy °thoughts *which are* to us-ward:
They cannot be reckoned up in order unto Thee:
°*If* I would declare and speak *of them*,
They are more than can be °numbered.

F² J (p. 757)

6 °**Sacrifice and °offering Thou didst not desire;**
Mine ears hast Thou °opened:
Burnt offering and sin offering °hast Thou not required

K w

7 °**Then said I, "Lo, I come:**

x

In the °volume of the book °*it is* written °of me,

K w

8 **I °delight to do Thy °will, O my [3] God:**

x

Yea, Thy law *is* °within my °heart.

9 I have °preached righteousness in the great °congregation:

J

Lo, I have not refrained my lips,
O [1] LORD, Thou knowest.

10 I °have not hid Thy righteousness [8] within my heart;
I have declared Thy faithfulness and Thy °salvation:
I °have not concealed Thy lovingkindness and Thy truth °from the great [9] congregation.

L N a

11 °Withhold not Thou Thy tender mercies from me, O [1] LORD:
Let Thy lovingkindness and Thy truth continually preserve me.

b

12 For innumerable °evils have compassed me about:
Mine °iniquities have taken hold upon me, so that I °am not able to look up;
They °are more than the hairs of mine head: therefore my °heart °faileth me.

O

13 Be pleased, O [1] LORD, to deliver me:
O [1] LORD, make haste to help me.

P

14 Let them be ashamed and confounded together
That seek after my °soul to destroy it;
Let them be driven backward and put to shame
That wish me [12] evil.

4 Blessed = Happy. See Ap. 63. VI.
man = strong man. Heb. *geber*. Ap. 14. IV.
5 hast done = didst.
thoughts. Fig. *Anthropopatheia*. Ap. 6.
If I would = Fain would I.
numbered: or rehearsed.

40. 6-10 (F², p. 756). ADDRESS TO JEHOVAH. (*Introversion and Alternation.*)

F² | J | 6. What Jehovah had done, and not done.
K | w | 7-. Messiah's delighted obedience.
x | -7. Reason. Written in the Book.
K | w | 8-. Messiah's delighted obedience.
x | -8. Reason. Written in His heart.
J | 9, 10. What Messiah had done, and not done.

6 Sacrifice. Heb. *zābāch*. Ap. 43. I. iv. Quoted in Heb. 10. 5-9.
offering. Heb. *minchah*. Ap. 43. II. iii. Cp. Heb. 10. 5-7. Note the four great offerings here, and separately: Ps. 40. 6- = any sacrifice; -6-, the meal offering; -6-, burnt offering; -6, sin offering (cp. Ps. 22); and in Ps. 69 = the trespass offering.
opened = digged. Kal Pret. of *kārāh* = opening by digging, or boring. Note the occurrences: Gen. 50. 5, Num. 24. 18. 2 Chron. 16. 14 (marg.). Pss. 7. 15 (marg.); 40. 6; 57. 6; 119. 85. Jer. 18. 22, 22, referring to the opening of the ear to hear; for which, in Isa. 50. 5 (cp. Isa. 48. 8), another word (*pāthāh*) is used with the meaning of opening (as of a door).
Note the *obedience*, which is the point emphasised by the alternation in *v.* 6.

J | y | Sacrifice and offering. Not desired.
z | Mine ears hast Thou digged. (Pos.).
y | Burnt-offering and sin-offering. Not required.
z | Lo, I come to do. (Pos.).

Obedience is the great truth here conveyed; and, on the same grounds as in 1 Sam. 15. 22. Jer 7. 22, 23. Heb. 10. 5, is not a *quotation* of this verse: it is what Messiah "said" when He came into the world to *perform* what Ps. 40. 6 *prophesied*, when He had become Incarnate, and could say "I am come". He must change the word "ears" for the "body", in which that *obedience* was to be accomplished, and He had a right to change the words, and thus *adapt* them. It is not a question of *quotation*, or of the Sept. versus the Heb. text. Note the heaping up of these expressions to emphasise the obedience, and observe the alternation of pos. and neg. in *vv.* 9, 10.
hast = didst.
7 Then said I: i. e. at Incarnation, when He "came into the world" (Heb. 10. 5).
volume of the book = scroll, that is to say, the book. Genitive of Apposition, and Fig. *Pleonasm* (Ap. 6) = the book of the law (Ap. 47).
it is written = it is prescribed. Cp. 2 Kings 22. 13.
of me = for me. Joseph and Mary should have remembered what was "written" (Luke 2. 49).
8 delight. Note the double delight (Isa. 42. 1. Matt. 3. 17). will = good pleasure.
within = in the midst.
heart = bowels: i. e. my inward parts.
9 preached = declared as glad tidings = *euaggelizō* in N.T.
congregation = assembly, or convocation.
10 have not hid = did not hide. salvation = or deliverance. have not concealed = did not conceal. from = in.

11-17 (F³, p. 756). PRAYER TO JEHOVAH. (*Introversions and Alternation.*)

F³ | L | N | a | 11. Jehovah's care for Messiah.
b | 12. Messiah's distress.
O | 13. His prayer. "Make haste".
P | 14, 15. Against enemies.
P | 16. For friends.
L | *N* | *b* | 17- Messiah's distress.
a | -17-. Jehovah's care for Messiah.
O | -17. His prayer. "Make no tarrying".

11 Withhold not Thou = Thou wilt not withhold. **12** evils = calamities. Heb. *rā'a'*. Ap. 44. viii. iniquities. Put by Fig. *Metonymy* (of Cause), Ap. 6, for their punishment. Heb. *'āven*. Ap. 44. iii. Laid on Him as the substituted sacrifice. am not able = was not able. are more = were more. heart. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for courage. faileth me = failed me. **14** soul. Heb. *nephesh*. Ap. 13.

15 Let them be desolate for a reward of their shame
That say unto me, °'Aha, aha.'

P (p. 757) 16 Let all those that seek Thee rejoice and be glad in Thee:
°Let such as love Thy [10]salvation say continually,
[1]'The LORD be magnified.'

L N b 17 But I *am* °poor and needy;
Yet °the LORD* °thinketh upon me:

a Thou *art* my help and my [3]deliverer;

O Make no tarrying, O my [3]God."

°To the chief Musician.

41

°A Psalm °of David.

X⁴ Q (p. 758) 1 °Blessed *is* he that considereth °the poor:
°The LORD °will deliver him °in time of trouble.

2 [1]The LORD will preserve him, and °keep him alive; *and* he shall be [1]blessed upon the earth:
And Thou wilt not deliver him unto the °will of his enemies.

3 [1]The LORD will strengthen him upon °the bed of languishing:
Thou wilt make all his bed in his sickness.

R 4 I said, [1]"LORD, °be merciful unto me:
Heal °my soul; for °I have °sinned against Thee."

S c 5 Mine enemies speak °evil of me,

d "When shall he die, and his name perish?"

e 6 And if °he come to see *me*, he °speaketh vanity:
His heart gathereth iniquity to itself;
When he goeth abroad, he telleth *it*.

S c 7 All that hate me whisper together against me:
Against me do they devise my hurt.

d 8 °"An evil disease," *say they*, "cleaveth fast unto him:
And *now* that he lieth he shall rise up no more."

e 9 Yea, °mine own familiar friend, in °whom I °trusted, °**which did eat of my °bread, Hath lifted up *his* heel against me.**

K 10 But Thou, O [1]LORD, [4]be merciful unto me, and raise me up,
That I may °requite them.

Q 11 By this I know that Thou °favourest me,
Because mine enemy doth not °triumph over me.

12 And as for me, Thou upholdest me in mine integrity,
And settest me before °Thy face for ever.

Doxology to the Genesis book. 13 °Blessed *be* [1]the LORD °God of Israel
From everlasting, and °to everlasting.
°Amen, and Amen.

°To the chief Musician.

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15 Aha, aha. Fig. *Epizeuxis*. Ap. 6. Cp. 35. 21; 70. 3.

16 Let. Some codices, with seven early printed editions, Aram., Sept., Syr., and Vulg., read "And let". Cp. 35. 27; 70. 4. **17 poor** = afflicted. Heb. *'ānāh*.

the LORD*. The primitive text read "Jehovah", but altered by the *Sōpherīm* to "Adonai". See Ap. 32. Some codices, with seven early printed editions, read "may Jehovah".

thinketh = will think. Put by Fig. *Metonymy* (of Cause), Ap. 6, for all that the thoughts can devise, plan, or order.

To the chief Musician. See Ap. 64.

41 (*X*⁴, p. 721). MESSIAH'S PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. **24**).
(*Introversion and Extended Alternation.*)

*X*⁴ | Q | 1–3. Jehovah's favour to Messiah.
R | 4. Prayer.
S | c | 5–. Enemies. What they do.
d | –5. Enemies. What they say.
e | 6. The Traitor.
S | c | 7. Enemies. What they do.
d | 8. Enemies. What they say.
e | 9. The Traitor.
R | 10. Prayer.
Q | 11, 12. Jehovah's favour to Messiah.

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v. 13. The concluding Doxology to the First Book.

Title. A Psalm = Mizmōr. See Ap. 65. XVII.
of David = by David, and relating to the true David.

1 Blessed. See Ap. 63. VI.
the poor = weak, or feeble. Heb. *dal*. Not the same as 40. 17. **The LORD.** Heb. Jehovah. Ap. 4. II.
will deliver = may the LORD deliver . . . preserve.
in time of trouble = in the evil day.

2 keep him alive = revive, so as to live again; hence, to give life to: here, in resurrection. Heb. *Piel* conjugation, to give life, quicken. Cp. Ps. 119. 25, 37, &c. Deut. 32. 39. Job 33. 4. Ecc. 7. 12. 1 Sam. 2. 6. Hence, *to preserve seed* (Gen. 19. 32, 34); *to repair*, in the sense of restoring what was lost (1 Chron. 11. 8. Neh. 4. 2. Hos. 6. 2; 14. 7. Ps. 85. 6).
will = soul. Heb. *nephesh*. Ap. 13.

3 the bed = the couch.

4 be merciful = be gracious, or show favour.
my soul = me. Heb. *nephesh*. Ap. 13.
I have sinned. Christ could say this of those whose sins He was bearing, which were laid upon Him.
sinned. Heb. *châṭâ'*. Ap. 44. i.

5 evil. Heb. *rā'a'*. Ap. 44. viii.

6 he come: i. e. the traitor; then Ahithophel, afterward Judas (see *v.* 9).
speaketh. Note the lying lips, the evil heart, the wicked slander.

8 An evil disease = a thing of Belial. Cp. 101. 3. Deut. 13. 13; 15. 9. Judg. 19. 22. 1 Sam. 2. 12. See 2 Sam. 16. 7.

9 mine own familiar friend: i. e. the one whom I was in the habit of saluting as my friend.
whom I trusted. These words not quoted by Christ (John 13. 18), for He knew what was in man (John 2. 24, 25).
trusted = confided. Heb. *baṭaḥ*. Ap. 69. I.
which did eat, &c. Quoted in John 13. 18.
bread. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of food. [63. IX.

10 requite. Suited for that Dispensation. See Ap.

11 favourest = delightest, or hast pleasure in. Cp. Matt. 3. 17; 12. 18; 17. 5. Isa. 42. 1.
triumph = shout with triumph.

12 Thy face. See note on Ex. 34. 20.

13 Blessed, &c. Heb. *bārak*, not *'ashrei*, as in *v.* 1 and the Beatitudes (Ap. 63. VI.). This Doxology concludes the first book of Psalms, also the second book (72. 18–20). They were the words of David when he brought up the Ark (1 Chron. 16. 36), also in 1 Kings 1. 47, 48, when this group (37–41) was written; also in 1 Chron. 29. 10. They are taken up again in Luke 1. 68–70. **God.** Heb. Elohim. Ap. 4. I. **to everlasting:** i. e. to the age to come. **Amen** = Truth. Fig. *Epizeuxis* (Ap. 6), for solemn emphasis. **To the chief Musician.** See Ap. 64.

42—72 (𝔅¹, p. 720). THE SECOND, OR EXODUS BOOK*. ISRAEL.

(*Division.*)

𝔅¹	A¹	42—49.	CONCERNING ISRAEL'S RUIN.
	A²	50—60.	CONCERNING ISRAEL'S REDEEMER.
	A³	61—72.	CONCERNING ISRAEL'S REDEEMER.

42—49 (A¹, above). ISRAEL'S RUIN.

(*Introversion and Alternation.*)

A₁ | **B** | **42** (**B¹**), **43** (**B²**)†. THE RUIN AND OPPRESSION REALISED (42. 9; 43. 2). NO HELP FROM MAN. IT OPENS WITH CRYING AND TEARS AS EXODUS DOES. (Cp. Ex. 2. 23; 3. 7–9; 6. 9.)

C | **D** | **44**. THE CRY FOR HELP TO THE DELIVERER AND REDEEMER (*vv.* 23–26).

E | **45**. THE DELIVERER PRAISED. ANSWER TO THE CRY.

C | *D* | **46**. THE HELP OF THE DELIVERER. (Cp. 48. 8.)

E | **47** (*E¹*), **48** (*E²*). THE DELIVERER PRAISED. (Cp. 48. 8 with 44. 1.)

B | **49**. THE RUIN, AND NEED OF REDEMPTION REALISED. NO HELP FROM MAN (*v.* 7), ONLY FROM GOD (*v.* 15).

50—60 (A², above). ISRAEL'S REDEEMER.

(*Introversion.*)

A₂ | **F** | **50**. GOD SPEAKS TO HIS PEOPLE. HE BREAKS THE SILENCE AS IN EXODUS 3. 4 Cp. Heb. 12. 25, 26.

G | **51**. TRANSGRESSION. CONFESSED AND FORGIVEN.

G | **52** (*G¹*), **53** (*G²*), **54** (*G³*), **55** (*G⁴*). TRANSGRESSORS. UNCONFESSED AND DESTROYED.

F | **56** (*F¹*), **57** (*F²*), **58** (*F³*), **59** (*F⁴*), **60** (*F⁵*). GOD'S PEOPLE SPEAK TO HIM OF ISRAEL'S REDEEMER AND HIS WORK: TELLING OF DEATH AND RESURRECTION (Michtam. Ap. 65. XII).

61—72 (A³, above). ISRAEL'S REDEEMER.

(*Alternations.*)

A₃ | **H** | **K** | **61** (**K¹**), **62** (**K²**), **63** (**K³**), **64** (**K⁴**). ISRAEL WAITS FOR DELIVERANCE "FROM THE ENDS OF THE EARTH", WHICH IS THE WORK OF GOD ALONE (64. 9).

L | **65**. ZION WAITS FOR HER BLESSING.

M | **66** (**M¹**), **67** (**M²**). PRAISE PROMISED. THE TROUBLE REMEMBERED (66. 10–12).

J | **68** THE ANSWER TO 61—67. GOD ARISES. "BLESSED BE GOD" (*v.* 35).

H | *K* | **69**. THE KING WAITS FOR DELIVERANCE (*v.* 14) FROM SUFFERINGS, SHAME, AND SORROW. (THE TRESPASS OFFERING)‡.

L | **70**. THE KING WAITS FOR HIS DELIVERANCE. "MAKE HASTE".

M | **71**. PRAISE PROMISED (*vv.* 22–24). THE TROUBLE REMEMBERED (*v.* 20).

J | **72**. THE ANSWER. THE KING REIGNS. "BLESSED BE THE LORD GOD" (*v.* 18). THIS WAS ALL HIS DESIRE (2 Sam. 23. 5). THE REDEEMED NATION BLESSED, AND A BLESSING TO ALL NATIONS.

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* For notes, see p. 760.

NOTES ON THE STRUCTURE, PAGE 759.

* EXODUS is the Greek ἔξοδος, and is the name given to the book by the Septuagint Translators as descriptive of its chief event—*the going out* of Israel from Egypt. But the Hebrew title for it is וְאֵלֶּה שְׁמוֹת (*v'ĕlleh shᵉmōth*), "AND THESE ARE THE NAMES." The Book is thus called because it begins with the *names* of those who came into the place whence they were *redeemed* and delivered from their ruin and oppression.

It is indeed the book of "the NAMES"; for not only does the Lord speak so pointedly of knowing Moses "by name" (33. 12, 17), but Moses asks by what Name he is to speak of the God of their fathers to the Israelites (3. 13), and the Lord reveals His Name (3. 14, 15); while in 6. 3; 33. 19; and 34. 5-7, He further proclaims it. So, again, of the "Angel" that was sent before the People (23. 20), Jehovah said, "My Name is in Him" (23. 21). Moses speaks to Pharaoh in the Name of Jehovah (5. 23); and Pharaoh is raised up "that My Name may be declared throughout all the earth" (9. 16). It is in this book that we first have the third Commandment concerning the Name of the Lord (20. 7). Bezaleel is said to have been "called" by name (31. 2), whereas a different phrase is used of Aholiab (31. 6) both here and in 35. 30 and 34. It is in Exodus also that we have the particular instructions as to the engraving of the names on the shoulder-stones of the ephod (28. 9 12), and on the breastplate stones (15-21), which were strictly carried out (39. 6, 7 and 8-14). Thus "the names of the sons of Israel" were borne before the Lord with the Redeeming Blood in the Holy of Holies. Moreover, these *names* appear at the *beginning* of Exodus, in connection with the RUIN; and at the *end* in connection with the REDEMPTION "before God in the Sanctuary"; while we have the Name of the REDEEMER proclaimed and celebrated throughout, "The LORD *is* His name" (Ex. 15. 3).

Exodus is therefore the Book of REDEMPTION: and Redemption is individual and by name. It is the book in which the REDEMPTION of the People is first mentioned: "Thou in Thy mercy hast led forth the People *which* Thou hast REDEEMED: Thou hast guided them in Thy strength unto Thy holy habitation." (Exod. 15. 13).

The Title "Exodus" also occurs in Luke 9. 31 (rendered "decease" in A.V. and R.V.), where it is the subject of which Messiah spake with Moses and Elijah on "the holy mount". This subject was His REDEMPTION work, viz. the "*exodus* which He should accomplish at Jerusalem", which was the great Antitype of that accomplished by Moses.

The types of Exodus are also types of Redemption. The Divine title JAH (יָהּ, see Ap. 4. III., the concentrated form of Jehovah, occurs for the first time in the Book of Exodus (15. 2); and it occurs also for the first time in the Psalms in this second or Exodus Book (Ps. 68. 4).

In this *second* Book of the Psalms we find the subject-matter corresponding with that of Exodus. Like the other books, its teaching is dispensational. In the Genesis Book, *Man* is the central thought; in this Exodus Book, it is the *Nation of Israel* around which the counsels and purposes of God are centred. It opens with the "cry" from the depth of the Ruin and Oppression, as Exodus does; and it ends with the King reigning over the redeemed Nation (Ps. 72., brought "again the second time" from the four corners of the earth (Isa. 11. 11.); as it was brought the first time from Egypt; and, at length, made a blessing to all the families of the earth.

Of the Divine names and titles: Elohim occurs 262 times (two of them with Jehovah), El 14 times, and Jehovah only 37 times. Note the references to Sinai, Miriam, and other events in Exodus, in this second Book.

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† Psalms 42 and 43 are linked together by a recurring question and answer. See the Structure p. 759.

‡ As Ps. 32 is the Sin Offering and Ps. 40 the Burnt Offering, so Ps. 69 is the Trespass Offering.

BOOK II.

42 °Maschil, °for °the °sons of Korah.

B A¹ (761)
1 As the hart °panteth °after the water °brooks,
So panteth °my soul °after Thee, O °God.
2 ¹My soul thirsteth for ¹God, for the living °GOD:
°When shall I come and °appear before ¹God?
3 My tears have been my meat day and night,
While they °continually say unto me, "Where *is* thy ¹God?"

B¹
4 When I remember these *things*, I pour out ¹my soul in me:
For I °had gone with the multitude, I °went with them to the house of ¹God,
With the voice of joy and praise, with a multitude that kept °holyday.

C¹
5 °Why art thou cast down, O ¹my soul?
°And *why* art thou disquieted in me?
Hope thou in ¹God: for I shall yet praise Him
For the °help of °His °countenance.

A²
6 °O my ¹God, ¹my soul is cast down within me:
Therefore will I remember Thee from the land of °Jordan,
And of °the Hermonites, from the °hill Mizar.
7 Deep calleth unto deep at the noise of Thy waterspouts:
All Thy waves and Thy billows are gone over me.

B²
8 °*Yet* °the LORD will command °His loving-kindness in the daytime,
And in the night °His song *shall be* with me,
And my prayer unto the °GOD of my life.
9 I will say unto °GOD my °rock, "Why hast Thou °forgotten me?
Why go I mourning because of the oppression of the enemy?"
10 °*As* with a sword in my bones, mine °enemies reproach me;
While they say daily unto me, "Where *is* thy ¹God?"

C²
11 [5]Why art thou cast down, O my soul?
[5]And why art thou disquieted within me?
Hope thou in ¹God: for I shall yet praise Him,
Who is the °health of my [5]countenance, and my ¹God.

42—72 (B¹). THE EXODUS BOOK.

For the Structure, see p. 759. It has to do with ISRAEL; as the first book (1—41) had to do with MAN.

42—49 (A¹, p 759). ISRAEL'S RUIN.

42, 43 (B¹, B², p. 759). THE RUIN REALISED.
(Repeated Alternation.)

B | A¹ | 42. 1–3. Cry from afar.
B¹ | 42. 4. Hope. "I remember".
C¹ | 42. 5. Appeal. "Why cast down?" Praise.
A² | 42. 6, 7. Cry from afar.
B² | 42. 8–10. Hope. "Jehovah will command", &c.
C² | 42. 11. Appeal. "Why cast down?" Praise.
A³ | 43. 1, 2. Cry from afar.
B³ | 43. 3, 4. Hope. "I will go".
C³ | 43. 5. Appeal. "Why cast down?" Praise.

Pss. 42 and 43 are linked together, because (1) Ps. 43 has no title; (2) the Structure shows the correspondence of the repeated appeal.

Title. Maschil = Instruction. The second of thirteen so named. See note on Ps. 32, Title, and Ap. 65. XI.
for = by.
the sons of Korah. The first of the eleven Psalms so distinguished (42, 44, 45, 46, 47, 48, 49, 84, 85, 87, 88). Korah died by Divine judgment (Num. 16. 31–35), but his sons were spared in grace (Num. 26. 11). The men of Num. 16. 32 did not include the "sons". See notes, and Ap. 63. VIII. **sons** = descendants.
1 panteth = crieth, or longeth. Cp. Joel 1. 20. The cry of Israel in Egypt. **after** = for.
brooks = channels: water in gorges or pipes, difficult of approach. Heb. *'aphīkīm*. See note on 2 Sam. 22. 16.
my soul = I myself. Heb. *nephesh*. Ap. 13.
after = upon.
God. Heb. Elohim. Ap. 4. I. The Creator, not yet revealed as Jehovah to Israel in the Egyptian oppression.
2 GOD. Heb. El. Ap. 4. IV. Because "the living", in contrast with idols.
When shall I come, &c. Figs. *Interjectio*, *Erotēsis*, and *Apostrophe*. Ap. 6.
appear before God = see the face of God. So it is in some codices, with one early printed edition, Aram., and Syr. See notes on Ex. 23. 15; 34. 20.
3 continually = all the day.
4 had gone = shall go. **went** = shall go.
holyday = feast day.
5 Why ...? Fig. *Cycloides*. Ap. 6. The question repeated in *v.* 11 and 43. 5. See the Structure, above.
And why ...? This second "why" is in the text of some codices, with Sept., Syr., and Vulg., as in *v.* 11 and 43. 5.
help. Heb. pl. salvations. Pl. of majesty = great help, or great salvation.
His. Heb. text reads "my", so that, where I go I am delivered.
countenance. Fig. *Synecdoche* (of Part), Ap. 6, put for the whole person.
6 O my God. In some codices this is joined on to the end of *v.* 5 = "the great deliverance of me, and [praise] my God". Cp. *v.* 11 and 43. 5. **Jordan.** The reference is to 2 Sam. 17. 22. **the Hermonites** = the Hermons. Refers to the two peaks. **hill** = mountain.
8 Yet. Omit this. **the LORD.** Heb. Jehovah. Ap. 4. II. **His lovingkindness ... His song.** Fig. *Ellipsis* (Complex), Ap. 6, by which each is to be repeated in the other "His lovingkindness [and His song] in the daytime; and in the night His song [and His lovingkindness] shall be with me". **GOD of my life.** Some codices, with Syr., read "the living GOD" (Ap. 4. IV).
9 GOD. Heb. El. Ap. 4. IV. In edition of 1611 this was printed "My God". **rock** = mountain crag, or fortress. Heb. *sela'*. See note on Deut. 32. 13. Ps. 18. 1, 2. **forgotten.** Fig. *Anthropopatheia*. Ap. 6. **10 As with.** Some codices read "Like". **enemies** = adversaries. The second Psalm of each book has for its subject the enemy. See Ap. 10. **11 health** = salvation.

A³ (p. 761)

43 °Judge me, O °God, and plead my cause against an °ungodly nation:
O deliver me from the deceitful and unjust °man.
2 For Thou *art* the ¹God of °my strength:
why °dost Thou °cast me off?
Why go I mourning because of the oppression of °the enemy?

B³

3 O send out Thy °light and Thy truth: let them °lead me;
Let them °bring me unto °Thy °holy hill,
And to Thy °tabernacles.
4 Then will I go unto the altar of ¹God,
Unto °GOD my exceeding joy:
Yea, upon the harp will I praise Thee, O ¹God my ¹God.

C³

5 °Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope in ¹God: for I shall yet praise Him,
Who is the °health of my countenance, and my ¹God.

°To the chief Musician.

603 D D a (p. 762)

44 °For the sons of Korah, °Maschil.

1 °We have heard with our ears, O °God, our fathers have °told us,
What work Thou didst in their days, in the times of old.
2 *How* Thou didst drive out the °heathen with Thy hand, and plantedst °them;
How Thou didst afflict the °people, and °cast them out.

b 3 For they got not the land in possession by their own sword,
Neither did their own arm save them:

c °But Thy right hand, and Thine arm, and the light of Thy countenance,
Because Thou hadst °a favour unto them.

d 4 °Thou °art my King, O ¹God:
Command °deliverances for Jacob.

a 5 Through Thee will we push down our °enemies:
Through °Thy name will we tread them under that rise up against us.

b 6 For I will not °trust in my °bow,
Neither shall my °sword save me.

c 7 °But Thou °hast saved us from our enemies,
And °hast put them to shame that hated us.

d 8 In ¹God we °boast all the day long,
And praise Thy name for ever. °Selah.

E F e (p. 763)

9 °But Thou hast °cast off, and put us to shame;
And goest not forth with our armies.

43. 1 Judge = Vindicate.
God. Heb. Elohim. Ap. 4. I.
ungodly = graceless. Fig. *Tapeinōsis.* Ap. 6.
man. Heb. *'ish.* Ap. 14. II.
2 my strength = my refuge, or my defending God.
dost = didst. **cast . . . off.** See 44. 8.
the enemy = an enemy.
3 light . . . truth. Probably an allusion to the Urim and Thummim (see notes on Ex. 28. 30), from which the Psalmist was now absent, in flight from Absalom.
lead = gently lead, or comfort.
bring: i. e. by their guiding counsel.
Thy holy hill: i. e. Zion. Therefore refers to times of David. **holy.** See note on Ex. 3. 5.
tabernacles = habitations. Pl. of majesty = thy great habitation. Heb. pl. of *mishkān.* Ap. 40.
4 GOD. Heb. Ēl. Ap. 4. IV.
5 Why . . . ? See notes on 42. 5 for the whole of this verse. **health** = salvation. See note on 42. 5.
To the chief Musician. See Ap. 64.

44 (**D**, p. 759). THE CRY FOR A DELIVERER.
(*Introversions.*)

D | D | 1-8. God our help.
E | F | 9-14. Us.
G | 15. Me. Thy reproach. } Trouble.
E | *G* | 16. Me. The reason. }
F | 17-22. Us.
D | 23-26. Jehovah our help.

Title. For the sons of Korah. The second of eleven so ascribed. See note on Title, Ps. 42, Ap. 63. VIII, and note on sub-scription below.
Maschil = Instruction. The third of thirteen Psalms so named. See note on Ps. 32, Title, and Ap. 65. XI. See note on Ps. 42, Title.

1-8 (D, above). GOD OUR HELP
(*Extended Alternation.*)

D | a | 1, 2. By Thee our fathers cast out.
b | 3-. Not their own sword. } Reason.
c | -3. But Thy right hand. }
d | 4. Thou our confidence.
a | 5. By Thee will we put down.
b | 6. Not my own sword. } Reason.
c | 7. But Thou. }
d | 8. Thou our confidence.

1 We have heard. Refers to the exodus. See note on sub-scription. No time in reigns of David or Solomon to suit this Psalm. Temple-worship carried on. People in the land. Israel gone astray. Judah had turned away, but had returned (*vv.* 17, 18). The Psalm suits Hezekiah only. Sennacherib and Rab-shakeh referred to in *v.* 16. See the cylinder of Sennacherib (Ap. 67. xi, p. 88).
God. Heb. Elohim. Ap. 4. I.
told us = rehearsed. Cp. Ex. 12. 26; 13. 14. Josh. 4. 6, 7.
2 heathen = nations: i. e. the Canaanites.
them: thy People Israel.
people = peoples: i. e. the Canaanites.
cast them out = spread them about (as a vine, Isa. 5); "them" referring to Israel in both clauses.
3 But = For; giving the reason. See Structure above. Heb. *kî*, "for". **a favour.** Cp. Deut. 4. 37; 7 7, 8.
4 Thou = Thou Thyself.
art my King = art Še my King.
deliverances. Pl. of majesty = a great deliverance.
5 enemies = adversaries.
Thy name. See note on 20. 1.
6 trust = confide. Heb. *batah.* Ap. 69. i.
bow . . . sword. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for military science. Cp. 2 Kings 19. 32.
7 But = For, as in *v.* 3. **hast saved** = didst save. Referring to *vv.* 1-4. **hast put** = didst put. Referring to *vv.* 1-4. **8 boast** = have boasted. **Selah.** Connecting the wondrous past with the distressing present, introducing the reason which called forth the Psalm itself, and marking the important break determining the Structure. See Ap. 66. II.

9-14 (F, above). [For Structure see next page.]

9 But = But now. Heb. *'aph* (not *kî*, as in *vv.* 3 and 7). Very emphatic, marking great contrast, as in 68. 16 ("Yea"). Some codices, with Aram., read "Howbeit". **cast off** (as with contempt). Cp. 43. 2. Some codices, with Syr., read "cast us off".

10 Thou makest us to turn back from the [5]enemy:
And they which hate us °spoil for themselves.
11 Thou hast given us like °sheep *appointed* for meat;
And hast °scattered us among the [2]heathen.
12 Thou sellest Thy people for nought,
And dost not increase *Thy wealth* by their price.
13 Thou makest us °a reproach to our neighbours,
A scorn and a derision to them that are round about us.
14 Thou makest us a byword among the heathen,
A shaking of the head among the people.
15 My confusion *is* continually before me,
And the shame of my face hath covered me,
16 For the voice of him that reproacheth and blasphemeth;
By reason of the enemy and °avenger.
17 All this is come upon us; yet have we not forgotten Thee,
Neither have we dealt falsely in Thy covenant.
18 Our heart is not turned back,
Neither have our °steps declined from Thy way;
19 Though Thou hast sore broken us in the °place of dragons,
And covered us with the shadow of death.
20 If we have forgotten the °name of our [1]God,
Or stretched out our hands to a strange °GOD;
21 Shall not [1]God search this out?
For ℌe knoweth the secrets of the heart.
22 °**Yea, for Thy sake are we killed all the day long;**
We are counted as [11]sheep for the slaughter.
23 °Awake, why °sleepest Thou, O °LORD*?
Arise, cast *us* not off for ever.
24 Wherefore hidest Thou Thy face,
And forgettest our affliction and our oppression?
25 For °our soul is bowed down to the dust:
Our belly cleaveth unto the earth.
26 °Arise for our help,
And °redeem us for Thy °mercies' sake.

°To the chief Musician °upon °Shoshannim.

45

°For the sons of Korah, °Maschil,
°A Song of °loves.

1 My heart is °inditing a good °matter:
I speak of the things which I have made touching the king:
My tongue °*is* the pen of a °ready writer.

44. 9-14 (F, p. 762). US. TROUBLE.
(*Alternation.*)

F | e | 9. Thou hast cast us off. (Pos. and Neg.)
  | f | 10, 11. Enemies' acts.
  | e | 12. Thou hast cast us off. (Pos. and Neg.)
  | f | 13, 14. Enemies' words.

10 spoil for themselves = have plundered at their will; first occurrence Judg. 2. 14. See Sennacherib's boast on his cylinder. Ap. 67. xi, p. 98. Some codices, with Aram. and Syr., read "plundered us", &c.
11 sheep appointed for meat. Heb. sheep of devouring. Genitive of Relation (Ap. 17). Cp. Rom. 8. 36.
scattered us. Israel had already been removed. Sennacherib says he had taken away 200,150 (Ap. 67, p. 98).
13 a reproach. Cp. Rab-shakeh's harangue (2 Kings 18. 27–35) with *vv.* 13, 14. See Ap. 67. i.
16 avenger = him that taketh vengeance. Cp. 8. 2. Here = Sennacherib.

17-22 (*F*, p. 762). US. TROUBLE.
(*Alternation.*)

F | g | 17, 18. Righteousness.
  | h | 19. Calamities.
  | g | 20, 21. Righteousness.
  | h | 22. Calamities.

18 steps = goings. Pl. in many codices, with one early printed edition, Aram., Sept., Syr., and Vulg.; but some codices, with nine early printed editions, read singular.
19 place of dragons = place of jackals. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for a desert place.
20 name. See note on 20. 1.
GOD. Heb. El. Quoted in Ap. 4. IV.
22 Yea = Surely. Quoted in Rom. 8. 36.

23-26 (*D*, p. 762). JEHOVAH OUR HELP.
(*Introversion.*)

D | i | 23, 24. Prayer. "Awake".
  | k | 25–. Affliction.
  | k | –25. Affliction.
  | i | 26. Prayer. "Arise".

23 Awake ... sleepest. Fig. *Anthropopatheia.* Ap. 6.
LORD*. Primitive text read "Jehovah". Altered by the *Sōpherīm* to "Adonai". See Ap. 32. Some codices, with two early printed editions, read "Jehovah".
25 our soul is = we ourselves are. Heb. *nephesh.* Ap. 13.
26 Arise. Fig. *Anthropopatheia.* Ap. 6.
redeem = deliver. Heb. *pādāh.* See notes on Ex. 6. 6; 13. 13.
mercies' = mercy's, or lovingkindness'.
To the chief Musician. See Ap. 64. Written by Hezekiah for his special circumstances; but on account of *vv.* 1–8 was handed over for general use at the Feast of the Passover. See note below.
upon = relating to, or concerning.
Shoshannim = Lilies. Put by Fig. *Metalepsis* for "Spring", and "Spring" put for the great spring festival, the Passover. See Ap. 65. XXI.

45 (**E**, p. 759). THE DELIVERER. PRAISED.
(*Introversion.*)

E | H | 1. The Psalmist.
  | J | 2–8. The king.
  | J | 9–16. The queen.
  | H | 17. The Psalmist.

Title. For the sons of Korah = By, &c. The third of nine so ascribed. See Title, Ps. 42, and Ap. 63. VIII.
Maschil = giving instruction. The fourth of thirteen so named. See Title, Ps. 32, and Ap. 65. XI.
A Song. Heb. *shīr*, as in Ps. 18. See Ap. 65. XXIII.
loves. Probably pl. of majesty = significant love. If in connection with the marriage of Hezekiah (2 Kings 21. 1 and Isa. 62. 4), its place here is accounted for between Pss. 44—48. Significant, because of its fulfilment in Messiah (Rev. 19. 7. Cp. Isa. 54. 5–8). Hephzi-bah (Isa. 62. 4) was the wife of Hezekiah. **1 inditing** = bubbling up: i. e. running over, or overflowing with. **matter** = theme. **is.** Supply Ellipsis: "tongue [is like] the pen". **ready**: i. e. with readiness of mind in respect of the subject treated of.

J K l (p. 764)
2 Thou art °fairer than the °children of °men:
Grace is poured into thy lips:
m
Therefore °God hath blessed thee for ever.
L
3 Gird thy sword upon *thy* thigh, O °*most* mighty,
°With thy glory and thy majesty.
4 And in thy majesty ride prosperously
°Because of truth and meekness *and* righteousness;
And thy right hand shall teach thee terrible things.
L
5 Thine arrows *are* sharp in the °heart of the king's enemies;
Whereby the °people fall under thee.
K l
6 °**Thy throne, O**[2] **God,** *is* **for ever and ever:**
The sceptre of Thy °kingdom *is* a right sceptre.
7 **Thou lovest righteousness, and hatest °wickedness:**
m
Therefore[2] **God, Thy**[2] **God, hath °anointed Thee**
With the oil of gladness above Thy °fellows.
8 °All thy garments *smell* of °myrrh, and aloes, *and* cassia,
Out of the ivory palaces, whereby they have made thee glad.
J M O n
9 Kings' daughters *were* among thy °honourable women:
o
Upon thy right hand °did stand °the queen in gold of Ophir.
P
10 Hearken, O daughter, and °consider, and incline thine ear;
°Forget also thine own people, and thy father's house;
11 So shall the king greatly desire thy beauty:
For he *is* thy °LORD; and worship thou him.
N
12 And the °daughter of Tyre °*shall be there* with a gift;
N
Even the rich among the people shall intreat thy favour.
M O o
13 The king's daughter °*is* °all glorious °within:
Her clothing *is* of wrought gold.
14 She shall be brought unto the king in °raiment of needlework:
n
The virgins her companions that follow her
Shall be brought unto thee.
15 With °gladness and rejoicing shall they be brought:
They shall enter into the king's palace.
P
16 Instead of °thy fathers shall be °thy children,
Whom thou mayest make princes in all the earth.
H (p. 763)
17 I will make thy name to be remembered in all generations:
Therefore shall the °people praise thee for ever and ever.

°To the chief Musician °for the sons of Korah, °upon Alamoth.

45. 2-8 (*J*, p. 763). THE KING.
(Introversion and Alternation.)

J | K | l | 2–. The king's merits.
m | –2. His reward. "Therefore" (*'al kēn*).
L | 3, 4. His weapon, and its effects.
L | 5. His weapons, and their effects.
K | *l* | 6, 7–. The king's merits.
m | –7, 8. His reward. "Therefore" (*'al kēn*).

2 fairer: i. e. in His glory which follows the suffering described in Isa. 52. 14; 53. 2.
children = sons.
men. Heb. *'ādām*. Ap. 14. I.
God. Heb. Elohim. Ap. 4. I.
3 most mighty = mighty One. Heb. *gibbōr*. Ap. 14. IV.
With thy glory. Supply *Ellipsis* (Ap. 6), by repeating "[Gird thee] with Thy glory".
4 Because = On behalf.
5 heart. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for "in the midst".
people = peoples.
6 Thy throne, O God. Quoted in Heb. 1. 8, 9. Several attempts are made by certain commentators to get rid of this reference to Christ's Godhead; but not only would Heb. 1. 8, 9 have to go, but Isa. 9. 6, and Jer. 23. 6; 33. 16 as well.
kingdom. Cp. Pss. 20, 21, 24. Luke 1. 31–33, &c.
7 wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.
anointed. Hence His name Messiah (Gr. Christ) = the anointed one.
fellows = companions.
8 All. Supply *Ellipsis* (Ap. 6): "[So that] all".
myrrh, and aloes. Cp. Ex. 30. 23, 24. John 12. 3; 19. 39.

45. 9-16 (*J*, p. 763). THE QUEEN.
(Introversions and Alternation.)

J | M | O | n | 9–. Maids of honour.
o | –9. The queen's apparel.
P | 10, 11. The queen addressed.
N | 12–. Suppliant.
N | –12. Suppliants.
M | *O* | *o* | 13, 14–. The queen's apparel.
n | –14, 15. Maids of honour.
P | 16. The queen addressed.

9 honourable women. Court ladies. English = maids of honour.
did = doth.
the queen. Type, Past, Hephzi-bah (2 Kings 21. 1. Isa. 62. 4); antitype, future, Israel, the bride of Messiah (Isa. 54. 5–8; 62. 4, 5). Cp. Rev. 19. 7.
10 consider = see plainly, or observe.
Forget also thine own people. As did Rebekah (Gen. 24. 58), and Rachel (Gen. 31. 14), and Asenath (Gen. 41. 45), and Ruth (1. 16).
11 LORD. Heb. *Adonim*. Ap. 4. VIII. 3.
12 daughter of Tyre. Either the queen of Tyre, or the people of Tyre personified.
shall be there. Fig. *Ellipsis* (Complex), Ap. 6. III. 2, p. 10. Supply both clauses, repeating the verbs thus: "the daughter of Tyre [shall entreat thy favour] with a gift; even the rich among the people shall [come] and entreat thy favour". See note on 2 Chron. 32. 23.
13 is. The *Ellipsis* better supplied thus: "all glorious [sitteth enthroned] within". These Ellipses are caused by the bubbling over of the inditing heart, which is too quick for the pen.
all glorious = nothing but glory. Cp. Isa. 4. 5.
within: i. e. in the inner palace; not internally.
14 raiment of needlework = embroidered robes.
15 gladness. Heb. pl. of majesty = with great gladness. **16 thy ... thy.** Heb. text, these pronouns are masc.; but the Syr. reads them fem. In this case they agree with and perfect the Structure above.
17 people = peoples, or nations. **To the chief Musician.** See Ap. 64. Having been written for the marriage of Hezekiah, the Psalm was handed over for public use, as the glorious antitype of the marriage of Messiah in a yet future day (Rev. 19. 7–9). **for the sons, &c.** See note on Title, above. This and Ps. 87 are the only two Psalms where the Title is given at the beginning as well as the end. These two Psalms are for a good reason thus discriminated. **upon**: i.e. relating to. **Alamoth.** See Ap. 65. II.

46

°A Song.

1 °God *is* °our °refuge and strength,
A °very present help in trouble.

2 Therefore will not we fear, though the earth °be removed,
And though the mountains be °carried into the °midst of the sea;

3 *Though* the °waters thereof °roar *and* be troubled,
Though the mountains shake with the swelling thereof. °Selah.

4 *There is* a °river, the °streams whereof shall make glad the city of [1]God,
°The holy *place* of the °tabernacles of the °MOST HIGH.

5 [1]God *is* °in the midst of her; she shall not be °moved:
[1]God shall help her, °*and that* right early.

6 The °heathen °raged, the kingdoms °were moved:

He uttered His voice, the earth melted.

7 °The LORD of hosts *is* with us;
The [1]God of Jacob *is* our °refuge. °Selah.

8 Come, °behold the works of °the LORD,

What desolations He hath made in the earth.

9 He maketh wars to cease unto the end of the earth;

He breaketh the °bow, and cutteth the °spear in sunder;
He burneth the °chariot in the fire.

10 °Be still, and know that ☽ *am* [1]God:
I will be °exalted among the °heathen,

I will be °exalted in the earth.

11 [7]The LORD of hosts *is* with us;
°The [1]God of Jacob *is* [7]our refuge. °Selah.

°To the chief Musician.

47

°A Psalm °for the sons of Korah.

1 O clap your hands, all ye °people;
Shout unto °God with the voice of triumph.

2 For °the LORD °MOST HIGH *is* °terrible;
He is °a great King over all the earth.

46 (*D*, p. 759). THE HELP OF THE DELIVERER. (*Introversions and Alternations.*)

D | Q^1 | 1. God our refuge.
R | p | 2. The earth moved. } Danger defied.
R | q | 3. The waters roar. } Danger defied.
S | 4. The holy city. } Zion defended.
S | 5. The holy city. } Zion defended.
R | *q* | 6–. The heathen rage. } Danger defied.
R | *p* | –6. The earth melted. } Danger defied.
Q^2 | 7. God our refuge. Selah.
T | r | 8–. Behold God, in His works. } Works seen.
T | s | –8. The earth. His desolations. } Works seen.
U | 9–. The world. War. } Wars ended.
U | –9. The world. Weapons. } Wars ended.
T | *r* | 10–. Know God in Himself. } Himself known.
T | *s* | –10. The earth. God's exaltation. } Himself known.
Q^3 | 11. God our refuge. Selah.

Title. A Song. Heb. *shīr*. One of the "Songs" referred to in Isa. 38. 20 (though not the same word). See Ap. 65. XXIII. Doubtless Hezekiah's during Sennacherib's siege. No other period of Israel's history suits it. Not celebrating a victorious campaign, but a successful defence. See notes below. Pss. 46, 47, 48 a Trilogy referring to the same event. See note on "Selah", *v.* 11.

1 God. Heb. Elohim. Ap. 4. I.

our refuge. Fig. *Cycloides* (Ap. 6), because repeated in *vv.* 7 and 11. See Structure above.

refuge: to which one flees. Heb. *ḥāṣāh*. Ap. 69. V. Not the same word as *vv.* 7, 11.

very present = found (near); masc. refers to God (help is fem.).

2 be removed = quake. Same as "moved", *v.* 6.

carried = moved.

midst = Heb. heart. Fig. *Metonymy* (of Adjunct). Ap. 6.

3 waters thereof roar. Fig. *Hypocatastasis* (Ap. 6), implying the raging of the Assyrian host without.

roar. Same word as "raged" (*v.* 6).

Selah. Connecting the roaring of the waters without with the silent flowing river in the rock-cut channel beneath Zion, and contrasting the boastings of the enemy with the secret purposes of God. No refrain "dropped out" here, as some suggest. See the Structure above, and Ap. 68.

4 river. Heb. *naḥar*, a constantly flowing river (not *naḥal*, a summer *wady*). It flows beneath Zion, filling *En Rogel* and supplying Siloam. See Ap. 68.

streams = channels. Heb. *pālag*. See note on Gen. 10. 25. Ps. 1. 3: i. e. the rock-cut channels beneath Zion. See Ap. 68. All other water-supplies cut off. Cp. 2 Chron. 32. 30. 2 Kings 20. 20. See Ap. 68, and Ecclesiasticus 48. 17.

The holy place of the tabernacles of the MOST HIGH. Sept. and Vulg. render this "The Most High hath hallowed His habitation". See note on Ex. 3. 5.

tabernacles = the great habitation. Pl. of majesty, implying greatness of glory, not of size. Heb. *mishkān*. Ap. 40. ii.

MOST HIGH. Heb. *Elyōn*. Ap. 4. VI.

5 in the midst = in the middle, not the same as *v.* 2.

and that right early. Heb. at the turning of the morning: i. e. when the morning dawns. See 2 Kings 19. 31–35. Isa. 37. 35, 36. Cp. Ex. 14. 27.

6 heathen = nations.

raged. Same word as "roar", *v.* 3.

were moved = moved. Same word as in *v.* 5.

7 The LORD of hosts. See note on 1 Sam. 1. 3.

refuge = an impregnable place. Heb. *misgāb*. Not the same word as in *v.* 1.

Selah. Connecting this assured confidence in God's promise with its fulfilment in the deliverance of Zion from Sennacherib (Ap. 66. II).

8 behold = gaze on.

the LORD. Heb. Jehovah. Ap. 4. II. But some codices, with first printed edition and Syr., read "Elohim", God. Cp. 66. 5.

9 bow . . . spear . . . chariot. The weapons of war, corresponding with the preceding line—war. See the Structure above.

10 Be still = Desist; cease your efforts. Heb. *rāpha*.

exalted. Heb. *rūm*, so most frequently rendered.

11 The God of Jacob. See notes on 146. 5; and cp. Gen. 32. 28; 43. 6; 45. 26.

Selah. Connecting Ps. 46 with Pss. 47 and 48, all three referring to the same events. See Ap. 66. II.

To the chief Musician. See Ap. 64.

47 (*E*[1], p. 759) [For Structure see next page].

Title. A Psalm. Heb. *mizmōr*. See Ap. 65. XVII. Referring to the time of Hezekiah. One of three Psalms (46, 47, 48) in praise of Zion, delivered from Sennacherib's siege.

for the sons of Korah. The fourth of nine so ascribed. See note on 42, and Ap. 65. VIII.

1 people = peoples.

God. Heb. Elohim. Ap. 4. I.

2 the LORD. Heb. Jehovah. Ap. 4. II.

MOST HIGH. Heb. *Elyōn*. Ap. 4. VI.

terrible = to be reverenced.

a great King. This in special contrast with Sennacherib (Isa. 36. 4).

W (p. 766)
3 ° He shall subdue the [1] people under us,
And the ° nations under our feet.
4 He ° shall choose our inheritance for us,
The excellency of Jacob whom He loved.
° Selah.

X
5 [1] God is ° gone up with a shout,
[2] The LORD with the sound of a trumpet.

Y t
6 ° Sing ° praises ° to [1] God, sing ° praises:
Sing ° praises unto our King, ° sing ° praises.

u
7 For [1] God *is* the King ° of all the earth:
Sing ye praises ° with understanding.
8 [1] God ° reigneth over the ° heathen:
[1] God sitteth upon the ° throne of His holiness.

W
9 The princes of the [1] people are gathered together,
° *Even* the People of the [1] God of Abraham:

X
For the ° shields of the earth *belong* unto [1] God:
He is greatly ° exalted.

602
48 ° A Song *and* ° Psalm ° for the sons of Korah.

E[2] Y (p. 766)
1 Great *is* ° the LORD, and greatly to be praised
In ° the city of our ° God, *in* ° the mountain of His holiness.

Z
2 Beautiful for ° situation, the joy of the whole ° earth,
Is ° mount Zion, *on* ° the sides of the north,
° The city of the great King.
3 [1] God ° is known in her palaces for a refuge.

Λ
4 For, ° lo, ° the kings were assembled,
They passed by together.
5 They saw *it, and* so they marvelled;
They were troubled, *and* hasted away.
6 Fear took hold upon them there,
And pain, as of a woman in travail.
7 Thou breakest the ships of Tarshish
With an east ° wind.
8 ° As we have heard, so have we seen
In [1] the city of ° the LORD of hosts, in [1] the city of our [1] God:
[1] God will establish it for ever. ° Selah.

Y
9 We have ° thought of Thy lovingkindness,
O [1] God,
In the ° midst of Thy temple.
10 According to Thy ° name, O [1] God,
So *is* Thy praise unto the ends of the earth:
Thy right hand is full of righteousness.

Z
11 Let [2] mount Zion rejoice,
Let the ° daughters of Judah be glad,
Because of Thy ° judgments.

47 (*E*[1], p. 759). PRAISE TO THE DELIVERER.
(*Extended Alternations.*)

E[1] V | *t* | 1. A call to praise.
u | 2. The reasons.
W | 3, 4. The nations, and Israel.
X | 5. God exalted.
V | *t* | 6. A call to praise.
u | 7, 8. The reason.
W | 9–. The nations, and Israel.
X | –9. God exalted.

3 He shall subdue = may He subdue.
nations = tribes of men.
4 shall choose = chooseth: referring to Israel's inheritance. Repeat this verb at the beginning of the next line.
Selah. Connecting the consideration of what God had done for Hezekiah and Zion and the exaltation claimed in 46. 10 with the exaltation given in 47. 5, 9 (Ap. 66. II).
5 gone up = exalted, as in *v.* 9 (same word).
6 Sing praises. Fig. *Epanadiplōsis* (Ap. 6), the verse beginning and ending with the same word.
praises. Pl. of majesty = great praise. Note the Fig. *Repetitio* (Ap. 6), for emphasis.
to God. Some codices, with Sept. and Vulg., read "to our God".
7 of. Some codices, with two early printed editions, read "over", as in *v.* 8.
with understanding. Cp. 49. 3 and 1 Cor. 14. 15, 16.
8 reigneth = hath become king.
heathen = nations.
throne of His holiness = His holy Throne. Genitive of Character.
9 Even. Perhaps better to supply Ellipsis (Ap. 6): "[unto] the People", or "[to be] a People". See the Structure, and cp. *v.* 4.
shields. Put by Fig. *Metonymy* (of Effect), Ap. 6, for princes (in preceding line), or, for defences in general Cp. 89. 18 (marg.) and Hos. 4. 18 (marg.).
exalted. Cp. *v.* 5. This is the object of the Psalm connected with 46 by the Selah in 46. 13.

48 (*E*[2], p. 759). PRAISE TO THE DELIVERER.
(*Repeated Alternation.*)

E[2] Y | 1–. Praise.
Z | –1–3. Zion a joy. In her palaces, God known.
A | 4–8. The reason. "For". God's *power* shown in her establishment "for ever". Selah.
Y | 9, 10. Praise.
Z | 11–13. Zion to rejoice. In her towers, strength surveyed.
A | 14. The reason. "For". God's *favour* shown in guidance "for evermore".

Title. A Song. Heb. *Shīr*. See Ap. 65. XXIII.
Psalm. Heb. *mizmōr*. See Ap. 65. XVII.
for the sons of Korah. See Ap. 63. VIII. The fifth of nine so ascribed; and the last of the four Psalms celebrating the deliverance of Zion and Hezekiah (44, 46–48).
1 the LORD. Heb. Jehovah. Ap. 4. II.
the city: i. e. Zion, recently delivered from Sennacherib.
God. Heb. Elohim. Ap. 4. I.
the mountain of His holiness, or of His Sanctuary. Genitive of Character. **2** situation = elevation. earth: or land. mount Zion. Immediately south of Moriah. See Ap. 68. the sides of the north: i. e. with Moriah and the Temple immediately on the north side. The city of the great King [is] Jerusalem as a whole. Note the three points of view: (1) the elevated mount: (2) the south side of Moriah; (3) Jerusalem proper. Cp. Matt. 5. 35. **3** is known = hath made Himself known. **4** lo. Fig. *Asterismos*. Ap. 6. the kings: i. e. the vassal kings of Sennacherib. **7** wind. Heb. *rūach*. Ap. 9. **8** As we have heard. Thus linking on Ps. 44. 1. the LORD of hosts. Cp. 46. 7, 11. Selah. Connecting the demand of Ps. 46. 10, to "be still" and exalt Jehovah, with the "rest" in the thought of His lovingkindness. Connecting also the end of members A and *A* (*v.* 14). See Ap. 66. II. **9** thought = been silent. Heb. *dāmah*, or stood still 46. 10 and rested in thought. midst. Same word as in 46. 5. **10** name. See note on 20. 1. **11** daughters = cities. Put by Fig. *Metonymy* (of Subject), Ap. 6, for cities (cp. Num. 21. 25, Josh. 17. 11, 16). These cities of Judah had cause for rejoicing, for they were now free from Sennacherib, who had captured them Isa. 36. 1). See Sennacherib's cylinder. Ap. 67. xi, p. 98. judgments: on the Assyrian host.

12 °Walk about ²Zion, and go round about her:
Tell the °towers thereof.
13 Mark ye well her °bulwarks,
°Consider her palaces;
That ye may tell *it* to the generation following.
14 For °this ¹God *is* our ¹God for ever and ever:
ℌe will be our guide °*even* unto death.

°To the chief Musician.

49

°A Psalm for the sons of °Korah.

1 Hear this, all *ye* °people;
Give ear, all *ye* inhabitants of the °world:
2 Both °low and °high,
Rich and °poor, °together.
3 My mouth shall speak of wisdom;
And the meditation of my heart *shall be* of understanding.
4 I will incline mine ear to a parable:
I will open my °dark saying upon the harp.

5 Wherefore should I fear in the °days of °evil,
When the °iniquity °of my heels shall compass me about?

6 They that °trust in their wealth,
And boast themselves in the multitude of their riches;
7 °None *of them* can °by any means °redeem °his brother,
Nor give to °God °a ransom for °him:
8 (For the °redemption of °their soul *is* °precious,
And °it ceaseth for ever:)
9 °That he should °still live for ever,
And not see °corruption.

10 For °he seeth *that* wise men die,
Likewise the fool and the brutish person perish,

°And leave their wealth to others.
11 Their inward thought *is, that* their houses *shall continue* for ever,
And their dwelling places to all generations;
They call *their* lands after their own names.

12 Nevertheless °man *being* in honour abideth not:
He is like the beasts *that* perish.

12 Walk about. They were now free to do this.
towers. Many discovered on the east side of Ophel in recent excavations.
13 bulwarks = outer walls or ramparts.
Consider = single out. Occurs only here.
14 this God: or, such a God.
even unto death = for evermore, according to some codices, five early printed editions, Aram., Sept., and Vulg. The Massorites divided the one word (*ʿalmūth*) into two (*ʿal mōth*), making it = "over death". But the correspondence is with the preceding line, and with *v.* 8, as shown in the Structure, A and *A*.
To the chief Musician. Though written (probably by Hezekiah, Isa. 38. 20) for this special occasion, it was handed over for public use in the Temple worship.

49 (*B*, p. 759). NEED OF REDEMPTION REALIZED. (*Alternations and Introversion.*)

INTRODUCTION.

Theme { I. 1, 2. All to hear. / II. 3, 4. I will speak.

The Theme announces an Enigma, and the solution is the Incarnation and work of the Redeemer.

I. *vv.* 1, 2.		II. *vv.* 3, 4.	
Hear.	Low.	Mouth.	Ear.
Peoples.	High.	Wisdom.	Parable.
Give ear.	Rich.	Heart.	Dark saying.
Inhabitants.	Poor.	Understanding.	Harp.

B | B | v | 5. Why fear? (two lines).
w | 6–9. No redemption from man (four lines. Alt.).
x | 10–. Death (two lines).
y | –10, 11. Worldly wisdom (four lines. Int.)
C | 12. Man like the beasts (two lines).
B | *y* | 13. Worldly wisdom (two lines). Selah.
x | 14. Death (two lines. Int.).
w | 15. Redemption for me (two lines). Selah.
v | 16–19. Fear not! (four lines. Alt.).
C | 20. Man like the beasts (two lines).

NOTE.—In the first and third members the Introversion is alternated, the couplets in one being answered by quatrains in the other. If written by Hezekiah after his recovery the date would be about 602 B.C.

Title. A Psalm. The sixth of nine so ascribed. Heb. *mizmōr*. See Ap. 65. XVII.
Korah. See Ap. 63. VIII.
1 people = peoples.
world = age = transitoriness. Heb. *ḥeled* = the world as transitory, as in 17. 14. Cp. 39. 5, "age"; 89. 47, "time". Job 11. 17. These are all the occurrences.
2 low = sons of *ʾādām*. Ap. 14. I.
high = sons of *ʾīsh*. Ap. 14. II.
poor = helpless. Heb. *ʿebyōn*. See note on Prov. 6. 11.
together = alike. **4 dark** = deep.
5 days of evil. His were in Matt. 26. 38. Luke 22. 44, 53. John 12. 27. Heb. 5. 7.
evil. Heb. *rāʿāʿ*. Ap. 44. viii.
iniquity = perverseness. Heb. *ʿāvāh*. Ap. 44. iv.
of my heels: or, my footsteps. Put by Fig. *Synecdoche* (of Part), Ap. 6, for the whole person, in order to call attention to, and thus emphasise, the reference to Gen. 3. 15. When our iniquities were laid upon Christ, then He was vulnerable and was wounded for our transgressions. **6 trust.** Heb. *baṭaḥ*. See Ap. 69. I.
7 None = no man. Heb. *ʾīsh*. Ap. 14. II. **by any means redeem.** Heb. Fig. *Polyptōton* (Ap. 6) = "redeeming will redeem". **redeem** = deliver by power. Heb. *padāh*. See notes on Ex. 6. 6 and 13. 13. **his brother.** Some codices read "surely" instead of "a brother". In this case the two lines read, "Surely no man (Heb. *ʾīsh*. Ap. 14. II) can redeem, nor give to God atonement for himself". **God.** Heb. Elohim. Ap. 4. I. **a ransom** = atonement. Heb. *kāpher*. See Gen. 6. 14 ("pitch"). Ex. 29. 33. **him** = himself.
8 redemption = Heb. *padāh*, as "redeem", in *v.* 7. **their soul** = them. Heb. *nephesh*. Ap. 13. **precious** = costly, or, so costly is it that, &c. **it** = the redemption of themselves. **9 That**, &c. Connect this with the end of *v.* 7. **still live for ever** = live on continually. **corruption.** Heb. *shāḥath* = destruction (with Art.): i. e. in the grave. **10 he seeth** = it must be seen. **And leave** = They leave. *Homonym*: *ʿāzab*. See note on Ex. 23. 5; or, fortify, or strengthen by increasing or laying them up.
12 man. Heb. *ʾādām*. Ap. 14. I. This corresponds with *v.* 20. See the Structure, above.

B y (p. 767)
13 This their way *is* their folly:
Yet their posterity approve their sayings.
°Selah.

x
14 Like sheep they are laid in °the grave;
Death shall °feed on them;
And the upright shall have dominion over them in °the morning;
And their beauty shall consume in °the grave °from their dwelling.

w
15 But [7]God will [7]redeem °my soul from °the power of [14]the grave:
For He shall °receive me. °Selah.

v
16 °Be not thou afraid when °one is made rich,
When the glory of his house is increased;
17 For when he dieth he shall °carry nothing away:
His glory shall not descend after him.
18 °Though while he lived he blessed °his soul:
°And *men* will praise thee, when thou doest well to thyself.
19 °He shall go to the generation of °his fathers;
°They shall never see light.

C
20 [12]Man *that is* in honour, and understandeth not,
Is like the beasts *that* perish.

50

A Psalm °of Asaph.

F D (p. 768)
1 °The mighty God, *even* the LORD, hath spoken,
And called the earth from the rising of the sun unto the going down thereof.
2 Out of °Zion, the perfection of beauty,
°God hath shined.
3 Our [2]God °shall come, and shall °not keep silence:
A fire shall devour before Him,
And it shall be very tempestuous round about Him.
4 He shall call to the heavens from above,
And to the earth, that He may judge His People.
5 °Gather My °saints together unto Me;
Those that have made a covenant with Me °by sacrifice.
6 And the heavens shall declare his righteousness:
For [2]God *is* judge *Himself*. °Selah.

E F
7 Hear, O My People, and I will speak;
O Israel, and I will testify against thee:
I am [2]God, *even* thy [2]God.
8 I will not reprove thee for thy sacrifices
Or thy burnt offerings, *to have been* continually before Me.
9 I will take no bullock out of thy house,
Nor he goats out of thy folds.
10 For every beast of the forest *is* Mine,
And the cattle upon a thousand hills.
11 I know all the fowls of the mountains:
And the wild beasts of the field *are* Mine.
12 If I were hungry, I would not tell thee:
For the °world *is* Mine, and the fulness thereof.
13 Will I eat the flesh of bulls,
Or drink the blood of goats?

13 Selah. Connecting the *fact* of *v.* 14 with their *thought* of *vv.* 11, 12, and explaining the *folly* of *v.* 13. See Ap. 66. II.

14 the grave. Heb. *Sh^eōl*. Ap. 35. Occurs three times in this Psalm, *vv.* 14, 15.

feed on them = shepherd them. Fig. *Prosopopœia*. Ap. 6.

the morning: i.e. the resurrection morning = the "first" resurrection of Rev. 20. 6; resurrection of "life" (John 5. 29); "the just" (Acts 24. 15). Luke 14. 14. Dan. 12. 2, &c.

from their dwelling: i.e. [far] from their [former] lofty house. Heb. *zābal*, from similar Assyrian root = lofty [house], in contrast with "the grave". See note on 1 Kings 8. 13.

15 my soul = me, myself. Heb. *nephesh*. Ap. 13.

the power of the grave = the hand of *Sh^eōl*; "hand" being put by Fig. *Metonymy* (of Cause), Ap. 6.

receive me = take me out of [Sheol]; same word as "carry away" in *v.* 17. Cp. 50. 9; 73. 24; 78. 70.

Selah. Connecting the *fear* and the *folly* of the hopeless man with the true *hope* and *wisdom* which takes away fear. See Ap. 66. II.

16 Be not thou afraid. This, with *v.* 5, gives the scope of the Psalm. See the Structure (p. 767).

one = a man. Heb. *'ish*. Ap. 14. II.

17 carry . . . away. See note on "receive", *v.* 15.

18 Though = For.

his soul = himself. Heb. *nephesh*. Ap. 13.

And men will praise = And [though] men praise thee when, &c.

19 He shall = [Yet] he shall, &c., continuing from *v.* 18.

his: i.e. the man's. **They:** i.e. those fathers.

50—60 (**A**[2], p. 759). ISRAEL'S REDEEMER.

50 (**F**, p. 759). HE BREAKS SILENCE.
(*Alternations.*)

F | D | 1-6. The Psalmist.
E | F | 7-13. Reproof. Neg. Owns them.
G | 14, 15-. Duty. Praise and prayer.
H | -15. Promise. I will deliver.
} His people addressed.
D | 16-. The Psalmist.
E | F | -16-22. Reproof. Pos. Disowns them.
G | 23-. Duty. Praise.
H | -23. Promise. I will show.
} The wicked addressed.

Title. of Asaph = of, or for Asaph. The only Psalm of Asaph in Book II, the others being in Book III.

1 The mighty God, even the LORD. Heb. "El, Elohim, Jehovah" = The God of Gods, even Jehovah. Occurs only here and Josh. 22. 22 (twice). See Ap. 4. I, II, IV.

2 Zion. See Ap. 68.

God. Heb. Elohim. Ap. 4. I.

3 shall come. The promise of Ex. 3. 7, 8 turned into a prayer. Cp. Isa. 11. 11.

not keep silence. Now He is keeping silence. But He will speak again, and here we are told what He will say.

5 Gather = Gather in.

saints = those who have found favour with God. Cp. Matt. 24. 29-31.

by sacrifice. Cp. Ex. 24. 8.

6 Selah. Connecting the "call" to "hear" what *true worship* is (*vv.* 7-15), and to "consider" what *true service* is (*vv.* 16-22) when these things come into judgment (*v.* 6). Both are summed up in *v.* 23. (Ap. 66. II.)

12 world. Heb. *tēbēl* = the habitable world (Gr. *oikoumenē*).

14 Offer. Heb. *zabach*. Ap. 43. I. iv. Here is *true* worship. See *v.* 23; 40. 6; 51. 17. Heb. 13. 15. Cp. Isa. 1. 11-14. Jer. 7. 22, 23. Hos. 6. 6. Amos 5. 21. This is the opposite of "unthankful" (2 Tim. 3. 2).

MOST HIGH. Heb. Elyōn. Ap. 4. VI.

14 °Offer unto [2]God thanksgiving;
And pay thy vows unto the °MOST HIGH:

15 And call upon Me in the day of trouble:
I will deliver thee, and thou shalt glorify Me.
16 But unto the ° wicked [2] God ° saith,
°"What hast thou to do to declare My statutes,
Or *that* thou shouldest take My covenant in thy mouth?
17 Seeing thou hatest instruction,
And castest My words behind thee.
18 When thou sawest a thief, then thou ° consentedst with him,
And hast been partaker with adulterers.
19 Thou givest thy mouth to ° evil,
And thy tongue ° frameth deceit.
20 Thou sittest *and* speakest against thy brother;
Thou slanderest ° thine own mother's son.
21 These *things* hast thou done, and ° I kept silence;
Thou thoughtest that I was altogether *such an one* as thyself:
But I will reprove thee, and set *them* in order before thine eyes.
22 Now consider this, ye that forget ° ℌℵℑ,
Lest I tear *you* in pieces, and *there be* none to ° deliver."

23 Whoso [14] offereth praise glorifieth Me:
And to him that ordereth *his* ° conversation *aright*
Will I shew the salvation of [2] God.

° To the chief Musician.

51

° A Psalm of David, ° when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

1 ° Have mercy upon me, O ° God, according to Thy ° lovingkindness:
According unto the multitude of Thy tender mercies ° blot out my ° transgressions.
2 ° Wash me throughly from mine ° iniquity,
And ° cleanse me from my ° sin.
3 For ℌ ° acknowledge my [1] transgressions:
And my [2] sin *is* ever before me.
4 Against Thee, Thee ° only, have I [2] sinned,
And done *this* ° evil in Thy sight:
°**That Thou mightest be justified ° when Thou speakest,**
***And* be ° clear when Thou judgest.**
5 ° Behold, I was shapen in [2] iniquity;
And in [2] sin did my mother conceive me.
6 [5]Behold, Thou desirest truth ° in the inward parts:
And in the hidden *part* Thou shalt ° make me to know wisdom.
7 ° Purge me with ° hyssop, and I shall be clean:
[2] Wash me, and I shall be whiter than snow.
8 ° Make me to hear joy and gladness;
That the bones *which* Thou hast broken may rejoice.
9 Hide Thy face from my [2] sins,
And [1] blot out all mine [2] iniquities.
10 ° Create in me a clean heart, O [1] God;
And renew a ° right ° spirit within me.

16 wicked. Heb. *rāshā'*. Ap. 44. x.
saith = hath said.
What . . . ? Figs. *Erotēsis* and *Apodioxis*. Ap. 6. See Rom. 2. 21, 22.
18 consentedst with = foundest pleasure with. Aram., Sept., Syr., and Vulg. read "rannest".
19 evil. Heb. *rā'a'*. Ap. 44. viii.
frameth = weaveth.
20 thine own mother's son. Fig. *Periphrasis* (Ap. 6), for emphasis.
21 I kept silence; Thou thoughtest. Cp. Ecc. 8. 11–13. Isa. 3. 11; 26. 10.
22 ℌℵℑ. Heb. Eloah. Ap. 4. V.
deliver = rescue.
23 conversation = way. Some codices, with five early printed editions, Sept., Syr., and Vulg., read "And there [will be] a way by which I will show to him", &c.
To the chief Musician. See Ap. 64.

51 (**G**, p. 759). THE RESPONSE OF HIS PEOPLE. (*Division.*)

G | J | 1, 2. Prayer.
K | 3–5. Transgression. Confession.
L | a | 6. What God desires.
b | 7, 8. Prayer and resulting praise.
J | 9–12. Prayer.
K | 13. Transgressors. Instruction.
L | b | 14, 15. What God desires.
a | 16–19. Prayer and resulting praise.

Title. A Psalm. Heb. *mizmōr*. See Ap. 65. XVII.
when Nathan, &c. See 2 Sam. 11. 2; 12. 1. David's utterance when he lay all night upon the earth as a *penitent* (2 Sam. 12. 16). Cp. his utterance when he "sat before the LORD" as a *worshipper* (2 Sam. 7. 18–29), and when he "stood upon his feet" as a *servant* (1 Chron. 28. 2–10).
1 Have mercy upon me = Be gracious or favourable unto me. **God.** Heb. Elohim. Ap. 4. I.
lovingkindness: or, grace.
blot out = erase, as a debt from a book (Ex. 32. 32, 33. Num. 5. 23. Ps. 69. 28), or wipe out so as to remove (2 Kings 21. 13. Isa. 44. 22).
transgressions. Heb. *pāsha'*. Ap. 44. ix.
2 Wash: as a garment. Heb. *kabas*. Heb form = multiply to wash = wash thoroughly.
iniquity. Heb. *'āvah*. Ap. 44. iv.
cleanse: i.e. pronounce ceremonially clean.
sin. Heb. *chāṭā'*. Ap. 44. i.
3 acknowledge. Confession is ever the condition of forgiveness. See notes on 32. 5.
4 only = alone. This is primary, and contains the secondary. **evil.** Heb. *rā'a'*. Ap. 44. viii.
That, &c. Quoted in Rom. 3. 4.
when Thou speakest: i.e. in Thy word. Some codices, with three early printed editions, Sept., and Vulg., read "in Thy words" (pl.). Cp. Rom. 3. 4.
clear = pure; such moral purity as belongs not to man, only to God (Job 15. 14; 25. 4. Prov. 20. 9). Heb. *zakak*.
5 Behold. Fig. *Asterismos*. Ap. 6.
6 in the inward parts. More than the external acts. Heb. *tuchoth*. Only here and Job 38. 36.
make me, &c. See note on Job 28. 28. We need this *making*, for this wisdom is from above. Cp. 2 Tim. 3. 15.
7 Purge me = Thou wilt sin-cleanse me, or un-sin me: i.e. expiate by the blood of a sin offering.
hyssop. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the atoning blood sprinkled by it. Cp. Num. 14. 18; 19. 6, 18. **8 Make me** = Thou wilt make me.
10 Create. Heb. *bārā'*, as in Gen. 1. 1. The new heart is not the old one changed, but newly created: i.e. "begotten" by God, as in John 3. 6–8.
right = steadfast. Cp. 78. 37; 112. 7.
spirit. Heb. *rūach*. Ap. 9. Put by Fig. *Synecdoche* (of Part), Ap. 6, for whole character.

11 Cast me not away from Thy presence;
And °take not Thy °Holy Spirit from me.
12 Restore unto me the joy of Thy salvation;
And uphold me °*with Thy* free °spirit.

K (p. 769)
13 *Then* will I teach [1]transgressors Thy ways;
And [2]sinners shall be converted unto Thee.

L b
14 °Deliver me from °bloodguiltiness, O [1]God,
Thou [1]God of my salvation:
And my tongue shall sing aloud of Thy righteousness.
15 O °LORD*, open Thou my lips;
And my mouth shall shew forth Thy praise.

a
16 For Thou °desirest not sacrifice; else would I give *it:*
Thou delightest not in burnt offering.
17 The °sacrifices of [1]God *are* a broken [12]spirit:
A broken and a contrite heart, O [1]God, Thou wilt °not despise.
18 Do good in Thy good pleasure unto °Zion:
Build Thou the walls of Jerusalem.
19 Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering:
Then shall they offer bullocks upon Thine altar.

°To the chief Musician.

968
52 °Maschil, *A Psalm* of David, °when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

G^1 M (p. 770)
1 °Why boastest thou thyself in mischief, O °mighty man?
The °goodness of °GOD *endureth* °continually.
2 Thy tongue deviseth °mischiefs;
Like a sharp rasor, working deceitfully.
3 Thou lovest °evil more than good;
And lying rather than to speak righteousness. °Selah.
4 Thou lovest all °devouring words,
O *thou* deceitful tongue.
5 [1]GOD shall likewise °destroy thee for ever,
He shall °take thee away, and °pluck thee out of *thy* dwelling place,
And °root thee out of the land of the living. °Selah.

N
6 The °righteous also shall see, and fear,
And shall laugh at him:

M
7 Lo, *this is* °the man *that* made not °God his strength;
But °trusted in the abundance of his riches,
And strengthened himself in his °wickedness.

X
8 But ℨ *am* like a green olive tree in the house of [7]God:
I [7]trust in the °mercy of [7]God for ever and ever.
9 I will praise Thee for ever, because °Thou hast done *it:*
And I will wait on °Thy name; for *it is* good before °Thy saints.

°To the chief Musician °upon °Mahalath.

11 take not. Not a proper prayer for those now "in Christ": for, see John 14. 16.

Holy Spirit. See the only other O.T. occurrences of the expression (Isa. 63. 10, 11). Heb. *rūach.* Ap. 9.

12 with Thy free spirit: i. e. with a spirit of willing and unforced obedience. Heb. *rūach.* Ap. 9. Cp. Ex. 35. 5, 22.

14 Deliver = Rescue.

bloodguiltiness = bloods, pl. of majesty; put by Fig. *Synecdoche* (of Species), Ap. 6, for the great murder of Uriah (2 Sam. 11. 14-21). Cp. Gen. 4. 10.

15 LORD* = Jehovah. Ap. 4. II. One of the 134 alterations of the *Sōpherīm.* Ap. 32.

16 desirest not. Because death was the penalty. Was the child's life the substitute?

17 sacrifices. Pl. of majesty = the great sacrifice. Cp. Isa. 57. 15; 66. 2.

not despise. Fig. *Tapeinōsis* (Ap. 6), meaning that God will do infinitely more than words can express.

18 Zion. See Ap. 68.

If *vv.* 18, 19 are a later addition, then they were probably the work of Hezekiah in his editing the Psalms as well as the Proverbs, when the Psalm was handed over for public use. See Ap. 67. But David was "a prophet" (Acts 2. 30, 31).

To the chief Musician. See Ap. 64. The use in public worship makes it set forth the condition of national blessing. See its place in the Structure of Book II. Verses 18, 19 make the member "*a*" (above) agree with the member "a".

52 (G^1, p. 759). INSTRUCTION AS TO THE DEFEAT OF ENEMIES. (*Alternation.*)

G^1
M | 1-5. The enemies apostrophised. (Doeg.)
N | 6. The righteous ones. (Pl. = Israel.)
M | 7. The enemies apostrophised. (Doeg.)
N | 8, 9. The righteous one. (Sing. = David.)

Title. Maschil = Instruction. The fifth of thirteen so named. See note on Title, Ps. 32, and Ap. 65. XI.

when Doeg, &c. See notes on 1 Sam. 21. 7; 22. 18. See note on *Maḥălath,* in sub-scription at end of *v.* 9.

1 Why boastest . . . ? Relating to Doeg's treachery.

mighty man. Heb. *gibbōr.* Ap. 14. IV. P.B.V. = tyrant; Sept. = mighty lawless one. It is prophetic, and a type of Antichrist.

goodness = lovingkindness, or grace.

GOD. Heb. El. Ap. 4. IV.

continually = all the day.

2 mischiefs = malignity. Pl. for sing. = a great malignity.

3 evil. Heb. *rā'a'.* Ap. 44. viii.

Selah. Connecting the deceitful tongue of Doeg (*v.* 4) with the imprecation on it. See Ap. 66. II.

4 devouring words. Heb. words of swallowing up. Cp. 1 Sam. 22. 18.

5 destroy . . . take away . . . pluck out . . . root out. Note the Fig. *Anabasis.* Ap. 6.

Selah. Connecting God's judgment with the righteous onlookers. See Ap. 66. II.

6 righteous = righteous ones (pl.).

7 the man = the strong man (Heb. *geber.* Ap. 14. IV) **that made not God his strength.** The Gematria of this sentence = 2,197 (= 13^3). See Ap. 10.

God. Heb. Elohim. Ap. 4. I.

trusted = confided. Heb. *bāṭaḥ.* Ap. 69. I.

wickedness. Aram. and Syr. read "wealth". Cp. 112. 3.

8 mercy = lovingkindness, or grace.

9 Thou hast done it. David ascribes all the glory to his God.

Thy name = Thyself. See note on 20. 1.

Thy saints. Some codices read sing. = Thy beloved (One).

To the chief Musician. See Ap. 64.

upon = relating to.

Mahalath, for *Maḥălōth* = the great dancings. See Ap. 65. IX.

53

°Maschil, *A Psalm* of David.

*G*² O
1 The °fool hath said in his heart, "*There is* no °God."
Corrupt are they, and have done abominable °iniquity:
°***There is* none that doeth good.**

P a b
2 °**God looked down from heaven upon the °children of men.**
To see if there were *any* °that did understand,
That did seek °God.

P a
3 **Every one of them is gone back: they are altogether become filthy;**
***There is* none that doeth good, no, not one.**

b O
4 Have °the workers of °iniquity no knowledge?
Who eat up my People *as* they eat bread:
They have not called upon [1] God.

5 There were they in great fear, *where* no fear was:
°For [1]God hath scattered the bones of him that encampeth *against* thee:
Thou hast put *them* to shame, because [1]God hath °despised them.
6 °Oh that the °salvation of Israel *were come* out of °Zion!
When °God bringeth back the captivity of His People,
°Jacob shall rejoice, *and* °Israel shall be glad.

°To the chief Musician °on °Neginoth.

about 965
54

°Maschil, *A Psalm* of David, °when the Ziphims came and said to Saul, Doth not David hide himself with us?

*G*³ Q c (cp. 77[1])
1 Save me, O °God, by °Thy name,
And °judge me by Thy strength.
2 Hear my prayer, O [1]God;
Give ear to the words of my mouth.

d
3 For °strangers are risen up against me,
And oppressors seek after °my soul:
They have not set [1]God before them.
°Selah.

R
4 Behold, [1]God *is* mine helper:
The °LORD* *is* with them that uphold [3]my soul.

R
5 He shall reward °evil unto mine enemies:
Cut them off in Thy truth.

Q c
6 I will °freely sacrifice unto Thee:
I will praise [1]Thy name, O °LORD; for *it is* good.

d
7 For He hath °delivered me out of all trouble:
And mine eye hath °seen *his desire* upon mine enemies.

°To the chief Musician °on °Neginoth.

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53 (*G*², p. 759). INSTRUCTION AS TO DEFEAT OF ENEMIES. (*Introversion and Alternation.*)

*G*²
O | 1–. The fool. God no-where.
P | a | –1. Man. Depravity.
P | a | b | 2. God. Inspection.
P | *a* | 3. Man. Depravity.
P | *b* | 4. God. Expostulation.
O | 5, 6. The righteous. God now-here.

Title. Maschil = Instruction (the sixth of thirteen Psalms so named. See note on Title, Ps. 32, and Ap. 65. XI), as to the faction of the Tyrant of Ps. 52. This Psalm for public use. See note at end. Hence Elohim (Ap. 4. I), the Creator in relation to His creatures. A partial repetition of Ps. 14, which was not for public use (as Ps. 53 was); therefore Jehovah (David's God) there, and Elohim (the creature's Creator) here.

1 fool. May not this refer to Nabal?

God. Heb. Elohim. Ap. 4. I. Seven times in this Psalm. In Ps. 14 three times Elohim, and four times Jehovah. Elohim more characteristic of the second (or Exodus) book.

iniquity. In Ps. 14, Heb. *'ălīlāh* = doing; here, *'āval* = deceit. See Ap. 44. vi.

There is none, &c. Quoted in Rom. 3. 1–12.

2 God. Heb. *'eth 'Elohim* (Objective). Ap. 4. I. Note the Fig. *Epanadiplōsis* (Ap. 6), by which this verse is marked off as containing universal instruction, beginning and ending with the same word "God".

children of men = sons of Adam. Ap. 14. I.

that did understand. Heb. *Maschil.* See note on Title.

4 the workers. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "all the workers".

iniquity. Heb. *'āvāh.* Ap. 44. iii.

5 For God hath scattered. This is an addition to Ps. 14.

despised them. Here, the wicked are in question. In Ps. 14. 5, the righteous.

6 Oh. Fig. *Ecphōnēsis.* Ap. 6.

salvation = great salvation, pl. of majesty. But some codices, with Sept. and Syr., read sing.

Zion. See Ap. 68.

God. Some codices, with Aram., Sept., and Syr., read "Jehovah".

Jacob ... Israel: i. e. both natural and spiritual seed. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.

To the chief Musician. This Psalm was edited for public use; hence the title Elohim. See notes above.

on = relating to.

Neginoth = smitings: referring to God's smitings with words and acts. See *v.* 5, which differs from 14. 5, 6. See Ap. 65. XV.

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54 (*G*³, p. 759). INSTRUCTION AS TO THE DEFEAT OF ENEMIES. (*Introversion and Alternation.*)

*G*³
Q | c | 1, 2. Prayer.
Q | c | d | 3. Reason. Enemies assemble.
Q | c | R | 4. Jehovah my helper.
Q | c | *R* | 5. Jehovah my helper.
Q | *c* | 6. Praise.
Q | *d* | 7. Reason. Enemies scattered.

Title. Maschil = Instruction. The seventh of thirteen Psalms so named. See note on Title, Ps. 32, and Ap. 65. XI. **when,** &c. Cp. 1 Sam. 23. 19; 26. 1.

1 God. Heb. Elohim. Ap. 4. I.

Thy name = Thine own self. See note on Ps. 20. 1.

judge = vindicate.

3 strangers = aliens: the Ziphites, or the men of Keilah (1 Sam. 23. 12). Some codices, with two early printed editions and Aram., read "insolent men". Cp. 86. 14. **my soul** = me, or my life. Heb. *nephesh.* Ap. 13. **Selah.** Connecting David's danger with David's true and only source of help (Ap. 66. II). **4 LORD*.** One of the 134 alterations of Jehovah to Adonai by the *Sōpherīm.* Ap. 32. **5 evil** = the evil. Heb. *rā'a'* (with Art.). Ap. 44. viii. **6 freely sacrifice:** Heb. with a freewill offering will I sacrifice. Cp. Num. 15. 3. **LORD.** Heb. Jehovah. Ap. 4. II. **7 delivered** = rescued. **seen his desire:** or, looked upon, and thus seen Jehovah's deliverance. **To the chief Musician.** See Ap. 64. **on** = relating to. **Neginoth** = smitings: i. e. the great smitings of my enemies by Jehovah. See Ap. 65. XV.

55

° Maschil, *A Psalm* of David.

G[1] S[1] e (p. 772) 934

1 Give ear to my prayer, O °God;
And hide not Thyself from my supplication.
2 Attend unto me, and °hear me:
I mourn in my complaint, and °make a noise;

f

3 Because of the voice of the enemy,
Because of the °oppression of the wicked:
For they cast °iniquity upon me,
And in wrath they hate me.
4 My heart is °sore pained within me:
And the terrors of death are fallen upon me.
5 Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.

e

6 And I said, "Oh that I had wings like a dove!
For then would I fly away, and be at rest.
7 Lo, *then* would I wander far off,
And °remain in the °wilderness. °Selah.
8 I would °hasten my escape
From the °windy storm *and* tempest."
9 Destroy, O °LORD, *and* °divide their °tongues:

f

For I have seen violence and strife in the city.
10 Day and night they go about it upon the walls thereof:
°Mischief also and sorrow *are* in the midst of it.
11 °Wickedness *is* in the midst thereof:
°Deceit and guile depart not from her streets.

T[1]

12 For *it was* not an enemy *that* reproached me;
Then I could have borne *it:*
Neither *was it* he that hated me *that* did magnify *himself* against me;
Then I would have hid myself from him:
13 But *it was* thou, °a man °mine equal,
°My guide, and mine acquaintance.
14 We took sweet counsel together,
And walked unto the house of [1]God °in company.

S[2] g

15 Let death seize upon them,
And let them go down °quick into °hell:

h

For °wickedness *is* in their dwellings, *and* among them.

g

16 As for me, I will call upon [1]God;
And °the LORD shall save me.
17 Evening, and morning, and at noon, will I °pray, and °cry aloud:
And He shall hear my voice.
18 He hath °delivered °my soul °in peace from the battle *that was* against me:

h

For there were °many with me.
19 °GOD shall °hear, and afflict them,
(°Even He That abideth of old). °Selah.
°Because they have °no changes,
Therefore they fear not [1]God.

55 (*G*[1], p. 759). INSTRUCTION AS TO DEFEAT OF ENEMIES. (*Repeated Alternation.*)

G[1] | S[1] | e | 1–2. Prayer. Despondency.
f | 3–5. Reason. "For".
e | 6–9–. Prayer. Encouragement.
f | –9–11. Reason. "For".
T[1] | 12–14. Treachery of Ahithophel.
S[2] | g | 15–. Prayer. Imprecatory.
h | –15. Reason. "For".
g | 16–18–. Prayer. Encouragement.
h | –18, 19. Reason. "For".
T[2] | 20, 21. Treachery of Ahithophel.
S[3] | i | 22–. Prayer. Encouragement.
k | –22. Reason. Assurance.
i | 23–. Prayer. Imprecatory.
k | –23. Reason. Assurance.

Title. Maschil = Instruction. The eighth of thirteen so named. See note on Title, Ps. 32, and Ap. 65. XI. The occasion of this Psalm is seen in 2 Sam. 15. Hence 934 B.C. **1 God.** Heb. Elohim. Ap. 4. I.

2 hear = answer. **make a noise** = moan.

3 oppression: or outcry. The Heb. word *'ăṣ̌ah* occurs only here.

iniquity = iniquitous words or devices. Heb. *'āven.* Ap. 44. iii. Fig. *Metonymy* (of Adjunct), Ap. 6.

4 sore pained . . . unto death. Cp. the words of the true David (John 13. 21) in reference to the Antitype (*v.* 18. Matt. 26. 38).

7 remain = lodge. The Sept. renders it by *aulizomai*, the word used in Matt. 21. 17. Cp. Luke 21. 37. See also Jer. 9. 2. **wilderness.** Cp. 2 Sam. 15. 28; 17. 16.

Selah. Connecting his despondency with his escape from the cause of it. It was not merely comfort he desired, but deliverance. See Ap. 66. II.

8 hasten my escape. Cp. 2 Sam. 15. 14.

windy storm = wind (Heb. *rūach.* Ap. 9) of storm.

9 LORD*. One of the 134 alterations of Jehovah to Adonai by the *Sōpherīm.* Ap. 32.

divide their tongues = cleave (as in Gen. 10. 25; 11. 1–9) their counsels; "tongues" being put by Fig. *Metonymy* (of Cause), Ap. 6, for counsels given by them. This prayer was literally answered (2 Sam. 17. 1–14).

tongues. Heb. sing.

10 Mischief. Heb. *'āven.* Ap. 44. iii.

11 Wickedness = pravities (pl.). Heb. *havvāh* = cupidity. **Deceit** = Oppression, or violence.

13 a man = a mortal. Heb. *'ĕnōsh.* Ap. 14. III.

mine equal = as mine equal: i. e. esteemed by David as such; refers to Ahithophel.

My guide: or counsellor. Cp. 2 Sam. 16. 23 and Acts 1. 17.

14 in company = with the multitude. Heb. *regesh.* Occurs only here.

15 quick = alive. Cp. Num. 16. 30–33.

hell. Heb. *Sh*[e]*ōl.* Ap. 35.

wickedness. Heb. *rā'a'* (pl.). Ap. 44. viii.

16 the LORD. Heb. Jehovah. Ap. 4. II.

17 pray = meditate.

cry aloud. Heb. *hāmāh* = to make a noise. Onomatopoetic, like bees, or the cooing of a dove in Ezek. 7. 16. See note on sub-scription.

18 delivered = plucked (with power). Heb. *pādah.* See notes on Ex. 6. 6; 18. 13.

my soul = me (emphatic). Heb. *nephesh.* Ap. 13.

in peace. Note Ellipsis: "[and set it] in peace".

many with me = many [in conflict] with me. Fig. *Ellipsis.* Ap. 6.

19 GOD. Heb. El. Ap. 4. IV. The mighty Creator, because in conflict with His creatures.

hear = hear me. **afflict them** = answer them.

Even, &c. Fig. *Parenthesis.* Ap. 6.

Selah. Connecting the *true confidence* of David with the *false confidence* of the ungodly. David's true confidence was based on the fact that His GOD was the mighty One enduring for ever. "El" here is emphasised by the double accent *Pasek*, or "note line" each side of it. (Ap. 66. II.) **Because . . . no changes** = With whom are no changes (for the better): i. e. no improvement. See note on "alter" (Lev. 27. 10). Heb. *ḥalaph.* Cp. Gen. 35. 2.

T² (p. 772)

20 °He hath put forth his hands against such as be at peace with him:
He hath °broken his covenant.
21 *The words* of his mouth were smoother than butter,
But °war *was* in his heart:
His words were softer than oil,
Yet *were* they drawn swords.

S³ i

22 °**Cast thy °burden upon** [16] **the** LORD, **and** He **shall °sustain thee:**

k

He shall never suffer °the righteous to be moved.

i

23 But Thou, O [1] God, shalt bring them down into the pit of destruction:
°Bloody and deceitful men shall not live out °half their days;

k

But I will °trust in Thee.

°To the chief Musician °upon °Jonath-elem-rechokim.

962

56 °Michtam of David, °when the Philistines took him in Gath.

F¹ U (p. 773)

1 °Be merciful unto me, O °God: for °man °would swallow me up;
He fighting °daily oppresseth me.
2 Mine °enemies would daily [1] swallow *me* up:
For *they be* many that fight against me, °O Thou Most High.

V

3 What time I am afraid,
I will °trust in Thee.

W

4 °In [1] God I will praise His word,
In [1] God I have put my [3] trust;
I will not fear what °flesh can do unto me.

U

5 °Every day they wrest my words:
All their thoughts *are* against me for °evil.
6 They gather themselves together, they hide themselves,
They mark my steps,
When they wait for °my soul.
7 Shall they escape by °iniquity?
In *Thine* anger cast down the °people, O [1] God.
8 Thou °tellest my °wanderings:
Put Thou my tears into °Thy bottle:
Are they not in °Thy book?

V

9 °When I cry *unto Thee*, then shall mine enemies turn back:
This I know; °for [1] God *is* °for me.

W

10 °In [1] God will I praise *His* word:
In °the LORD will I praise *His* word.
11 In [1] God have I °put my trust: I will not be afraid
What °man can do unto me.
12 Thy vows *are* upon me, O [1] God:
I will render praises unto Thee.
13 For Thou hast °delivered [6] my soul from death:
°*Wilt* not *Thou deliver* my feet from falling,
That I may walk before [1] God
°In the light of the living?

°To the chief Musician, °Al-taschith.

20 He: i. e. Ahithophel.
broken his covenant: by his disloyalty.
21 war was in his heart. Cp. 2 Sam. 14. 33 with 15. 5, 6. Referring to *v.* 19.
22 Cast, &c. = Commit unto. Quoted in 1 Pet. 5. 7.
burden = gift, or lot. Here = those very words of *v.* 21.
sustain thee = hold thee up.
the righteous = the righteous one (sing.).
23 Bloody and deceitful men = men of bloods and deceit. Genitive of Character. Heb. bloods = great bloodshed.
half their days. Referring to Absalom's untimely death.
trust = confide. Heb. *bāṭaḥ*. Ap. 69. I.
To the chief Musician. See Ap. 64.
upon = relating to.
Jonath-elem-rechokim = The dove of the distant Terebinths. Ap. 65. VII. A pictorial description of David in the wilderness, fleeing from Absalom. Cp. *vv.* 6–8; and the word *hāmāh* = to coo (as a dove). See note on "cry aloud" in *v.* 17.

56 (*F*¹, p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (*Extended Alternation.*)

*F*¹ | U | 1, 2. Complaint.
V | 3. Trust.
W | 4. Praise.
U | 5–8. Complaint.
V | 9. Trust.
W | 10–13. Praise.

Title. Michtam: i. e. Resurgam. See *v.* 13. One of six Psalms so called. The first is Ps. 16. See Ap. 65. XII. and sub-scription, *v.* 13.
when, &c. See 1 Sam. 21. 10; 27. 4; 29. 2–11.
1 Be merciful = Be gracious, or favourable.
God. Heb. Elohim. Ap. 4. I.
man. Heb. *'ĕnōsh*. Ap. 14. III.
would swallow me up = thirst for my blood. Heb. *shā'aph*, used of wild beasts.
daily = all the day. See *v.* 5.
2 enemies = watchers, or observers.
O Thou Most High. Heb. *mārōm*, lofty, or exalted (not *Elyōn*).
3 trust = confide. Heb. *bāṭaḥ*. Ap. 69. I.
4 In God. Fig. *Cycloides*. Ap. 6. Cp. *v.* 10.
flesh. Put by Fig. *Synecdoche* (of Part), Ap. 6, for man.
5 Every day = all the day. See *v.* 5.
evil. Ap. 44. viii.
6 my soul = me. Heb. *nephesh*. Ap. 13.
7 iniquity. Heb. *'āven*. Ap. 44. iii.
people = peoples. (No Art.)
8 tellest = recordest.
wanderings . . . bottle Fig. *Paronomasia*. Ap. 6. Heb. *nodī . . . bᵉn'odeka*.
Thy bottle. Fig. *Anthropopatheia*. Ap. 6. Tears of mourners were thus collected and buried with the dead. Hence often found in ancient tombs.
Thy book. Fig. *Anthropopatheia*. Ap. 6.
9 When I cry unto Thee = In the day of my cry.
for = that.
for me = mine.
10 In God, &c. Fig. *Cycloides*. Ap. 6. See *v.* 4.
the LORD. Heb. Jehovah. Ap. 4. II.
11 put my trust = confided. Cp. *v.* 3.
man = a man. (No Art.). Heb. *'ādām*. Ap. 14. I.
13 delivered = plucked.
Wilt not thou . . . ? Fig. *Erotēsis*. Ap. 6.
In the light of the living = in resurrection life. Hence the title "Michtam". Cp. Ps. 16, and other Michtam Psalms. See also Job 33. 30; and Ps. 116. 8, 9; where it is "land of the living".
To the chief Musician. See Ap. 64.
Al-taschith = Destroy not. See Ap. 65. III. The words of David in 1 Sam. 26. 9. 2 Sam. 24. 16, 17. Same word as in 2 Sam. 1. 14. Isa. 65. 8. Cp. 1 Chron. 21. 12, 15.

964

57

°Michtam of David, °when he fled from Saul in °the cave.

*F*² X Z l (p. 774)

1 °Be merciful unto me, O °God, °be merciful unto me:
For my °soul °trusteth in Thee:
Yea, in the shadow of °Thy wings will I make my refuge,
°Until *these* calamities be overpast.

m

2 I will cry unto [1]God °MOST HIGH;
Unto °GOD That °performeth °*all things* °for me.

3 He shall send from heaven, and save me
From the reproach of him that would °swallow me up. °Selah.

n

[1]God shall send forth His °mercy and His truth.

A

4 My [1]soul *is* among lions:
And I lie *even among* them that are set on fire,
Even the sons of °men, whose teeth *are* spears and arrows,
And their tongue a sharp sword.

Y

5 °Be Thou exalted, O [1]God, above the heavens;
Let Thy glory *be* above all the earth.

X A

6 They have prepared a net for my steps;
My [1]soul is bowed down:
°They have digged a pit before me,
Into the midst whereof they are fallen *themselves*. °Selah.

Z l

7 °My heart is °fixed, O [1]God, °my heart is fixed:

m

I will sing and give praise.
8 °Awake up, my °glory; awake, psaltery and harp:
I *myself* °will awake early.
9 I will praise Thee, O °LORD*, among the °people:
I will °sing unto Thee among the nations.

n

10 For Thy °mercy *is* great unto the heavens,
And Thy °truth unto the °clouds.

Y

11 [5]Be Thou exalted, O [1]God, above the heavens:
Let Thy glory *be* above all the earth.

°To the chief Musician, °Al-taschith.

58

°Michtam of David.

*F*³ B (p. 774)

1 °Do ye indeed speak righteousness, °O congregation?
Do ye judge uprightly, O ye sons of °men?

57 (*F*², p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (*Alternations and Introversions.*)

*F*² | X | Z | l | 1. Repetition. Prayer.
m | 2, 3–. Resolve. "I will cry".
n | –3. Mercy and truth. Sent.
A | 4. Enemies.
Y | 5. "Be Thou exalted".
X | *A* | 6. Enemies.
Z | *l* | 7–. Repetition. Praise.
m | –7–9. Resolve. "I will sing".
n | 10. "Mercy and truth". Great.
Y | 11. "Be Thou exalted".

Title. Michtam = Resurgam. One of the six Psalms so called. See Ap. 65. XII, and sub-scription.
when, &c. Cp. 1 Sam. 22. 1.
the cave. Probably at En-gedi (1 Sam. 24. 7, 8), where David probably used the words "Al-taschith". See the sub-scription.
1 Be merciful = Be gracious, or favourable. Cp. 56. 1.
God. Heb. Elohim. Ap. 4. I.
be merciful. Fig. *Epizeuxis* (Ap. 6), for emphasis.
soul. Heb. *nephesh*. Ap. 13.
trusteth in = hath fled for refuge to. Heb. *ḥāsāh*. Ap. 69. II. Same word as "make my refuge" in next line.
Thy wings. Fig. *Anthropopatheia*. Ap. 6.
Until, &c.: or, Until one shall have overpast these calamities. **2 MOST HIGH.** See note on 56. 2.
GOD. Heb. El. Ap. 4. IV.
performeth = bringeth to pass, and perfecteth, or completeth.
all things. Fig. *Ellipsis* (Absolute). Nothing particularised, that we may supply everything. To name one thing might seem to exclude all others. Cp. 138. 8.
for me = on my behalf.
3 swallow me up. See note on 56. 1.
Selah. Connecting and emphasising by repetition David's confidence (that God would assuredly send deliverance), with and because of His lovingkindness and truth. See Ap. 66. II.
mercy = lovingkindness, or grace. Note the Structure "n" and "*n*", above.
4 men. Heb. *'ādām*. Ap. 14. I.
5 Be Thou exalted. See the Structure. Fig. *Cycloides*. Ap. 6. See *v.* 11. Cp. similar *Cycloides* in 56. 4, 11.
6 They have digged, &c. Cp. 7. 15.
Selah. Connecting the bitterness of his enemies with his assured confidence in God. (Ap. 66. II.)
7 My heart . . . my heart. Fig. *Epizeuxis* (Ap. 6), as in *v.* 1. (See the Structure, above; also the Fig. *Ecphonēsis*. Ap. 6.) **fixed** = steadfast. Contrast 78. 37.
8 Awake. Fig. *Pœanismos*. Ap. 6.
glory. Fig. *Metonymy* (of Effect), Ap. 6, put for the tongue or the heart which gives the glory.
will awake early = will awake the dawn.
9 LORD*. One of the 134 places where the *Sōpherīm* altered Jehovah, of the primitive text, to Adonai. See Ap. 32.
people = peoples. **sing** = sing praise.
10 mercy . . . truth. See note on *v.* 3.
clouds = skies.
11 To the chief Musician. See Ap. 64.
Al-taschith = Destroy not. See notes on Title, and 56. 13; also Ap. 65. III.

58 (*F*³, p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (*Introversion.*)

*F*³ | B | 1, 2. Man's judgment. Unrighteous.
C | 3–5. The wicked. Their character.
D | 6–9. Imprecation.
C | 10. The righteous. Their rejoicing.
B | 11. God's judgment. Righteous.

Title. Michtam. See Ap. 65. XII. **1 Do ye indeed . . . ?** Fig. *Erotēsis*. Ap. 6. Render:

"Are ye indeed silent [when] ye should speak righteousness?
When ye should judge with equity, O ye sons of men?"

O congregation: or, O faction. Heb. *'ēlem*. Occurs only here and in the sub-scription of Ps. 55 = silent. So human judges are dumb when they ought to speak, and deaf when they ought to hear (*v.* 4). **men.** Heb. *'ādām*. Ap. 14. I.

2 Yea, in heart ye work °wickedness;
°Ye weigh the violence of your hands in the earth.

C (p. 774) 3 The °wicked are estranged from the womb:
They go astray as soon as they be born, speaking lies.
4 Their poison *is* like the poison of a serpent:
They are like the deaf adder *that* stoppeth her ear;
5 Which will not hearken to the voice of charmers,
Charming never so wisely.

D 6 Break their teeth, O °God, in their mouth:
Break out the great teeth of the young lions, O °LORD.
7 Let them melt away as waters *which* run continually:
When he bendeth *his bow to shoot* his arrows, let them be as °cut in pieces.
8 As a snail *which* melteth, let *every one of them* pass away:
Like the untimely birth of a woman, *that* they may not see the sun.
9 Before your pots can feel °the thorns,
He shall take them away as with a whirlwind, both living, and in *his* wrath.

C 10 The righteous shall rejoice when he seeth the vengeance:
He shall wash his feet in the blood of the [3]wicked.

B 11 So that a [1]man shall say, "Verily *there is* a reward for °the righteous:
Verily °He is a God That judgeth in the earth."

°To the chief Musician, °Al-taschith.

970 **59** °Michtam of David; °when Saul sent, and they watched the house to kill him.

F[4] E (p. 775) 1 Deliver me from mine enemies, O my °God:
°Defend me from them that rise up against me.
2 Deliver me from the workers of °iniquity,
And save me from bloody °men.
3 For, lo, they lie in wait for my °soul:
The mighty are gathered against me;
Not *for* my °transgression, nor *for* my °sin, O °LORD.
4 They run and prepare themselves without *my* fault:
Awake to help me, and behold.
5 Thou therefore, O °LORD God of hosts, the [1]God of Israel,
Awake to visit all the °heathen:
Be not merciful to any °wicked °transgressors. °Selah.

F 6 They return at evening: they make a noise like a dog,
And go round about the city.

G 7 Behold, they belch out with their mouth:
Swords *are* in their lips:
For "who", *say they*, "doth hear"?

H 8 But Thou, O [3]LORD, shalt °laugh at them;
Thou shalt have all the [5]heathen in derision.

2 wickedness. Heb. *'avvāl*. Cp. Ap 44. vi.
Ye weigh = Ye weigh out, or, dispense.
3 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
6 God. Heb. Elohim. Ap. 4. I.
LORD. Heb. Jehovah. Ap. 4. II.
7 cut in pieces = cut down [like grass].
9 the thorns. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the fire caused by them (Ecc. 7. 6).
11 the righteous = the righteous one.
He is a God: or, There is a God, judges in the earth [will say]. Note the Introversion in this verse.
To the chief Musician. See Ap. 64.
Al-taschith = Destroy not. See Ap. 65. III.

59 (*F*[4], p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (*Extended Alternation.*)

F[4] | E | 1–5. Prayer. Enemies in the land. Selah.
F | 6. Comparison to a dog.
G | 7. Doggish characteristic. Barking.
H | 8, 9–. Psalmist's trust in God.
J | –9, 10. Reason. "God my defence".
E | 11–13. Prayer. Enemies with them in the land. Selah.
F | 14. Comparison to a dog.
G | 15. Doggish characteristic. Greediness.
H | 16–. Psalmist's trust in God.
J | –16, 17. Reason. "God my defence".

Title. Michtam. See Ap. 65. XII.
when, &c. Cp. 1 Sam. 19. 11.
1 God. Heb. Elohim. Ap. 4. I.
Defend me = set me on high.
2 iniquity. Heb. *'āven*. Ap. 44. iii.
men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.
3 soul. Heb. *nephesh*. Ap. 13.
transgression = rebellion. Heb. *pāsha'*. Ap. 44. ix.
sin. Heb. *ḥāṭā'*. Ap. 44. i.
LORD. Heb. Jehovah. Ap. 4. II.
5 LORD God of hosts = Jehovah Elohim Sabaoth. See note on 1 Sam. 1. 3.
heathen = nations.
wicked. Heb. *'āven*. Ap. 44. iii.
transgressors = hypocrites. Heb. *bāgad*.
Selah. Connecting the wicked transgressors with their true character as dogs of the Gentiles; and marking off and connecting the two prayers in *vv.* 1–5 (E), and *vv.* 11–13 (*E*). See Ap. 66. II.
8 laugh. Cp. Ps. 2. 4.
9 Because of his strength: or, O my strength, as in *v.* 17.
10 mercy = lovingkindness, or grace.
prevent = anticipate.
11 LORD*. One of the 134 places where the *Sōpherīm* altered "Jehovah" to "Adonai". Ap. 32.
12 sin. Heb. *ḥāṭā'*. Ap. 44. i.

9 °*Because of* his strength will I wait upon Thee:
For [1]God *is* my defence.

J 10 The [1]God of my °mercy shall °prevent me:
[1]God shall let me see *my desire* upon mine enemies.

E 11 Slay them not, lest my People forget:
Scatter them by Thy power; and bring them down,
O °LORD * our shield.
12 *For* the °sin of their mouth *and* the words of their lips
Let them even be taken in their pride:
And for cursing and lying *which* they speak.

13 Consume *them* in wrath, consume *them*,
that they *may* not *be:*
And let them know that [1] God ruleth in
Jacob
Unto the ends of the earth. °Selah.

F (p. 775) 14 And at evening let them return; *and* let
them make a noise like a dog,
And go round about the city.

G 15 Let them °wander up and down for meat,
And °grudge if they be not satisfied.

H 16 But ℨ will sing of Thy °power;
Yea, I will sing aloud of Thy [10] mercy in
the morning:

J For Thou hast °been my °defence
And refuge in the day of my trouble.
17 Unto Thee, O my strength, will I °sing:
For [1] God *is* my [16] defence, *and* the [1] God of
my [10] mercy.

°To the chief Musician °upon °Shushan-eduth.

about 895 **60** °Michtam of David, to teach; °when he strove with °Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt °twelve thousand.

F^5 K (p. 776) 1 O °God, Thou hast cast us off, Thou hast
scattered us,
Thou hast been displeased; O turn Thy-
self to us again.
2 Thou hast made the earth to tremble;
Thou hast °broken it:
Heal the breaches thereof; for it shaketh.
3 Thou hast °shewed Thy people hard
things:
Thou hast made us to drink the wine of
°astonishment.
4 Thou hast given a banner to them that fear
Thee,
That it may be displayed because of °the
truth. °Selah.
5 That Thy beloved may be delivered;
Save *with* Thy right hand, and °hear °me.

L o 6 [1] God °hath spoken in His holiness; I will
rejoice,
I will divide °Shechem, and mete out the
valley of °Succoth.
7 °Gilead *is* mine, and °Manasseh *is* mine;
°Ephraim also *is* the strength of mine
head;
°Judah *is* my °lawgiver;

p 8 °Moab *is* my °washpot;
Over °Edom will I °cast out my shoe:
°Philistia, triumph thou because of me.
9 Who will bring me *into* °the strong city?
Who will lead me into [8] Edom?

K 10 *Wilt* not ℨhou, O [1] God, *Which* hadst cast
us off?
And *Thou*, °O [1] God, *Which* didst not go
out with our armies?
11 Give us °help from trouble:
For vain *is* the °help of °man.

L o 12 Through [1] God we shall do valiantly:

P For ℌe *it is That* shall tread down our
enemies.

°To the chief Musician °upon °Neginah.

13 Selah. See note on *v.* 5.
15 wander = prowl about.
grudge: or, stay all night.
16 power = strength, as in *v.* 9. **been** = proved.
defence = high tower. **17 sing** = sing praise.
To the chief Musician. See Ap. 64.
upon = relating to.
Shushan-eduth. It is "testimony" relating to the second Passover provided for in Num. 9. 5–14, and acted on in 2 Chron. ch. 30. See Ap. 65. XXII. The other of the two Psalms thus used is Ps. 79.

60 (F^5, p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (*Alternations.*)

F^5 | K | 1–5. Prayer. (God, the object.)
| L | o | 6, 7. Israel. } (God, the subject.)
| | p | 8, 9. Heathen. }
| K | 10, 11. Prayer. (God, the object.)
| L | o | 12–. Israel. } (God, the subject.)
| | p | –12. Heathen. }

Title. Michtam. See Ap. 65. XII.
when, &c. See 2 Sam. 8. 13, 14.
Aram-naharaim, &c. = Mesopotamia or Syria. See 1 Chron. 18. 5, and note below on "twelve thousand".
twelve thousand. In 2 Sam. 8. 13, and 1 Chron. 18. 12, it is David's and Abishai's exploit, which was 18,000. Here, it is Joab's exploit, and his share was 12,000, but he took six months longer in finishing up his task (1 Kings 11. 15, 16). David's 22,000 in 1 Chron. 18. 5 were in a Syrian campaign. See notes on 2 Sam. 8. 12, 13.
1 God. Heb. Elohim. Ap. 4. I.
2 broken = made fissures. Occurs only here.
shewed = suffered . . . to see.
astonishment: or confusion, or trembling.
4 the truth: or [Thy] faithfulness. Heb. *koshet.* Occurs only here in Psalms. Cp. Prov. 22. 21 = certainty, or exact, precise truth. (No Art.)
Selah. Connecting the gift, with the great and important object of it. (Ap. 66. II.) **5 hear** = answer.
me. Heb. text reads "us"; but some codices, with four early printed editions, Aram., Sept., Syr., and Vulg., read "me".
6 hath spoken. Verses 6–9 refer to the promise of the possession of the *whole* of Canaan, confirmed in 2 Sam. 7. 10. David here encourages himself by it.
Shechem . . . Succoth. West and east of Jordan.
7 Gilead . . . Manasseh. Eastern side.
Ephraim . . . Judah. Western side.
lawgiver. Cp. Gen. 49. 10. Num. 21. 18. Deut. 33. 21.
8 Moab . . . Edom. Spoken of as the chattels of a conqueror (2 Sam. 8. 12–14).
washpot = footbath: i. e. an ignominious vessel.
cast out my shoe. Idiom for taking possession.
Philistia. Syr. reads "over Philistia".
9 the strong city. Probably Sela or Petra, corresponding with Edom (cp. 2 Kings 14. 7). David claims the promise of Num. 24. 18.
10 O God. Some codices omit "O God".
11 help from trouble = succour out of trouble.
help of man = salvation or deliverance of man. Cp. "save", *v.* 5. **man.** Heb. *'ādām.* Ap. 14. I.
12 To the chief Musician. See Ap. 64.
upon = relating to.
Neginah = smitings. Ap. 65. XIV.

61 [For Structure see next page].

Title. of David: i. e. relating to David and to the true David. **1 God.** Heb. Elohim. Ap. 4. I.
2 the earth: or, the land.
that is higher than I = which will prove higher.

61

A Psalm °of David.

1 Hear my cry, O °God;
Attend unto my prayer.
2 From the end of °the earth will I cry unto
Thee, when my heart is overwhelmed:
Lead me to the rock °*that* is higher than I.

K^1 K (p. 7

N (p. 777)
3 For Thou hast been a °shelter for me,
And a strong tower from the enemy.
4 I will abide in Thy °tabernacle for ever:
I will °trust in the °covert of Thy °wings.
°Selah.

O
5 For Thou, O [1] God, hast heard my vows:
Thou hast given *me* the heritage of those
that °fear °Thy name.

N
6 Thou wilt prolong the king's life:
And his years as °many generations.
7 He shall °abide before [1] God for ever:
O °prepare °mercy and truth, *which* may
preserve him.

M
8 So will I sing praise unto [5] Thy name for
ever,
That I may daily perform my vows.

°To the chief Musician, °to °Jeduthun.

62

°A Psalm of David.

K² P¹ (p. 777)
1 °Truly °my soul °waiteth upon °God:
°From Him *cometh* my salvation.
2 He °only *is* my rock and my °salvation;
He is my °defence; I shall not be greatly
moved.

Q¹
3 How long will ye °imagine mischief
against a °man?
Ye shall be slain all of you:
As a bowing wall *shall ye be, and as* a
tottering fence.
4 They [2] only consult to cast *him* down
°from his excellency:
They delight in lies:
They bless with their mouth, but they
curse inwardly. °Selah.

P²
5 [1] My soul, [1] wait thou [2] only upon [1] God;
For my expectation *is* from Him.
6 He [2] only *is* my rock and my [2] salvation:
He is my [2] defence; I shall not be moved.
7 °In [1] God *is* my [2] salvation and my glory:
The rock of my strength, *and* my refuge,
is in [1] God.

Q²
8 °Trust in Him °at all times; ye People,
Pour out your heart before Him:
[1] God *is* a refuge for us. °Selah.
9 °Surely °men of low degree *are* °vanity,
and °men of high degree *are* a lie:
To be laid in the balance,
They *are* °altogether *lighter* than °vanity.
10 [3] Trust not in oppression,
°And become not vain in robbery:
If riches increase, set not your °heart
upon them.

P³
11 [1] God hath spoken °once;
Twice have I heard this;
That °power *belongeth* unto [1] God.
12 Also unto Thee, O °LORD*, *belongeth*
°mercy:
For °Thou **renderest to °every man accord-
ing to his work.**

61—72 (**A**³, p. 759). ISRAEL'S REDEMPTION.

61 (**K**¹, p. 759). WAITED FOR BY ISRAEL.
(*Introversion.*)

K¹ | M | 1, 2. Prayer.
N | 3, 4. Confidence.
O | 5. Reason.
N | 6, 7. Confidence.
M | 8. Praise.

3 shelter = refuge.
4 tabernacle. Heb. *'ohel*, tent (Ap. 40. 3), i. e. David's tent on Mount Zion. The Psalm probably refers to Absalom's rebellion.
trust = flee for refuge. Heb. *ḥaṣah.* Ap. 69. II.
covert = secret place.
wings. Fig. *Anthropopatheia.* Ap. 6.
Selah. Connecting the confidence with the only true ground of it. This is the central member of the Psalm. See the Structure above. (Ap. 66. II.)
5 fear – revere.
Thy name = Thee. See note on 20. 1.
6 many generations = from generation to generation.
7 abide = remain [enthroned].
prepare = number, or appoint, as in Jonah 1. 17.
mercy = lovingkindness, or grace.
8 To the chief Musician. See Ap. 64.
to = for.
Jeduthun. A precentor appointed by David, by name Ethan (see Ap. 65), afterward called Jeduthun = confession (1 Chron. 15. 17–19; 16. 41; 25. 1–6). Other Jeduthun Psalms are 38 and 76; in all three "vows" find a place.

62 (**K**², p. 759). ISRAEL'S REDEMPTION WAITED FOR. (*Repeated Alternation.*)

K² | P¹ | 1, 2. Trust in God.
Q¹ | 3, 4. Enmity of foes.
P² | 5–7. Trust in God.
Q² | 8–10. Enmity of foes.
P³ | 11, 12. Trust in God.

Title. A Psalm. Heb. *mizmōr.* See Ap. 65. XVII. A sequel to Ps. 61.
1 Truly = Only, or surely. Occurs six times in this Psalm: "truly" in *v.* 1; "only" in *vv.* 2, 4, 5, 6; "surely" in *v.* 9. Occurs four times in Ps. 38, another Jeduthun Psalm.
my soul = I myself (emph.). Heb. *nephesh.* Ap. 13.
waiteth = [waiteth in] silence; or, is become silent. See 37. 7.
God. Heb. Elohim. Ap. 4. I.
From. Some codices, with Sept., Syr., and Vulg., read "For from".
2 only = same word as "truly", *v.* 1.
salvation. Repeated for emphasis.
defence = high tower.
3 imagine mischief. Occurs only here. Probably = assault, or rise against.
man. Heb. *'ish.* Ap. 14. II.
4 from his excellency = from his dignity or high rank. Royal rank is implied.
Selah. Connecting the enmity of his foes with his trust in God. See Ap. 66. II.
7 In God is = Upon God [depends] my salvation.
8 Trust – Confide. Heb. *baṭaḥ.* Ap. 69. I.
at all times. Sept. and Vulg. read "all ye assembly of the People".
Selah. Connecting his trust in God with the nothingness of man. See Ap. 66. II.

9 Surely. Same word as "truly", *v.* 1. **men of low degree** = sons of *'ādām.* Ap. 14. I. **vanity** = a breath. **men of high degree** sons of *'ish.* Ap. 14. II. **altogether** = together. **10 And.** Ed. 1611 omits "And"; added in 1629. **heart.** Put by Fig. *Metonymy* (of Subject), Ap. 6, for the affections connected with it. **11 once; Twice.** Cp. Job 33. 14; 40. 5. Put for many times. **power** = strength. **12 LORD*.** One of the 134 alterations of Jehovah to Adonai by the *Sōpherīm.* Ap. 32. **mercy** = grace. **Thou renderest,** &c. Quoted in Matt. 16. 27. Rom. 2. 6. 1 Cor. 3. 8. 2 Tim. 4. 14. Rev. 2. 23; 20. 12, 13; 22. 12. **every man.** Heb. *'ish.* Ap. 14. II.

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63

°A Psalm of David, °when he was in the wilderness of Judah.

K³ R¹ (p. 778)

1 O °God, Thou *art* my °GOD; early will I seek Thee:
°My soul thirsteth for Thee, my flesh °longeth for Thee
°In a dry and °thirsty land, where no water is;
2 To see Thy power and Thy glory,
So *as* I have seen Thee in the sanctuary.

S¹

3 Because Thy °lovingkindness *is* better than life,
My lips shall °praise Thee.

R²

4 Thus will I bless Thee while I live:
I will lift up my hands in Thy name.
5 [1]My soul shall be satisfied as *with* marrow and fatness;
And my mouth shall praise *Thee* with joyful lips:
6 When I remember Thee upon my bed,
°*And* meditate on Thee in the *night* watches.

S²

7 Because Thou hast been my help,
Therefore in the shadow of Thy °wings will I °rejoice.

R³

8 [1]My soul °followeth °hard after Thee:
Thy right °hand upholdeth me.
9 But those *that* seek [1]my soul, °to destroy *it*,
Shall go into °the lower parts of the earth.
10 They shall fall by the sword:
They shall be a portion for °foxes.

S³

11 But the king shall rejoice in [1]God;
Every one that sweareth by Him shall glory:

R⁴

But the mouth of them that speak lies shall be stopped.

°To the chief Musician.

64

°A Psalm °of David.

K⁴ T¹ U q (p. 778)

1 Hear my voice, O °God, in my °prayer:
Preserve my life from fear of the enemy.

r

2 °Hide me from the °secret counsel of the °wicked;
From the °insurrection of the workers of °iniquity:

V

3 Who whet their tongue like a sword,
And bend *their bows to shoot* their arrows, *even* bitter words:
4 That they may shoot in secret at the perfect:
Suddenly do they °shoot at him, and °fear not.

U r

5 They encourage themselves *in* an °evil matter:
They commune of laying snares privily;
They say, "Who shall see them?"
6 They search out °iniquities; they accomplish a diligent search:

q

Both the inward *thought* of every one *of them*, and the heart, *is* deep.

V

7 But [1]God shall °shoot at them
With an arrow; suddenly shall they be wounded.

63 (K³, p. 759). ISRAEL'S REDEMPTION WAITED FOR. (*Repeated Alternation.*)

K³ | R¹ | 1, 2. Assurance.
S¹ | 3. Reason for praise.
R² | 4–6. Assurance.
S² | 7. Reason for praise.
R³ | 8–10. Assurance. (Enemies.)
S³ | 11–. Reason for praise.
R⁴ | –11. Assurance. (Enemies.)

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.
when, &c. See 1 Sam. 22. 5; 23. 14–16.
1 God. Heb. Elohim. Ap. 4. I.
GOD. Heb. El. Ap. 4. IV.
My soul=I myself. Heb. *nephesh*. Ap. 13.
longeth=fainteth. Occurs nowhere else.
In. Some codices, with Syr., read "like".
thirsty=weary. **3 lovingkindness**=grace.
praise=commend, or extol. Heb. *shabaḥ*; used only by David and Solomon.
6 And. Supply Ellipsis (Ap. 6) by reading "[I will] meditate".
7 wings. Fig *Anthropopatheia*. Ap. 6.
rejoice: or, rest.
8 followeth. Supply Ellipsis by reading "[cleaveth to and] followeth". **hard**=close.
hand. Fig. *Anthropopatheia*. Ap. 6.
9 to destroy it. As Ahithophel did (2 Sam. 17. 1–3).
the lower parts: i. e. to Sheōl.
10 foxes=jackals.
11 To the chief Musician. See Ap. 64.

64 (K⁴, p. 759). ISRAEL'S REDEMPTION WAITED FOR. (*Division.*)

K⁴ | T¹ | 1–8. Enemies.
T² | 9. Mankind in general.
T³ | 10. The righteous in particular.

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.
of David=relating to David and the true David.
1–8 (T¹, above). ENEMIES. (*Alternation and Introversion.*)

T¹ | U | q | 1. The enemies. (Sing.)
r | 2. Enemies. (Pl.)
V | 3, 4. Their attempt to wound.
U | r | 5, 6–. Enemies. (Pl.)
q | –6. The enemy. (Sing.)
V | 7, 8. Their wounding.

1 God. Heb. Elohim. Ap. 4. I. **prayer**=musing.
2 Hide. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for protect.
secret counsel=conspiracy (2 Sam. 16. 20–22; 17. 1–4).
wicked. Heb. *rā'a'*. Ap. 44. viii.
insurrection. The former, secret; this, open.
iniquity. Heb. *'āvāh*. Ap. 44. iv.
4 shoot . . . fear. Fig. *Paronomasia*. Ap. 6. Heb. *yorunnū . . . yirā'ū*. **5 evil.** Heb. *rā'a'*. Ap. 44. viii.
6 iniquities. Heb. *'āval*. Ap. 44. vi.
7 shoot. Fig. *Anthropopatheia*. Ap. 6.
9 men. Heb. *'ādām*. Ap. 14. I.
shall fear. Some codices, with six early printed editions, read "will see".
10 The righteous=A righteous one.
the LORD. Heb. Jehovah. Ap. 4. II.
trust=make his refuge. Heb. *ḥaṣah*. Ap. 69. II.
To the chief Musician. See Ap. 64.

8 So they shall make their own tongue to fall upon themselves:
All that see them shall flee away.
9 And all °men °shall fear, T²
And shall declare the work of [1]God;
For they shall wisely consider of His doing.
10 °The righteous shall be glad in °the LORD, T³
and shall °trust in Him;
And all the upright in heart shall glory.

°To the chief Musician.

65

°A Psalm *and* °Song °of David.

L W (p. 779)

1 Praise °waiteth for Thee, O °God, in °Sion:
And unto Thee shall the vow be performed.

X

2 O Thou That hearest prayer,
Unto Thee shall all °flesh come.

W s

3 °Iniquities prevail against me:

t

As for our °transgressions, Thou shalt °purge them away.

s

4 °Blessed *is the man whom* °Thou choosest, and causest to approach *unto Thee, That* he may dwell in Thy °courts:
We shall be satisfied with the goodness of Thy house,
Even of Thy °holy °temple.

t

5 *By* terrible things in righteousness wilt Thou answer us,
O [1]God of our salvation;

X Y

Who art the °confidence of all the ends of the earth,
And of them that are afar off *upon* the sea:

Z

6 °Which by His strength setteth fast the mountains;
Being girded with power:
7 Which stilleth the noise of the seas, the noise of their waves,
And the tumult of °the people.

Y

8 They also that dwell in the uttermost parts are afraid at Thy tokens:

Z u

Thou makest the outgoings of the morning °and evening °to rejoice.

v

9 Thou visitest the earth, and waterest it:
Thou greatly enrichest it
With the °river of [1]God, *which* is full of water:
Thou preparest them corn, when Thou hast so provided for it.
10 Thou waterest the ridges thereof abundantly:
Thou settlest the furrows thereof:
Thou °makest it soft with showers:
Thou blessest the springing thereof.

u

11 Thou crownest the year with Thy goodness;
And Thy paths drop fatness.

v

12 They drop *upon* the pastures of the wilderness:
And the little hills rejoice on every side.
13 The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

°To the chief Musician.

66

A °Song *or* °Psalm.

M[1] A (p. 779)

1 Make a joyful noise unto °God, all °ye lands:
2 Sing forth the honour of His name:
°Make His praise glorious.

65 (**L**, p. 759). ISRAEL'S REDEMPTION. ZION WAITS. (*Alternation.*)

L | W | 1. Israel. Zion.
X | 2. Mankind.
W | 3–5–. Israel. Zion.
X | –5–13. Mankind.

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.
Song. Heb. *shīr*. Ap. 65. XXIII.
of David = by, or relating to David and the true David.
1 waiteth. As in 62. 1. Israel's silent waiting is now passed on to Zion. All is silent there as yet.
God. Heb. Elohim. Ap. 4. I.
Sion. See Ap. 68. David's tabernacle was there. This spelling with "S" comes through the Sept. and Vulg. Heb. is always "Z".
2 flesh. Put by Fig. *Synecdoche* (of Part), Ap. 6, for all mankind: i. e. the people.

3–5– (*W*, above). ISRAEL. ZION. (*Alternation.*)

W | s | 3–. Singular. "Me".
t | –3. Plural. "Our".
s | 4. Singular. "He".
t | 5–. Plural. "We".

3 Iniquities = iniquitous words. Heb. *'āvāh*. Ap. 44. iv.
transgressions. Heb. *pāsha'*. Ap. 44. ix.
purge them away = cover them by atonement.
4 Blessed = Happy. Fig. *Beatitudo*. Ap. 63. VI.
Thou choosest. Only those whom He calls can truly worship. See Lev. 1. 1, 2.
courts. Not the temple courts, but David's tabernacle on Zion. **holy.** See note on Ex. 3. 5.
temple. Heb. *heykal* = palace.

–5–13 (*X*, above). MANKIND. (*Alternation.*)

X | Y | –5. God the confidence of all afar off. } God spoken of.
Z | 6, 7. The power of God. }
Y | 8–. God the fear of all afar off. } God spoken to.
Z | –8–13. The goodness of God. }

5 confidence. Heb. *baṭāḥ*. See Ap. 69. I.
6 Which = Who. **7 the people** = peoples.

–8–13 (*Z*, above). THE GOODNESS OF GOD. (*Alternation.*)

Z | u | –8. Times. Morning and evening.
v | 9, 10. Places. Earth and water.
u | 11. Time. The year.
v | 12, 13. Places. Hills and valleys.

8 and evening. Supply Ellipsis (Ap. 6) from preceding clause: "and [the incomings of the] evening".
to rejoice = to shout for joy.
9 river. Heb. *peleg*. Always pl., except here; and always connected with a garden. See notes on 1. 3 and Prov. 21. 1. Cp. Rev. 22. 1, 2.
10 makest it soft = dissolvest it. Until the early rains fall, the ground is as hard as a rock.
13 To the chief Musician. See Ap. 64.

66 (**M**[1], p. 759). PRAISE PROMISED. TROUBLE REMEMBERED. (*Repeated Alternation.*)

M[1] | A | 1, 2. Exhortation to praise.
B | 3. Address. God's works in the world.
C | 4. Address. Promise for the world.
Selah.
D | 5–7. Invitation. "Come and see," &c.
Selah.
A | 8, 9. Exhortation to praise.
B | 10–12. Address. God's dealings with His People.
C | 13–15. Address. Promise for Psalmist.
Selah.
D | 16–20. Invitation. "Come and hear," &c.

Title. Song. Heb. *shīr*. See Ap. 65. XXIII.
Psalm. Heb. *mizmōr*. See Ap. 65. XVII. **1 God.** Heb. Elohim. Ap. 4. I. **ye lands** = the earth; earth being put by Fig. *Metonymy* (of Subject), Ap. 6, for its inhabitants. **2 Make His praise glorious.** Aram. and Syr. read "Celebrate the glory of His praise".

B (p. 779)
3 Say unto [1] God, "How terrible *art Thou in* Thy works!
Through the greatness of Thy power shall Thine enemies submit themselves unto Thee.

C
4 All ° the earth shall worship Thee,
And shall sing unto Thee;
They shall ° sing *to* Thy name." ° Selah.

D
5 ° Come and see the works of [1] God:
He is terrible *in His* doing toward the ° children of ° men.
6 He turned ° the sea into dry *land:*
They went through ° the flood on foot:
There did we rejoice in Him.
7 He ruleth by His power for ever;
His eyes behold the nations:
Let not the rebellious exalt themselves. ° Selah.

A
8 O bless ° our [1] God, ye ° people,
And make the voice of His praise to be heard:
9 Which holdeth ° our soul in life,
And suffereth not our ° feet to be moved.

B
10 For Thou, O [1] God, hast proved us:
Thou hast tried us, as silver is tried.
11 Thou broughtest us into the net;
Thou laidst ° affliction upon our loins.
12 Thou ° hast caused ° men to ride over ° our ° heads;
We went through fire and through water:
But Thou broughtest us out into a ° wealthy *place.*

C w (p. 780)
13 I will go into Thy house with burnt offerings:

x
I will pay Thee my vows,

x
14 ° Which my lips have ° uttered,
And my mouth hath spoken, when I was in trouble.

w
15 I will ° offer unto Thee burnt sacrifices of fatlings,
With the incense of rams;
I will ° offer bullocks with goats. ° Selah.

D y
16 [5] Come *and* hear, all ye that fear [1] God,
And I will declare what He hath done for ° my soul.

z
17 I cried unto Him with my mouth,
And He was extolled with my tongue.

x
18 If I regard ° iniquity in my heart,
° The LORD* will not ° hear *me:*

y
19 *But* verily [1] God hath heard *me;*
He hath attended to the voice of my prayer.
20 Blessed *be* [1] God,
Which hath not ° turned away my prayer,
nor His ° mercy from me.

° To the chief Musician ° on ° Neginoth.

67

A ° Psalm *or* ° Song.

M[2] E a (p. 781)
1 ° God be ° merciful unto us, and bless us;
And cause His face to shine upon us; ° Selah.

b
2 That Thy ° way may be known upon earth,
Thy ° saving health among all nations.

4 the earth. See note on "ye lands", *v.* 1.
sing = sing psalms.
Selah. Marking the Structure by showing that the member D (*vv.* 5–7) corresponds with the member *D* (*v.* 16); and connecting the exhortation of *vv.* 1–4 with the reason for it in *v.* 5. See Ap. 66. II.
5 Come and see. Note the correspondence of *v.* 16, "Come and hear".
children = sons.
men. Heb. *'ādām.* Ap. 14. I.
6 the sea: i. e. the Red Sea.
the flood: i. e. the river Jordan.
7 Selah. Repeating the exhortation to praise, and connecting the two halves of the Psalm. (Ap. 66. II.)
8 our God. Some codices, with one early printed edition, Aram., and Syr., omit "our".
people = peoples.
9 our soul. Heb. *nephesh.* Ap. 13. Some codices, with seven early printed editions, read pl.
feet. So some codices, with three early printed editions; others read "foot".
11 affliction = a heavy burden: i. e. in Egypt. Heb. *mā'ākah.* Occurs only here.
12 hast caused = didst cause.
men. Heb. *'ĕnōsh.* Ap. 14. III.
our heads = us. Fig. *Synecdoche* (of Part), Ap. 6.
heads. So some codices, with three early printed editions, Sept., and Vulg.; other codices read "head".
wealthy place. Aram., Sept., Syr., and Vulg. read "freedom". Cp. Ps. 18. 19.

66. 13–15 (*C*, p. 779). ADDRESS. PROMISE OF PSALMIST. (*Introversion.*)

C | w | 13–. Offerings.
x | –13. Vows.
x | 14. Vows.
w | 15. Offerings.

14 Which. Fig. *Ellipsis* (Ap. 6) = "which [vows]".
uttered = opened. Fig. *Ellipsis* (Ap. 6) = "opened [and vowed]".
15 offer = prepare. Heb. *'āsāh.* Ap. 43. I. iii.
Selah. Connecting the members D and *D.* See note on *v.* 4, and Ap. 66. II.

16–20 (*D*, p. 779). INVITATION: "COME AND HEAR." (*Introversion*).

D | y | 16. God.
z | 17. I.
z | 18. I.
y | 19, 20. God.

16 my soul = me (emph.). Heb. *nephesh.* Ap. 13.
18 iniquity. Heb. *'āven.* Ap. 44. iii.
The LORD*. One of the 134 places where the *Sōpherīm* say they altered Jehovah to Adonai. Ap. 32.
hear = answer.
20 turned away = turned away [from Himself]. Fig. *Ellipsis.* Ap. 6.
mercy = lovingkindness, or grace.
To the chief Musician. See Ap. 64.
on = relating to.
Neginoth = smitings: i. e. the smitings of Israel's enemies by God. See Ap. 65. XV.

67 [For Structure see next page].

Title. Psalm. Heb. *mizmōr.* Ap. 65. XVII.
Song. Heb. *shīr.* Ap. 65. XXIII. Some codices, with Sept. and Vulg., add "of David".
1 God. Heb. Elohim. Ap. 4. I.
merciful = favourable, or gracious.
Selah. Connecting the prayer (*v.* 1) with the object of it (*v.* 2). See Ap. 66. II.
2 way = dealings. See note on 103. 7.
saving health = salvation, or saving help.

F c (p. 781)
3 Let °the people praise Thee, O [1]God;
Let all °the people praise Thee.

d
4 O let °the nations be glad and sing for joy:

G
For Thou shalt judge [3]the people righteously,

G
And °govern °the nations upon earth. °Selah.

F c
5 Let [3]the people praise Thee, O [1]God;
Let all [3]the people praise Thee.

d
6 *Then* shall the earth yield her increase;

E a
And °God, *even* our own °God, shall bless us.

b
7 °God shall bless us;
And all the ends of °the earth shall fear Him.

°To the chief Musician.

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A °Psalm *or* °Song of David.

J H[1] J[1] (p. 781)
1 °Let °God arise, °let His enemies be scattered:
°Let them also that hate Him flee before Him.
2 As smoke is °driven away, *so* drive *them* °away:
As wax melteth before the fire,
So let the °wicked perish at the presence of [1]God.

J[2]
3 But let the righteous be glad; °let them rejoice before [1]God:
Yea, let them exceedingly rejoice.

H[2] K
4 Sing unto [1]God,
Sing praises to His name:
Extol Him That rideth upon the heavens
By His name °JAH, and rejoice before Him.

L N
5 A father of the fatherless, and a judge of the widows,
Is [1]God in His °holy habitation.
6 [1]God °setteth the solitary in families:
He bringeth out those which are bound with chains:

O
But °the rebellious °dwell in a dry *land*.

67 (**M**[2], p. 759). PRAISE PROMISED. TROUBLE REMEMBERED. (*Introversion and Alternations.*)

M[2] | E | a | 1. Prayer. "God be merciful".
b | 2. Object. Way known on earth.
F | c | 3. Injunction. "Let the people praise".
d | 4–. Effect. Peoples glad.
G | –4–. Address. People judged.
G | –4. Address. Nations governed.
F | c | 5. Injunction. "Let the people praise".
d | 6–. Effect. Earth fruitful.
E | a | –6. Prayer. "God be merciful".
b | 7. Object. God feared on earth.

3 the people = peoples. (No Art.)
4 the nations. (No Art.)
govern = gently lead.
Selah. Connecting the righteous rule of God of *v.* 4 (*d*) with renewed praise for it in *v.* 5 (*d*). See Ap. 66. II.

6, 7 (*d*, *E*, above). PRAYER. EFFECT AND OBJECT. According to the Hebrew. (*Introversion.*)

d | x | The earth shall yield.
E | y | God will bless us.
z | Our own God (Jehovah).
y | God will bless us.
x | All the ends of the earth shall fear.

6 God . . . God. } Fig. *Epizeuxis*. Ap. 6. Heb.
7 God shall bless us. } Elohim. Ap. 4. I.
the earth. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for its inhabitants. (No Art.)
To the chief Musician. See Ap. 64.

68 (**J**, p. 759). ISRAEL'S REDEMPTION. THE ANSWER TO PSALMS **61—67.** (*Division.*)

J | H[1] | 1–3. Introduction to psalm.
H[2] | 4–35. The psalm itself.

1–3 (H[1], above). THE INTRODUCTION. (*Division.*)

H[1] | J[1] | 1, 2. The wicked scattered.
J[2] | 3. The righteous made glad.

Title. Psalm. Heb. *mizmōr*. Ap. 65. XVII.
Song. Heb. *shīr*. Ap. 65. XXIII. It was written originally for use at the going up of the Ark to Zion 951, B.C., a Sabbatical year (2 Sam. 6 and 1 Chron. 15; see note on Title of Ps. 24); but, as it celebrates, among other things, the deliverance from Egypt, it was afterward appointed for public use at the Feast of the Passover. See notes on the sub-scription, and cp. *vv.* 1 and 4.

1 Let God arise. The Divine formula at the setting forth of the Ark. In the prayer (Num. 10. 35), "Rise up Jehovah" (Ap. 4. II); but here, God (Elohim. Ap. 4. I), because in connection with enemies. **Let.** Some codices, with one early printed edition, Sept., Syr., and Vulg., read "And let". **2 driven away** = driven about. **wicked** = lawless. Heb. *rāshā'*. Ap. 44. x. **3** let. Some codices, with five early printed editions, Aram., Syr., and Vulg., read "and let".

4–35 (H[2], above). THE PSALM ITSELF. (*Introversion and Extended Alternation.*)

H[2] | K | 4. Exhortation to praise (four lines).
L | N | 5, 6–. Mercies to His People.
O | –6. Enemies judged.
P | 7–10. Goings in the wilderness (nine lines).
Q | 11–14. Jehovah's word. History (four verses).
M | 15, 16. Zion. Jehovah's chosen dwelling-place.
M | 17, 18. Zion. Jehovah's chosen dwelling-place.
L | *N* | 19, 20. Mercies to His People.
O | 21–23. Enemies judged.
P | 24–27. Goings in the sanctuary (nine lines).
Q | 28–31. God's command. Prophecy (four verses).
K | 32–35. Exhortation to praise (four verses).

4 JAH. See Ap. 4. III. Cp. Ex. 15. 2. The Divine Titles enrich this Psalm: Elohim occurs twenty-six times, because the Psalm has to do with the scattering of His enemies. The first occurrence of JAH is in Ex. 15. 2, and in the Psalms this first occurrence is in the second, or Exodus book. **5 holy habitation**: i. e. which David had prepared for the Ark on Zion. **6 setteth the solitary in families** = bringeth absent ones home. **the rebellious** = rebellious ones. **dwell** = have [ever] dwelt.

P e (p. 782)
7 O [1] God, ° when Thou wentest forth before Thy People,
When Thou didst march through the wilderness; ° Selah:

f
8 The earth shook,
The heavens also ° dropped at the presence of [1] God:
Even Sinai itself *was moved* at the presence of [1] God, the [1] God of Israel.

g
9 Thou, O [1] God, didst send a plentiful rain, whereby
Thou didst confirm Thine inheritance, when it was weary.

h
10 ° Thy congregation hath dwelt therein:
Thou, O [1] God, hast prepared of Thy goodness for ° the poor.

Q (p. 781)
11 ° The LORD* gave the word:
Great *was* the ° company of ° those that ° published *it*.
12 ° Kings of armies ° did flee apace:
And she that ° tarried at home divided the spoil.
13 Though ye have lien among the ° pots,
° *yet shall ye be*
As the wings of a dove covered with silver,
And her feathers with yellow gold.
14 When ° the ALMIGHTY scattered kings ° in it,
It ° was *white* as snow in ° Salmon.

M
15 The ° hill of [1] God *is as* the ° hill of Bashan;
An high ° hill *as* the ° hill of Bashan.
16 ° Why ° leap ye, ye high hills?
° *This is* the [15] hill *which* [1] God ° desireth to dwell in;
Yea, ° the LORD will dwell *in it* for ever.

M
17 The ° chariots of [1] God *are* ° twenty thousand, ° *even* thousands of angels:
[11] The LORD* ° *is* among them, *as in* Sinai, in the ° holy *place*.
18 ° **Thou hast ° ascended on high, Thou hast ° led ° captivity captive:**
Thou hast ° received gifts for ° men;
° Yea, ° *for* the rebellious also, that ° THE LORD [1] God might ° dwell *among them*.

L N
19 Blessed *be* the [11] LORD*, *Who* daily loadeth us *with benefits*,
Even ° THE GOD ° of our ° salvation. ° Selah.

68. 7–10 (P, p. 781); **24–27** (*P*, p. 781). GOINGS. (*Extended Alternation.*)

P | e | 7. Goings in the wilderness.
  | f | 8. Accompaniments.
  | g | 9. Address.
  | h | 10. Thy congregation. } In the wilderness.
P | e | 24. Goings in the sanctuary.
  | f | 25. Accompaniments.
  | g | 26. Address.
  | h | 27. The congregation. } Into the sanctuary.

7 when Thou wentest forth: i. e. from Egypt. The whole deliverance of Israel is here rehearsed. See the sub-scription. For use at the Passover.

Selah. Connecting the first going up of the Ark in the wilderness with its accompaniments. See Ap. 66. II.

8 dropped: i. e. dropped [moisture].

10 Thy congregation=Thy living ones, or living host.

the poor=the humbled or oppressed one.

11 The LORD*. One of the 134 places where Jehovah was changed by the *Sōpherim* to Adonai. See Ap. 32; also *vv.* 17, 19, 22, 26, 32.

company=host, or army.

those=the women. See note on *v.* 25. This is the women's part. Cp. 1 Sam. 18. 6, 7. Cp. Deborah.

published it. Always used of good news.

12 Kings, &c. Verses 12, 13, are the words of the women.

did flee apace. The rendering of the Fig. *Epizeuxis*. Ap. 6. Heb. "did flee, did flee". Cp. Judg. 5. 19; 7. 25.

tarried at home. Cp. 1 Sam. 30. 21–25.

13 pots. Heb. Dual, the two [or between the] brick-kilns: i. e. in Egypt. Not dirty vessels according to the Rabbinical commentators, but dirty places.

yet shall ye be. Referring to the deliverance and subsequent glory.

14 the ALMIGHTY. Heb. Shaddai. Ap. 4. VII.

in it: i. e. in His inheritance.

was white, &c. Supply Fig. *Ellipsis* (Ap. 6) thus, "was as [when He scatters] snow in Salmon"; i. e. scatters by dispersing, as snow is melted away.

Salmon. Occurs only here and Judg. 9. 48.

15 hill=mountain. See note on Ezek. 28. 16.

16 Why . . . ? Fig. *Erotēsis*. Ap. 6.

leap=look askance at, or envy. Heb. *rāzad*. Occurs only here. By the Fig. *Prosopopœia* (Ap. 6), the other mountains are spoken of as envying Zion.

This is. Omit these italics, and punctuate thus: "Why will ye envy, O ye high hills, the hill Jehovah desired for His abode".

desireth. Cp. 78. 67, 68; 132. 13; and 1 Kings 11. 32. Neh. 1. 9.

the LORD. Heb. Jehovah. Ap. 4. II.

17 chariots. Fig. *Anthropopatheia*. Ap. 6.

twenty thousand. Heb. twice ten thousand thousands.

even thousands. Heb. thousands repeated: i. e. upon thousands.

is among them, &c. This line, according to the primitive orthography in the division of the word, reads; "Jehovah hath come from Sinai into the Sanctuary". See Ginsburg, *Int.*, pp. 161, 162. Or the printed text may stand with the *Ellipsis* (Ap. 6) supplied thus: "Jehovah among them (i. e. the angels and chariots) [hath come from] Sinai into the Sanctuary". **17 holy.** See note on Ex. 3. 5. **18 Thou.** Is this the poor one of *v.* 10? **ascended on high**=gone up to the high [mountain: i. e. Zion]; referring to the Ark; but a type of Christ's ascension, as is clear from Eph. 4. 8. **led**=led in procession. **captivity.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for captives. **received gifts for men.** The Heb. *laḳaḥ* has a twofold meaning, i. e. *receiving* and *giving*. Here the *Ellipsis* must be supplied by the second, "received [and given] gifts among (or for) men". In Eph. 4. 8 the *Ellipsis* must be supplied by the former, "Thou hast [received] and given gifts among (or for) men". "Among" is one of the recognised renderings of *Beth* (ב) with a plural noun. (See 99. 6. 2 Sam. 15. 31. Lam. 1. 3. Cp. R.V.). **men.** Heb. *'ādām*. Ap. 14. I. **Yea.** Fig. *Epitrochon*. Ap. 6. **for the rebellious also.** This is a foreshadowing of true grace. **THE LORD.** Heb. Jah, as in *v.* 4. **dwell.** Heb. *shākan*. See note on "placed" (Gen. 3. 24)=dwell as in a tabernacle, the Ark being the symbol of His presence. Cp. Ex. 25. 8; 29. 45, 46. Josh. 18. 1; 22. 19. 1 Kings 6. 13; 8. 12, 13. 2 Chron. 6. 1, 2. It is from this verb that we have *Shekinah*. **19 THE GOD.** Heb. El (with Art.). Ap. 4. IV. **of our**="[Who is] our". **salvation.** Some codices, with one early printed edition, Sept., and Vulg., read "salvations" (pl.)=our great salvation. **Selah.** Connecting the exhortation to bless Jehovah (*v.* 19) with the reason for it (*v.* 20). See Ap. 66. II.

20 °*He That is* our [19]GOD *is* the [19]GOD of salvation;
And unto °GOD the Lord *belong* °the issues from °death.

O (p. 781)
21 But [1]God shall wound the head of His enemies,
And the hairy scalp of such an one as goeth on still in his °trespasses.
22 [11]The LORD* said, °"I will bring again from Bashan,
°I will bring °*My people* again from the depths of the sea:
23 That thy foot may be °dipped in the blood of *thine* enemies,
And the tongue of thy °dogs in the same."

P e (p. 782)
24 They have seen Thy °goings, O [1]God;
Even the °goings of my [19]GOD, my King, °in the sanctuary.

f
25 The singers °went before, the players on instruments °*followed* after;
°Among *them were* the °damsels playing with °timbrels.

g
26 Bless ye [1]God in the °congregations,
Even [11]the LORD, °from the °fountain of Israel.

h
27 There *is* little °Benjamin *with* their ruler,
The princes of Judah °*and* their council,
The princes of °Zebulun, *and* the princes of Naphtali.

Q (p. 781)
28 °Thy [1]God hath commanded thy °strength:
°Strengthen, O [1]God, that which Thou hast wrought for us.
29 °Because of Thy temple °at Jerusalem
Shall kings bring presents unto Thee.
30 Rebuke °the company of spearmen,
°The multitude of the bulls, with the calves of the °people,
Till every one submit himself with °pieces of silver:
°Scatter Thou the °people *that* delight in war.
31 Princes shall come out of Egypt;
°Ethiopia shall soon °stretch out her hands unto [1]God.

K
32 Sing unto [1]God, ye kingdoms of the earth;
O sing praises unto [11]the LORD*; °Selah:
33 To Him That °rideth upon the heavens of heavens, *which were* °of old;
Lo, He doth send out °His voice, *and that* a mighty voice.
34 Ascribe ye strength unto [1]God:
His excellency *is* over Israel,
And His strength *is* in the clouds.
35 O [1]God, °*Thou art* terrible out of °Thy holy places:
The °GOD of Israel *is* He That giveth strength and °power unto *His* people.
Blessed *be* [1]God.

°To the chief Musician °upon °Shoshannim.

20 He That is. These italics may be omitted, or otherwise supplied. "The El [we have] is the El", &c.
GOD the Lord. Heb. Jehovah Adonai. Ap. 4. II. viii. 2.
the issues from = means of escape from. (No Art.)
death. With the Art., as in 116. 15. The ref. is to Ex. 12. 12, 13, 29.
21 trespasses. Heb. *'āshām*. Ap. 44. ii.
22 I will bring. Fig. *Epizeuxis* (Ap. 6), for emphasis = I will surely bring.
My people. Supply the *Ellipsis* (Ap. 6) from the context: "I will surely bring [mine enemies] from" wherever they may have fled, bring them again for judgment; the object being stated in the next verse. See the Structure, and cp. "O" and "*O*".
23 dipped. Aram., Sept., Syr., and Vulg. read "bathed". Cp. Isa. 63. 3, 4. Rev. 19. 13.
dogs in the same. Supply the *Ellipsis* (Ap. 6) from the context: "dogs [may lick] the same".
24 goings = progression, or procession. Cp. 2 Sam. 6. 1 Chron. 15. 16–21, where the order is given as in *vv.* 24, 25 here.
goings. Fig. *Epizeuxis*. Ap. 6. **in** = into.
25 went before. Cp. 1 Chron. 15. 16–21.
followed after = behind. **Among** = between.
damsels. Heb. *'ălāmōth*: i. e. the females of *v.* 11. See Ap. 65. II.
timbrels = drums. Heb. *toph*. See note on Ex. 15. 20. **26 congregations** = assemblies.
from. Supply the *Ellipsis* (Ap. 6), "[Ye that are] from, or of, the fountain of Israel".
fountain: i. e. the patriarch Abraham, or, Israel. Ginsburg suggests "the called of Israel".
27 Benjamin. The least of the tribes, and last on the jasper stone of Aaron's breastplate. Cp. Ex. 28. 20. Jasper is the first stone in the foundations of Rev. 21. 19. **and their council** = their company.
Zebulun. Four tribes named: two in the extreme south, and two in the extreme north.
28 Thy God hath commanded. Some codices, with Aram., Sept., Syr., and Vulg., read "Command, O God".
strength = strength (for defence). Heb. *'azaz*.
Strengthen, &c. "Strengthen, O God, the strength which Thou hast wrought for us from Thy temple". Connecting with this line the first words of *v.* 29.
29 Because of Thy temple. See note above.
at Jerusalem = unto Jerusalem (commencing a new line) shall kings bring presents, &c.
30 the company of spearmen = the wild beasts of the reeds.
The multitude of the bulls = the herd of mighty oxen. Cp. Jer. 46. 20, 21. **people** = peoples.
pieces of silver: i. e. tribute money.
Scatter Thou. So it should read with Sept., Syr., and Vulg., but Heb. text reads "He hath scattered".
31 Ethiopia. Put by Fig. *Metonymy* (of Subject), Ap. 6, for Ethiopians.
stretch out her hands. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, either for bringing presents, as in *v.* 29, or for prayer, or for pledging loyalty with an oath.
32 Selah. Connecting the exhortation to praise with Him Who is to be praised, *vv.* 33–35. See Ap. 66. II.
33 rideth. Fig. *Anthropopatheia*. Ap. 6.
of old. Cp. 2 Pet. 3. 5, 6: referring to "the world that then was".
His voice. Omit the italics, and then we have the Fig. *Epizeuxis* (Ap. 6), "His voice a voice of strength".
35 Thou art terrible. Supply *Ellipsis* (Ap. 6) thus: "[To be feared] is God from His Sanctuary".
Thy holy places. Sept. and Vulg. read the sing. It is the pl. of majesty. **holy.** See note on Ex. 3. 5.
GOD. Heb. El. Ap. 4. IV.
power. Heb. pl. = mighty, or abundant power.

To the chief Musician. See Ap. 64. Originally written for the going up of the Ark to Zion; it was handed over to the chief Musician for public use. **upon** = relating to. **Shoshannim** = lilies. A poetic name for spring. Hence used at the Passover, the spring festival. See Ap. 65. XXI.

69

°*A Psalm* ° of David.

K R¹ S (p. 784) T i

1 Save me, O ° God;
For the ° waters are ° come in unto ° *my* soul.
2 I ° sink in deep ° mire, where *there is* no standing:
I am come into deep [1] waters, where the floods overflow me.

k

3 I am weary of my crying: my throat is dried:
Mine eyes fail while I wait for my [1] God.

l

4 **They that ° hate me without a cause** are more than the hairs of mine head:
They that would destroy me, *being* mine enemies wrongfully, are ° mighty:
° Then I restored *that* which I took not away.

U

5 O [1] God, Thou knowest my foolishness;
And my ° sins are not hid from Thee.
6 Let not them that wait on Thee, O ° Lord GOD of hosts, be ashamed for my sake:
Let not those that seek Thee be confounded for my sake, O ° God of Israel.

V m

7 Because for Thy sake I have borne reproach;
Shame hath covered my face.

n

8 I am become ° a stranger unto my brethren,
And an alien unto my mother's ° children.
9 For ° **the zeal of Thine house hath eaten me up;**
And ° **the reproaches of them that reproached Thee are fallen upon me.**
10 When °I wept, *and chastened* [1] my soul with fasting,
That was to my reproach.

o

11 I made ° sackcloth also my garment;
And I became a ° proverb to them.

p

12 They that sit in the gate speak against me;
And I *was* ° the song of the drunkards.

S

13 But as for *me*, my prayer *is* unto Thee, O ° LORD, ° *in* an acceptable time:
O [1] God, in the ° multitude of Thy ° mercy
° Hear me, in the truth of Thy salvation.

T i

14 Deliver me out of the [2] mire, and let me not sink:
Let me be delivered from them that hate me, and out of the deep [1] waters.
15 Let not the waterflood overflow me,
Neither let the deep swallow me up,
And let not the pit shut her mouth upon me.

k

16 [13] Hear me, O [13] LORD; for Thy ° lovingkindness *is* good:
Turn unto me according to the [13] multitude of Thy tender mercies.
17 And hide not Thy face from Thy servant;
For I am in trouble: [13] hear me speedily.
18 Draw nigh unto [1] my soul, *and* ° redeem it:

l

Deliver me because of mine enemies.

U

19 Thou hast known my reproach, and my shame, and my dishonour:
Mine adversaries *are* all before Thee.

69 (*K*, p. 759). ISRAEL'S REDEMPTION. THEIR REDEEMER WAITS FOR HIS DELIVERANCE. (*Division.*)

K | R¹ | 1–21. Prayer.
| R² | 22–29. Imprecation.
| R³ | 30–36. Praise.

1–21 (R¹, above). PRAYER. (*Extended Alternation.*)

R¹ | S | 1–. Salvation.
| T | –1–4. Trouble.
| U | 5, 6. Appeal.
| V | 7–12. Reproach. Treatment received.
| *S* | 13. Salvation.
| *T* | 14–18. Trouble.
| *U* | 19. Appeal.
| *V* | 20, 21. Reproach. Treatment received.

–1–4 (T, above); **14–18** (*T*, above). TROUBLE. (*Alternation.*)

T | i | –1, 2. Mire and waters.
| k | 3. Desire after God.
| l | 4. Enemies.
T | *i* | 14, 15. Mire and waters.
| *k* | 16–18–. Desire after God.
| *l* | –18. Enemies.

Title. A Psalm. No Heb. for this.
of David. Relating to the true David, Israel's Redeemer. Ps. 22 is Christ as the sin offering; Ps. 40 as the whole burnt offering; and this, Ps. 69 as the trespass offering. Verse 9 refers to John 15. 25; *vv.* 14–20 refer to Gethsemane (Matt. 26. 36–45); *v.* 21 to the Cross (Matt. 27. 34, 48. John 19. 29); *vv.* 22–28 to Rom. 11. 9, 10; *v.* 25 to Judas (Acts 1. 20).
1 God. Heb. Elohim. Ap. 4. I.
waters. Put by Fig. *Hypocatastasis* (Ap. 6) for great troubles.
come in unto my soul: i. e. threaten my life.
my soul = me (emphatic). Heb. *nephesh*. Ap. 13.
2 sink = have sunk.
mire. See note on waters, *v.* 1.
4 hate me without a cause. Cp. 35. 19. Quoted in John 15. 25.
mighty. The Syr., by supplying the letter Ayin (ʿ), reads "stronger than my bones", thus completing the alternation of this verse.
Then. Ginsburg suggests "I" (emphatic) instead of "Then". **5 sins.** Heb. *'ăsham*. Ap. 44. ii.
6 Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII. 2 and II.
God of Israel. See note on Isa. 29. 23.

7–12 (V, above); **20, 21** (*V*, above). REPROACHES. (*Extended Alternation.*)

V | m | 7. I. Reproached.
| n | 8–10. Desolation.
| o | 11, 12–. "I gave", &c.
| p | –12. Drunkards.
V | *m* | 20–. I. Reproached.
| *n* | –20. Desolation.
| *o* | 21– "They gave", &c.
| *p* | –21. Drink.

8 a stranger. Cp. John 1. 11. **children** = sons.
9 the zeal, &c. Quoted as fulfilled in John 2. 17.
the reproaches. Quoted in Rom. 15. 3.
10 I wept, and chastened my soul. The Sept. reads "I humbled my soul".
11 sackcloth. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for mourning attire.
proverb. Cp. John 8. 48. Matt. 27. 63.
12 the song = the mocking song.
13 LORD. Heb. Jehovah. Ap. 4. II.
in an acceptable time: i. e. at the time Thou pleasest.
multitude = abundance, or plenitude.
mercy = lovingkindness, or grace.
Hear = answer. **lovingkindness** = grace.
18 redeem. Heb. *gĕ'al*. See Ex. note on 6. 6.

V m (p. 784) n

20 Reproach hath broken my heart; and I am
full of heaviness:
And I looked *for* °*some* to take pity, but
there was none;
And for comforters, but I found none.

o 21 °They °gave me also °gall °for my °meat;
p And in my thirst they gave me vinegar to
drink.

R² q (p. 785)

22 °**Let their table become a snare before**
them:
And *that which should have been* for *their*
welfare, *let it become* a trap.
23 **Let their eyes be darkened, that they see**
not;
And make their loins continually to shake.
24 Pour out Thine indignation upon them,
And let Thy wrathful anger take hold of
them.
25 °**Let their °habitation be desolate;**
***And* let none dwell in their tents.**

r 26 For they persecute *him* whom Thou hast
smitten;
And they talk to the grief of °those whom
Thou hast wounded.

q 27 °Add °iniquity unto their °iniquity:
And let them not come into Thy right-
eousness.
28 Let them be blotted out of the book of °the
living,
And not be written with the righteous.

r 29 But ℑ *am* °poor and sorrowful:
°Let Thy salvation, O [1]God, set me up
on high.

R³ W 30 I will °praise the °name °of [1]God °with a
song,
And will magnify Him with thanksgiving.
31 *This* also shall please [13]the LORD °better
than °an ox
Or bullock that hath °horns °and °hoofs.

X s 32 The humble shall see *this*, °*and* be glad:
And your °heart °shall live that seek °God.

t 33 For [13]the LORD heareth the °poor,
And despiseth not His prisoners.

W 34 Let the °heaven and earth praise Him,
The seas, and every thing that moveth
therein.

X t 35 For [1]God will save °Zion, and °will build
the cities of Judah:
That they may °dwell there, and °have it in
possession.

s 36 The seed also of His servants shall inherit
it:
And they that love His [30]name shall dwell
therein.

°To the chief Musician.

70 *A Psalm* °of David, °to bring to remembrance.

L Y (p. 786) 1 °*Make haste*, O °God, to deliver me;
Make haste to help me, O °LORD.

20 some. Aram., Sept., Syr., and Vulg. read "one".
21 They gave. Fulfilled in Matt. 27. 34, 48. Mark 15. 23, 36. Luke 23. 36. John 19. 28–30.
gave = put. See note on Matt. 27. 34.
gall. = something bitter, probably the poppy. Heb. *r'osh*. In Deut. 29. 18; 32. 33, it is rendered "venom"; in Job 20. 16, "poison"; in Hos. 10. 4, "hemlock".
for = into.
meat = choice food. Occurs only here. A kindred form in 2 Sam. 13. 5, 7, 10.

69. 22–29 (R², p. 784). IMPRECATION.
(*Alternation.*)

R² | q | 22–25. Imprecation. "They".
r | 26. Reason. They hurt Thine afflicted.
q | 27, 28. Imprecation.
r | 29. Contrast. Thou savest Thine oppressed.

22 Let, &c. Imprecation. Suitable for a dispensation of Law and Judgment; not for this Day of Grace. See Rom. 11. 9, 10.
25 Let, &c. Quoted in Acts 1. 20.
habitation = palace: a place surrounded by a wall. Occurs only here in Psalms.
26 those whom Thou hast wounded = Thy wounded ones.
27 Add. Referring to the reading in *v.* 26.
iniquity. Heb. *'āvāh*. Ap. 44. iv. Put here by Fig. *Metonymy* (of Effect), Ap. 6, for the punishment deserved by it.
28 the living = life. See note on Lev. 18. 5.
29 poor = afflicted. Heb. *'ānī*. See note on Prov. 6. 11. Not the same word as in *v.* 33. Constantly used of Christ in the Psalms. Cp. 22. 24 (afflicted); 34. 6; 35. 10; 40. 17; 70. 5; 109. 16, 22. **Let.** Omit.

30–36 (R³, above). PRAISE.
(*Alternation and Introversion.*)

R³ | W | 30, 31. "I will praise".
X | s | 32. Promise to God's servants.
t | 33. Reason. Jehovah's dealings.
W | 34. Let creation praise.
X | t | 35. Reason. God's dealings.
s | 36. Promise to God's servants.

30 praise. The sufferings never mentioned without praise. Cp. Ps. 22. Isa. 53, &c.
name: i. e. God Himself. Cp. Ps. 20. 1.
of. Genitive of Apposition. Ap. 17. 4.
with a song. Heb. *b'shīr*. Fig. *Paronomasia* (Ap. 6) with *mishshōr*, an ox, in *v.* 31.
31 better. Praise is the truest sacrifice.
an ox. See note on "song" (*v.* 30).
horns. Showing full age; not under three years (Gen. 15. 9).
and. So some codices, with two early printed editions, Sept., Syr., and Vulg.; but not in current printed Heb. text.
hoofs = divided hoof, showing it to be ceremonially clean (Lev. 11. 3). **32 and be glad** = they rejoice.
heart. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole being.
shall live: i. e. live again in resurrection. See note on Lev. 18. 5.
God. In A.V., 1611, this was printed "good". First printed "God" in ed. 1617.
33 poor = helpless. Heb. *'ebyōn*. See note on Prov. 6. 11.
34 heaven and earth. See note on Gen. 14. 19.
35 Zion. See Ap. 68.
will build. This is prophecy; for David was "a prophet" (Acts 2. 30).
dwell, &c. Not merely dwell and possess, but inherit and hand down.
have it in possession = inherit it. Note the *Introversion*.
36 To the chief Musician. See Ap. 64.

70 [For Structure see next page].

Title. of David = relating to David. **to bring to remembrance:** what is written in Ps. 40. 13–17. Repeated here to complete the Structure of this second book (see p. 759). **1 Make haste.** Supply *Ellipsis* (Ap. 6) from Ps. 40. 13: "Be pleased". **God.** Heb. Elohim. Ap. 4. I. **LORD.** Heb. Jehovah. Ap. 4. II.

Z (p. 786)
2 °Let them be ashamed and confounded
That seek after °my soul:
Let them be turned backward, and put to confusion,
That desire my hurt.
3 Let them be turned back for a reward of their shame
°That say, °"Aha, aha."

Z
4 Let all those that seek Thee °rejoice and be glad in Thee:
And let such as love Thy salvation say continually,
"Let °God be magnified."

Y
5 But ℑ *am* °poor and needy:
Make haste unto me, O [1]God:
Thou *art* my help and my deliverer;
°O [1]LORD, make no tarrying.

M A C (p. 786)
71 In Thee, O °LORD, °do I put my trust:
Let me never be put to °confusion.
2 Deliver me in Thy righteousness, and cause me to escape:
Incline Thine °ear unto me, and save me.
3 Be Thou my °strong habitation, °whereunto I may continually resort:
Thou hast given commandment to save me;
For Thou *art* my °rock and my fortress.
4 °Deliver me, O my °God, out of the hand of the wicked,
Out of the hand of the unrighteous and cruel man.
5 For Thou *art* my °hope, O °Lord GOD:

D u
Thou art my °trust from my youth.
6 By Thee have I been holden up °from the womb:
Thou art He That took me out of my mother's bowels:

v
My praise *shall be* continually of Thee.
7 °I am as a wonder unto many;
But Thou °*art* my strong refuge.
8 Let my mouth be filled *with* Thy praise
And with Thy honour all the day.

w
9 Cast me not off in the time of old age;
Forsake me not when my strength faileth.
10 For mine enemies speak against me;
And they that lay wait for °my soul take counsel together,
11 Saying, [4]"God hath forsaken him:
Persecute and take him; for *there is* none to deliver *him.*"
12 O [4]God, be not far from me:
O my [4]God, make haste for my help.

B x
13 Let them be confounded *and* consumed that are adversaries to [10]my soul;
Let them be covered *with* reproach and dishonour that seek my hurt.

y
14 But ℑ will hope continually,
And will yet praise Thee more and more.
15 My mouth shall shew forth Thy righteousness
And Thy salvation all the day;
For I know not °the numbers *thereof.*
16 I will go in the °strength of the [5]Lord GOD:
I will make mention of Thy righteousness, *even* of Thine only.

70 (*L*, p. 759). ISRAEL'S REDEMPTION. THEIR REDEEMER WAITS FOR HIS DELIVERANCE. (*Introversion.*)

L | Y | 1. David.
Z | 2, 3. Imprecation.
Z | 4. Intercession.
Y | 5. David.

2 Let them. Note the repeated alternation here.
my soul = me (emphatic). Heb. *nephesh.* Ap. 13.
3 That say. Some codices, with Aram., Sept., Syr., and Vulg., read "Who are saying to me". Cp. 40. 15.
Aha, aha. Fig. *Epizeuxis.* Ap. 6.
4 rejoice. Put by Fig. *Metonymy* (of the Subject), Ap. 6, for "have cause to rejoice", &c.
God. Heb. Elohim. Ap. 4. I. Some codices, with Aram. and Vulg., read "Jehovah".
5 poor = wretched, or oppressed. Heb. *'ānāh.* See note on Prov. 6. 11.
O LORD. Some codices, with six early printed editions and Syr., read "O my God". Cp. 40. 17.

71 (*M*, p. 759). ISRAEL'S REDEEMER. PRAISE PROMISED. (*Alternations and Introversion.*)

M | A | C | 1–5–. Declaration of trust.
D | u | –5, 6–. Youth. Care. (Past.)
v | –6–8. Promise of praise. (Present.)
w | 9–12. Prayer for old age. (Future.)
B | x | 13. Confusion of enemies.
y | 14–16. Return for mercies.
A | *D* | *u* | 17–. Youth. Teaching. (Past.)
v | –17. Promise of praise. (Present.)
w | 18. Prayer for old age. (Future.)
C | 19–21. Declaration of trust.
B | *y* | 22–24–. Return for mercies.
x | –24. Confusion of enemies.

1 LORD. Heb. Jehovah. Ap. 4. II.
do I put my trust = have I fled for refuge. Heb. *hāṣāh.* Ap. 69. II.
confusion = shame.
2 ear. Fig. *Anthropopatheia.* Ap. 6.
3 strong habitation = rock of habitation. Heb. *zūr,* a fortified place. Some codices, with six early printed editions, Aram., Sept., and Vulg., read "a rock of refuge".
whereunto I may continually resort, &c. Sept. reads "a place of security to save me".
rock. Heb. *ṣela'.* See note on 18. 1, 2. Ex. 17. 6. Deut. 32. 13.
4 Deliver = Cause me to escape.
the wicked = lawless one. Heb. *rāsha'.* Ap. 44. x.
God. Heb. Elohim. Ap. 4. I.
5 hope. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the object of hope.
Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII. 2, and II.
trust = confidence. Heb. *baṭah.* Ap. 69. I.
6 from the womb. Cp. Jer. 1. 5. Some have supposed that this Psalm was written by Jeremiah. See note on *v.* 22. But even then it points to Christ.
7 I am = I have become.
art. Supply the *Ellipsis* (Ap. 6), "hast been".
10 my soul = me (emphatic). Heb. *nephesh.* Ap. 13.
15 the numbers. Cp. 40. 5.
16 strength = strengths. Pl. of majesty = great strength.

17 O [4]God, Thou hast taught me from my youth: *A D u*
And hitherto have I declared Thy wondrous works. *v*

w (p. 786) 18 °Now also °when I am old and grayheaded, O ⁴God, forsake me not;
Until I have shewed °Thy strength unto *this* generation,
And Thy power to °every one *that* is to come.

C 19 Thy righteousness also, O ⁴God, *is* very high,
Who hast done great things:
O ⁴God, °who *is* like unto Thee!
20 *Thou*, Which hast shewed me great and sore troubles,
Shalt °quicken me again,
And shalt °bring me up again from the depths of the earth.
21 Thou shalt increase my greatness,
And comfort me on every side.

B y 22 ℨ will also praise Thee °with the psaltery,
Even Thy truth, O my ⁴God:
Unto Thee will I °sing with the harp,
O Thou °Holy One of Israel.
23 My lips shall greatly rejoice when I ²²sing unto Thee;
And ¹⁰my soul, which Thou hast °redeemed.
24 My tongue also shall talk of Thy righteousness all the day long:

x For they are confounded, for they are brought unto shame, that seek my hurt.

921 **72** *A Psalm* °for Solomon.

J E (p. 787) 1 Give °the king thy °judgments, O °God,
And Thy °righteousness unto the °king's son.

F G 2 He shall °judge Thy People with ¹righteousness,
And Thy °poor with °judgment.
3 The mountains shall bring °peace to the people,
And the little hills, by righteousness.
4 He shall °judge the ²poor of the People,
He shall save the °children of the needy,
And shall break in pieces the oppressor.

H a 5 They shall fear Thee as long as the sun and moon endure,
Throughout all generations.

b 6 He shall come down °like rain upon the mown grass:
As showers *that* water the earth.
7 In his days shall °the righteous flourish;
And abundance of peace so long as the moon endureth.

c 8 He shall have dominion also °from sea to sea,
And from °the river unto the ends of the earth.
9 They that dwell in the wilderness shall bow before him;
And his enemies shall °lick the dust.

d 10 The kings of °Tarshish and of °isles shall bring presents:
The kings of °Sheba and Seba shall °offer gifts.

18 Now also = Yea also.
when I am old and grayheaded = to old age and gray hairs.
Thy strength = Thine arm; "arm" being put by Fig. *Metonymy* (of Cause), Ap. 6, for the wonders wrought by it.
every one that is to come. A special reading called *Sevīr* (Ap. 34) reads "all who are to come".
19 who is like unto Thee. This is the cry of all God's saints. See note on Ex. 15. 11.
20 quicken me again = make me alive again.
bring me up again: i. e. in resurrection.
22 with = with the aid of. sing = sing praise.
Holy One of Israel. Occurs only three times in the Psalms (here, 78. 41; 89. 18). In Isaiah we find it thirty times. In Jeremiah twice (50. 29; 51. 5). See note on 78. 41.
23 redeemed. Heb. *pādāh*. See note on Ex. 13. 13 and 6. 6.

72 (*J*, p. 759). ISRAEL'S REDEMPTION. THE ANSWER TO PSALMS **69—71.**
(*Introversion and Extended Alternation.*)

J | E | 1. Prayer and theme of Psalm.
F | G | 2–4. Messiah's goodness to the poor.
H | 5–10. Other attributes.
I | 11. General adoration.
F | *G* | 12–14. Messiah's goodness to the poor.
H | –15–17–. Other attributes.
I | –17. General adoration.
E | 18–20. Praise and doxology to Book II.

Title. for Solomon. Not of, but concerning. See Epilogue by David for his son Solomon, and for his 'Greater Son", the Messiah. Written after Solomon's second investiture, 1 Chron. 29. 23 (921 B. C.). The year before David's death.
1 the king: i. e. David himself.
judgments = just decisions (of David regarding Solomon).
God. Heb. Elohim. Ap. 4. I.
righteousness: i. e. in all his (Solomon's) judgments, according to 1 Kings 3. 5–9. 1 Chron. 29. 19, and 28. 5, 7.
king's son = Solomon; but to be yet fulfilled in Christ.
2 judge, &c. = rule in righteousness.
poor = oppressed (pl.). See note on 70. 5.
judgment = justice.
3 peace = prosperity.
4 judge = vindicate. children = sons.

5–10 (H, above); **15–17–** (*H*, above). OTHER ATTRIBUTES. (*Introversion.*)

H | a | 5. Eternity.
b | 6, 7. Agricultural prosperity. (Moon.)
c | 8, 9. The world. Dominion.
d | 10. Gifts.
H | *d* | –15–. Gifts.
c | –15. His People. Worship.
b | 16. Agricultural prosperity. (Sun.)
a | 17–. Eternity.

6 like rain. Cp. 2 Sam. 23. 4.
7 the righteous. Some codices, with Sept., Syr., and Vulg., read "righteousness".
8 from sea to sea. From the Mediterranean to the Persian Gulf.
the river: i. e. the Euphrates. Same Fig. as above.
9 lick the dust. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for utter subjugation.
10 Tarshish. On the west. See note on 1 Kings 10. 22.
isles = coastlands, or maritime countries.
Sheba, &c. On the east and south.
offer gifts = bring near their presents. Ap. 43, II. iii.

11 Yea, all kings shall fall down before him: I
All nations shall serve him.

F G (p. 787) 12 For he shall deliver °the needy when he crieth;
The [2]poor also, and *him* that hath no helper.
13 He shall spare the °poor and [12]needy,
And shall save the °souls of [12]the needy.
14 He shall °redeem °their soul from deceit and violence:
And precious shall their blood be in his sight.

H d 15 And °he shall °live,
And to him shall be °given of the °gold of Sheba:
c Prayer also shall be made °for him continually;
And °daily shall he be praised.

b 16 There shall be an °handful of corn in the earth upon the top of the mountains;
The fruit thereof shall shake like Lebanon:
And *they* of the city shall flourish like grass of the earth.

a 17 His name shall endure for ever:
His name shall be continued as long as the sun:
I °And *men* shall be °blessed °in him:
All nations shall call him °blessed.

E 18 °Blessed *be* °the LORD °God, the [1]God of Israel,
Who only doeth wondrous things.
19 And [18]blessed *be* His glorious °name for ever:
And let the whole earth be °filled *with* His glory;
Amen, and Amen.

12 the needy = a helpless one. Heb. *'ebyōn*. See note on Prov. 6. 11.

13 poor = impoverished. Heb. *dal*. See note on Prov. 6. 11.

souls. Heb. *nephesh*. Ap. 13.

14 redeem. Heb. *gā'al*. See notes on Ex. 6. 6; 13. 13.

their soul = them, or their life. Heb. *nephesh*. Ap. 13.

15 he shall live. The accent (*r'bia*) on "he" marks it as emphatic, and as to be distinguished from the plurals of the preceding verses, and rendered "they", as it is in R.V. See the Structure, and note the members "G" and "*G*", which treat of Messiah's goodness to the poor. It is in *v.* 10 ("H d") and in *v.* 15 ("*H d*") that we have them, and their gifts to Him. He, the Head, delivers and saves them; and they, in *v.* 15, bring to Him a liberal hand, a praying heart, and a praising tongue.

live = live for ever. See note on Lev. 18. 5.

given, &c. Solomon the type (1 Kings. 10. 2, 10; 2 Chron. 9. 1). Fulfilment in Christ the Antitype.

gold. Fig. *Synecdoche* (of Species), Ap. 6, "gold" being put for precious gifts. Cp. Isa. 60. 6.

for - to.

daily = all the day.

16 handful = abundance.

corn = fine corn.

17 And men shall be blessed in him: All nations shall call him blessed = Yea, all nations shall be blessed in him—shall call him happy. "Blessed" is not the same word as in the preceding line. Heb. *'āshar*, cognate with *'ashrey*. See Ap. 63. VI.

in him. Thus confirming the promise to Abraham. See Gen. 12. 3; 18. 18; 22. 18; 26. 4; 28. 14.

18 Blessed, &c. This doxology closes the second book of the Psalms. Heb. *bārak*, not *'āsher*.

the LORD. Heb. Jehovah. Ap. 4. II.

God. Some codices omit "Elohim" here, with Sept., Syr., and Vulg.

19 name = self. See note on 20. 1.

filled, &c. Cp. Num. 14. 21.

20 are ended = are accomplished. When this Psalm is realised, all prophecy concerning Israel will be fulfilled: according to Dan. 9. 24, and see 2 Sam. 23. 1, where cp. the title, "son of Jesse".

EPILOGUE.

20 The prayers of David the son of Jesse °are ended.

73—89 (℃, p. 720). THE THIRD OR LEVITICUS BOOK *. THE SANCTUARY.

(*Division.*)

℃ | **A**[1] | **73—83.** THE SANCTUARY IN RELATION TO MAN.
| **A**[2] | **84—89.** THE SANCTUARY IN RELATION TO JEHOVAH.

73—83 † (**A**[1], above). THE SANCTUARY IN RELATION TO MAN.
(*Extended Alternation.*)

A[1] | **B** | **73.** THE EFFECT OF BEING OUTSIDE THE SANCTUARY. OCCUPATION OF HEART WITH **OTHERS**, AND CONSEQUENT DISTRACTION.
C | **74.** THE ENEMY IN THE SANCTUARY.
D | **75.** GOD'S ANOINTED IN THE SANCTUARY.
E | **76.** DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.
B | **77** (*B*[1]), **78** (*B*[2]). THE EFFECT OF BEING OUTSIDE THE SANCTUARY. OCCUPATION OF HEART WITH **SELF**, AND CONSEQUENT MISERY. **78** IS INSTRUCTION (MASCHIL ‡) AS TO **73** AND **77**, SHOWING HOW JEHOVAH FORSOOK "SHILOH" (*v.* 60), AND CHOSE NOT JOSEPH (*v.* 67): BUT CHOSE ZION (*vv* 68, 69), AND CHOSE DAVID (*vv.* 70–72).
C | **79.** THE ENEMY IN THE SANCTUARY.
D | **80** (*D*[1]), **81** (*D*[2]), **82** (*D*[3]). GOD IN THE SANCTUARY.
E | **83.** DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.

84—89 § (**A**[2], above). THE SANCTUARY IN RELATION TO JEHOVAH.
(*Repeated Alternation.*)

A[2] | **F**[1] | **84** (**F**[1]), **85** (**F**[1]). THE BLESSEDNESS OF APPROACHERS TO THE SANCTUARY.
G[1] | **86.** PRAYER BEFORE GOD (IN THE SANCTUARY). MESSIAH'S HUMILIATION THE SECRET AND SOURCE OF THE BLESSING.
F[2] | **87.** THE BLESSEDNESS OF DWELLERS IN ZION.
G[2] | **88.** PRAYER BEFORE GOD. INSTRUCTION (MASCHIL ‡) AS TO MESSIAH'S HUMILIATION, AS THE SECRET AND SOURCE OF THE BLESSING.
F[3] | **89.** THE BLESSEDNESS OF THOSE WHO "KNOW THE JOYFUL SOUND" (*v.* 15). GOD IN THE ASSEMBLY OF HIS SAINTS (*v.* 7). INSTRUCTION ‡ AS TO GOD'S DEALINGS IN HIS SANCTUARY, AND AS TO THE WHOLE BOOK.

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* LEVITICUS is the title which man has given to the third book of the Pentateuch, because of its subject-matter: viz. the ordinances, &c., pertaining to the Levites. The title in the Hebrew Canon is וַיִּקְרָא (*vayyiḳra'*), "AND HE CALLED." It is emphatically the Book of the SANCTUARY. It tells how God is to be approached; and teaches us that none can worship except such as are "called" (65. 4), and whom "the Father seeks to worship Him" (John 4. 23, 24). In Lev. 1. 1, 2, we see the exemplification of the words: "Blessed *is the man whom* Thou choosest, and causest to approach *unto Thee*, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, *even* of Thy holy temple" (65. 4). The types in Leviticus are types of the Sanctuary: i. e. of Access and Worship.

In this Leviticus-Book of the Psalms we find the corresponding thought. Its teaching is Dispensational, as in the other books; but, in this, the counsels of God are seen, not in relation to *Man* (as in Genesis), not in relation to the *Nation* (as in Exodus), but in relation to the SANCTUARY, which is mentioned or referred to in nearly every Psalm of this third book. The Sanctuary is seen from its *ruin*, to its establishment in the fullness of blessing.

In the first Division (73–83, **A**[1]) Elohim (Ap. 4. I) occurs sixty-five times (twice with Jehovah); and Jehovah only fifteen times. In the second Division (84–89, **A**[2]) Jehovah occurs fifty times, and Elohim only twenty-eight times (four of which are with Jehovah). El (Ap. 4. IV) occurs five times.

† All the Psalms in the first Division (**A**[1]) are Psalms of Asaph.

‡ Maschil. See Ap. 65. XI.

§ All the Psalms (except 86 and 89) in the second Division (**A**[2]) are Psalms of the sons of Korah.

BOOK III.

73

°A Psalm °of Asaph.

B A (p. 790)
1 °Truly °God *is* °good to °Israel,
Even to such as are of a clean heart.

B
2 But as for °me, my feet were °almost °gone;
My steps had well nigh slipped.

C
3 For I was envious at the °foolish,
When I saw the prosperity of the °wicked.

D F
4 For *there are* no °bands °in their death:
But their strength °*is* firm.
5 They *are* not °in trouble *as other* °men;
Neither are they plagued °like *other* °men.

G a
6 Therefore pride compasseth them about as a °chain;
Violence covereth them *as* a garment.
7 Their eyes °stand out with fatness:
°They have more than heart °could wish.

b
8 They are corrupt, and speak °wickedly *concerning* oppression:
They speak loftily.
9 They set their mouth against °the heavens,
And their °tongue walketh through the °earth.

G a
10 Therefore °His People °return °hither:
And waters of a full *cup* °are °wrung out to them.

b
11 And they say, °"How doth °GOD know?
And °is there knowledge in the °MOST HIGH?"

F
12 °Behold, *these are* the °ungodly,
Who prosper in °the world; they increase *in* riches.

E
13 °Verily °I have cleansed my heart *in* vain,
And washed my hands in innocency.
14 For all the day long have I been plagued,
And chastened °every morning.
15 If I say, "I will speak thus;"
°Behold, I should °offend *against* the generation of thy °children.
16 When I °thought to °know this,
It *was* °too painful for me;

E
17 Until I went into °the sanctuary of [11] GOD;
° *Then* understood I their °end.

73—89 (**C**, p. 789). THE LEVITICUS BOOK.

73—83 (**A**[1] p. 789). THE SANCTUARY IN RELATION TO MAN.

This Third Book has to do with the SANCTUARY; as the First Book (1—41) had to do with MAN; and the Second Book (42–72) had to do with ISRAEL.

73 (**B**, p. 789). OUTSIDE THE SANCTUARY. EFFECT. DISTRACTION. (*Introversion.*)

B | A | 1. Occupation with God. Peace.
B | 2. Occupation with others. My error.
C | 3. Result. My discontent.
D | 4–12. The wicked. Their prosperity.
E | 13–16. Result. Distraction.
E | 17. Remedy. The Sanctuary.
D | 18–20. The wicked. Their end.
C | 21. Result. My discontent.
B | 22. Occupation with others. My error.
A | 23–28. Occupation with God. Peace.

Title. A Psalm. Heb. *mizmōr*. See Ap. 65. XVII. **of Asaph.** The second of Asaph's twelve Psalms, Ps. 50 being the first. See Ap. 63. VIII.

1 Truly, &c. = Nothing but good is God to Israel. Occurs three times in this Psalm: here, rendered "Truly"; *v.* 13, "Verily"; *v.* 18, "Surely". The uniform rendering would be "Only" or, "After all".
God. Heb. Elohim. Ap. 4. I.
good. The conclusion is stated before the distraction of mind caused by occupation of heart with others is described.
Israel. This links on Book III with Book II.

2 *me*. Note the emphasis on this (by repetition of the first Person), which is the key to the Psalm.
almost = quickly. See note on Prov. 5. 14.
gone = stumbled.

3 foolish = arrogant, or boasters.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.

4–12 (D, above). THE WICKED. THEIR PROSPERITY. (*Introversion.*)

D | F | 4, 5. Their prosperity. (Negative.)
G | a | 6, 7. Their pride and fulness.
b | 8, 9. Their speech.
G | *a* | 10. Their pride and fulness.
b | 11. Their speech.
F | 12. Their prosperity. (Positive.)

4 bands: or pangs. The *Massōrah* calls attention to this *Homonym* (*harzuboth*) as occurring not only twice, but in two different senses. The other case is Isa. 58. 6.
in = at.
is. Supply Ellipsis by "continues".

5 in trouble as other = in the trouble of. Used first of Joseph (Gen. 41. 51.
men. Heb. *'ĕnōsh*. Ap. 14. III.

like: or with. **men.** Heb. *'ādām*. Ap. 14. I. **They have,** &c.: or The imaginations of their heart overflow. **6 chain** = necklace. **7 stand out** = protrude. **could wish** = could picture, or imagine. Heb. *maskīth*. See note on Prov. 25. 11. **8 wickedly.** Heb. *rā'a'*. Ap. 44. viii. **9 the heavens.** Put by Fig. *Metonymy* (of Subject), Ap. 6, for God, Who dwells there. **tongue walketh.** Fig. *Prosopopœia*. Ap. 6. **earth.** Supply the Ellipsis (Ap. 6), by adding "[they say]". Let "His People return hither" as in *v.* 10. **10 His People** = God's people. **return** = turn: i. e. follow. **hither** = to us. (Spoken by the wicked.) **are** = shall be. **wrung out to** = drained by. **11 How . . . ?** is there . . . ? Fig. *Erotēsis*. Ap. 6. **GOD.** Heb. El. Ap. 4. IV. **MOST HIGH.** Heb. *Elyōn*. Ap. 4. VI. **12 Behold.** Fig. *Asterismos*. Ap. 6. **ungodly** = lawless. Heb. *rāshā'*. (No Art.) Ap. 44. x. **the world** = this age. **13 Verily.** See note on "Truly", *v.* 1. **I have cleansed.** This is the result of occupation with *others*. Distraction. Cp. Structure, above. **14 every morning.** Put by Fig. *Synecdoche* (of Part), Ap. 6, for "continually". **15 Behold.** Fig. *Asterismos*. Ap. 6. **offend** = deal treacherously. Heb. *bāgad*. **children** = sons. **16 thought** = pondered [it]. Cp. the same word in 77. 5. **know** = reconcile, or understand. **too painful for me** = vexation in mine eyes. **17 the sanctuary.** This is the book of the Sanctuary, and nearly every Psalm in it contains some reference to it, or to the congregation who worship in it. **Then.** Supply "Until" by the Fig. *Anaphora*. Ap. 6. **end** = latter end, or hereafter.

D (p. 790)
18 °Surely Thou °didst set them in slippery places:
Thou castedst them down into destruction.
19 °How are they *brought* into desolation, as in a moment!
°They are utterly consumed with terrors.
20 As a dream when *one* awaketh;
So, O °LORD*, when Thou °awakest, Thou shalt despise their °image.

C
21 °Thus my heart was grieved,
And I was pricked in my reins.

B
22 So °foolish *was* ℑ, and ignorant:
I was *as* a beast before Thee.

A c (p. 791)
23 °Nevertheless ℑ *am* continually with Thee:
Thou hast holden *me* by my right hand.
24 Thou shalt guide me with Thy counsel,
And afterward receive me *to* glory.
25 °Whom have I in heaven *but Thee?*
And *there is* none upon earth *that* I desire beside Thee.
26 My flesh and my heart faileth:
But [1] God *is* the °strength of my heart, and my portion for ever.

d
27 For, lo, they that are far from Thee shall perish:

d
Thou hast destroyed all them that go a °whoring from Thee.

c
28 But °*it is* good for ℳ to draw near to [1] God:
I have °put my trust in °the Lord GOD,
That I may declare all Thy works.

74

°Maschil °of Asaph.

H K (p. 791)
1 O °God, °why hast Thou °cast *us* off for ever?
°*Why* doth Thine anger °smoke against the °sheep of Thy pasture?

L
2 Remember Thy °congregation, *which* Thou hast °purchased °of old;
The °rod of Thine inheritance, *which* Thou hast °redeemed;
°This °mount Zion, wherein Thou hast dwelt.

M
3 °Lift up Thy °feet unto the °perpetual desolations;
Even all *that* the enemy hath done wickedly in the sanctuary.

M
4 Thine °enemies roar in the midst of °Thy congregations;
They set up °their °ensigns *for* °signs.

5 *A man* °was famous according as he had lifted up
°Axes upon the thick trees.
6 But now they break down the carved work thereof at once with axes and hammers.

18 Surely. See note on "Truly", *v.* 1.
didst set = wilt set.
19 How are they = How [is it that] they are.
They are = [How is it that] they are.
20 LORD*. One of the 134 emendations of the *Sōpherīm* by which they changed Jehovah, of the primitive text, to Adonai. Ap. 32.
awakest = ariseth. Fig. *Anthropopatheia*. Ap. 6.
image = image of which they dreamt.
21 Thus. Cp. the Structure "C" (*v.* 3) and "*C*" (*v.* 21).
22 foolish = brutish.

73. 23–28 (*A*, p. 790). OCCUPATION WITH GOD.
(*Introversion.*)

A | c | 23–26. I (emphatic).
d | 27–. They. Far from Thee.
d | –27. They. Departing from Thee.
c | 28. I (emphatic).

23 Nevertheless ℑ. Note the emphasis on Pronoun, according to the Structure, "c" (*v.* 23) and "*c*" (*v.* 28), "As for me, I".
25 Whom have I . . . ? This is ever the cry of God's saints. Fig. *Erotēsis*. Ap. 6. See note on Ex. 15. 11.
26 strength. Heb. *ṣur* = rock, or refuge.
27 whoring from. Supply Ellipsis (Ap. 6) thus: whoring [in departing] from. Refers (spiritually) to idolatry, or anything that takes us from God.
28 it is good for me. The Heb. accent (*pasek*) emphasises the Pronoun "me". Others may go "far from Thee" (*v.* 27), but "as for me, I will draw near to Thee" (cp. *v.* 23). The "good" is seen in the twofold result: (1) I find a refuge in Him; (2) I tell forth His praises.
put my trust = flee for refuge. Heb. *ḥāṣaḥ*. Ap. 69. II.
the Lord GOD = Adonai Jehovah. Ap. 4. VIII. 2, and II.

74 (**C**, p. 789). THE ENEMY IN THE SANCTUARY.
(*Introversion.*)

C | H | 1–11. Prayer. The enemy in the Sanctuary.
J | 12. Plea. Former merciful deliverances.
J | 13–17. Plea. Former merciful deliverances.
H | 18–23. Prayer. The enemy in the Sanctuary.

The second Psalm of each book has to do specially with the enemy. See Ap. 10.

1–11 (H, above). PRAYER.
(*Introversion.*)

H | K | 1. Expostulation.
L | 2. Prayer. Memory. "Of old".
M | 3. Enemies.
M | 4–8. Enemies.
L | 9. Prayer. Inquiry. "How long?"
K | 10, 11. Expostulation.

Title. Maschil = Instruction. The ninth of thirteen so named. See note on Title, Ps. 32, and Ap. 65. XI.
of Asaph. The third of the twelve Asaph Psalms. See Ap. 63. VIII. Not David's Asaph, but a successor bearing the same name.
1 God. Heb. Elohim. Ap. 4. I.
why . . . ? Fig. *Erotēsis*. Ap. 6.
cast us off. Cp. 43. 2; 44. 9.
smoke. Fig. *Anthropopatheia*. Ap. 6. Cp. 18. 8.
sheep of Thy pasture. Occurs frequently in the Asaph Psalms (79. 13); also in Jer. 23. 1. Exek. 34. 31.
2 congregation = assembly. The subject of Book II.
purchased = acquired as a possession. Heb. *ḳanah*. Cp. 78. 54. Ex. 15. 16. Ruth 4. 10.
of old = aforetime. Refers to Ex. 15. 16.
rod = sceptre.
redeemed. Heb. *gā'al*. See note on Ex. 6. 6. Cp. 13, 1ᵉ.
This. Shows that the writer wrote while the scenes described were enacted. Cp. 79 and Lam. 2. 1–9.
mount Zion. See Ap. 68.

3 Lift up Thy feet unto = Hasten to [and see]. Cp. Idiom (Gen. 29. 1). **feet.** Fig. *Anthropopatheia*. Ap. 6. **perpetual.** Same word as "for ever", *v.* 1. **4 enemies** = adversaries. **Thy congregations** = Thine assembly. **their.** Cp. "our", *v.* 9. **ensigns for signs** = signs as signs [for us]. **signs.** Same word as "ensigns" and "standard" in Num. 2. **5 was** = used to be [considered]. The contrast is with "now" in the next line. **Axes.** Cp. Jer. 46. 22, 23.

7 They have ° cast fire into Thy ° sanctuary,
They have defiled *by casting down* the
° dwelling place of Thy name to the
ground.
8 They said in their hearts, "Let us destroy
them ° together:"
They have burned up all the ° synagogues
of ° GOD in the land.

L 9 We see not our ° signs:
(p. 791) *There is* no more any ° prophet:
Neither *is there* among us any that know-
eth how long.

K 10 O [1] God, ° how long shall the adversary re-
proach?
Shall the enemy blaspheme Thy name for
ever?
11 Why withdrawest Thou Thy hand, even
Thy right hand?
Pluck *it* out of Thy ° bosom.

J 12 For [1] God *is* my King [2] of old,
Working ° salvation ° in the midst of the
earth.

J N c 13 Thou didst ° divide the sea by Thy strength:
(p. 792) *d* Thou brakest the heads of the ° dragons in
the waters.

d 14 Thou brakest the heads of leviathan in
pieces,
And gavest him *to be* meat to the ° people
inhabiting the wilderness.

c 15 Thou didst ° cleave the ° fountain and the
° flood:
Thou driedst up mighty rivers.

N e 16 The day *is* Thine, the night also *is* Thine:
f Thou hast prepared the ° light and the sun.

f 17 Thou hast set all the borders of the earth:
e Thou hast made summer and winter.

H O 18 Remember this, *that* the enemy hath re-
proached, O ° LORD,
And *that* the foolish people have blas-
phemed ° Thy name.

P g 19 O deliver not ° the soul of Thy turtledove
unto the ° multitude *of the wicked:*
Forget not the congregation of Thy
° poor for ever.

h 20 Have respect unto ° the ° covenant:
For the dark places of ° the earth are full
of the habitations of cruelty.

P g 21 O let not ° the oppressed ° return ashamed:
Let ° the poor and needy praise [18] Thy
name.

h 22 Arise, O [1] God, plead Thine own cause:

O Remember how the foolish man reproach-
eth Thee daily.
23 Forget not the voice of Thine [4] enemies:
The tumult of those that rise up against
Thee increaseth continually.

°To the chief Musician, ° Al-taschith.

7 cast fire into, &c. = cast Thy holy place into the fire.

sanctuary. Some codices, with three early printed editions, read "holy places" (pl.).

dwelling place. Heb. *mishkān.* Ap. 40 (2).

8 together: or, at once.

synagogues = meeting-places. See note on "congregations", *v.* 4. This rendering comes from the Sept.

GOD. Heb. El. Ap. 4. IV.

9 signs: i. e the signs of God's presence and power, or miraculous signs. Cp. "their" of *v.* 4 with "our", *v.* 9.

prophet. Put by Fig. *Metonymy* (of Cause), Ap. 6, for prophetic utterances.

10 how long . . . ? Fig. *Erotēsis.* Ap. 6. Cp. *v.* 1. Fig. *Ellipsis* (Ap. 6), "how long [this shall last]".

11 bosom. Fig. *Anthropopatheia.* Ap. 6. Sept. adds here "Selah". If this was in the primitive text, it marks the division of the Structure; and connects the conclusion of the prayer with the wonderful ground of the plea based upon it; which, with "*J*" (*v.* 12) and "*J*" (*vv.* 13–17) constitute the central members and subjects of the Psalm.

12 salvation = deliverances. Pl. of majesty = great deliverance.

in the midst, &c. Cp. Ex. 8. 22. (Heb. *v.* 18).

74. 13–17 (*J*, p. 791). PLEA. FORMER MERCIFUL DELIVERANCES. (*Introversions.*)

J | *N* | *c* | 13–. Dividing the sea.
d | –13. The breaking of Egypt.
d | 14. The breaking of Egypt.
c | 15. Dividing the Jordan.
N | *e* | 16–. Day and night.
f | –16. Heavens.
f | 17–. Earth.
e | –17. Summer and winter.

13 divide = cleave. Cp. Ex. 14. 21, describing a sudden vehement act. Heb. *pārar.*

dragons = crocodiles. (No Art.). Symbolical of Egypt.

14 people inhabiting = inhabitants: i. e. the wild beasts.

15 cleave = sunder, open a passage. Heb. *baḳa'.*

fountain. Cp. Ex. 17. 6. Num. 20. 11. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the rock from which the water flowed.

flood. Cp. Josh. 3. 13, &c.

16 light. Sept., Syr., and Vulg. read "moon".

18–23 (*H*, above). PRAYER. THE ENEMY IN THE SANCTUARY. (*Introversion and Alternation.*)

H | *O* | 18. Remember the enemies' reproach.
P | *g* | 19. Deprecation. The oppressed.
h | 20. Prayer. "Thy covenant".
P | *g* | 21. Deprecation. The oppressed.
h | 22, 23. Prayer. "Thy cause".
O | –22. Remember the enemies' reproach.

18 LORD. Heb. Jehovah. Ap. 4. II.

Thy name = Thee. See note on Ps. 20. 1.

19 the soul = the life. Heb. *nephesh.* Ap. 13.

multitude = company, or host; same word as "congregation" in next line.

poor = oppressed. Heb. *'ānīḥ.* See note on Pr. 6. 11.

20 the. Sept., Syr., and Vulg., read "Thy".

covenant. Cp. Gen. 15. 18; 17. 7, 8.

the earth: or the land.

21 the oppressed = an oppressed one. Same as *v.* 19.

return. Cp. 6. 10.

the poor and needy praise = a poor one, and a needy one will praise.

23 To the chief Musician. See Ap. 64.

Al-taschith = Destroy not. See Ap. 65. III

75

A °Psalm *or* °Song °of Asaph.

D Q (p. 793)

1 Unto Thee, O °God, do we give thanks,
Unto Thee do we give thanks: for *that*
°Thy name is near
°Thy wondrous works declare.

R S

2 When °I shall receive the congregation
°I will judge uprightly.
3 The earth

T

And all the inhabitants thereof are dissolved:

S

I °bear up the pillars of it. °Selah.

T

4 I said unto the °fools, "Deal not foolishly:"
And to the °wicked, "Lift not up the °horn:
5 Lift not up your [4]horn on high:
°Speak °*not with* a stiff neck.
6 For promotion *cometh* neither from the east, nor from the west,
Nor from the °south.
7 °But [1]God *is* the judge:
He putteth down one, and setteth up another.
8 For in the °hand of °the LORD *there is* °a cup, and the wine is °red;
It is full of °mixture; and He poureth out of the same:
But the dregs thereof, all the [4]wicked of the earth shall wring *them* out, *and* drink *them*."

Q

9 But I will °declare for ever;
I will sing praises to the °God of Jacob.

R

10 All the [4]horns of the [4]wicked also will I cut off;
But the [4]horns of °the righteous shall be exalted.

°To the chief Musician on °Neginoth.

76

°A Psalm *or* °Song °of Asaph.

E U[1] (p. 794)

1 In °Judah *is* °God °known:
His name *is* great in °Israel.
2 In °Salem also °is His °tabernacle,
And His dwelling place in °Zion.
3 °There °brake He the arrows of the bow,
The shield, and the sword, and the °battle. °Selah.

V[1]

4 Thou *art* more glorious *and* excellent than the °mountains of prey.

U[3]

5 The stouthearted are spoiled, they have slept their sleep:
And °none of the °men of might have °found their hands.

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75 (**D**, p. 789). GOD'S ANOINTED IN THE SANCTUARY. (*Alternation.*)

D | Q | 1. Praise. Offered.
R | 2–8. Judgment. Upright.
Q | 9. Praise. Promised.
R | 10. Judgment. Upright.

Title. Psalm. Heb. *mizmōr*. See Ap. 65. XVII.
Song. Heb. *shīr*. See Ap. 65. XXIII.
of Asaph. The fourth of the twelve Asaph Psalms. See Ap. 63. VIII.

In this Psalm the enemies of the Sanctuary are warned, and God's People are encouraged.

1 God. Heb. Elohim. Ap. 4. I.
Thy name. See note on 20. 1. It denotes God's saving presence. Sept., Syr., and Vulg. read "and we shall call on Thy name".
Thy wondrous works declare = Men tell of Thy wondrous works.

2–8 (R, above). JUDGMENT. UPRIGHT. (*Alternation.*)

R | S | 2, 3–. The earth.
T | –3–. Its inhabitants.
S | –3. The earth.
T | 4–8. Its inhabitants.

2 I shall receive the congregation = The set time has come, &c.
I = I, even I. Very emphatic.
3 bear up = have established.
Selah. Connecting the set time of judgment with the judgment itself as it will affect the wicked and the righteous.
4 fools = arrogant.
wicked. Heb. *rāsha'*. Ap. 44. x.
horn. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for pride connected with the wearing of it.
5 Speak not with a stiff neck. According to the primitive orthography = nor speak arrogantly of the Rock. **not.** See note on "no" (Gen. 2. 6).
6 south. Therefore it comes from the north. The immediate place of God's throne, to which Satan aspires. Cp. Isa. 14. 12–14. See Job 26. 7. This is where promotion comes from.
7 But = No.
8 hand. Fig. *Anthropopatheia*. Ap. 6.
the LORD. Heb. Jehovah. Ap. 4. II.
a cup. The symbol of God's judgment. Isa. 51. 17–23 (cp. 19. 14). Hab. 2. 15, 16. Ezek. 23. 31, 34, &c. Jer. 25. 27; 48. 26; 49. 12. **red** = foaming.
mixture = spice. Cp. Rev. 14. 10.
9 declare. Sept. reads "exult".
God of Jacob: i. e. the God of Grace, who met Jacob when he had nothing, and deserved nothing but wrath.
10 the righteous = a righteous one.
To the chief Musician. See Ap. 64. II.
Neginoth = smitings; refers to the smitings of the wicked in judgment. See Ap. 65. XV.

76 [For Structure see next page].

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.
Song. Heb. *shīr*. Ap. 65. XXIII.
of Asaph = by Asaph. The fifth of the twelve Asaph Psalms. Ap. 63. VIII.

The members U[1], U[2], U[3], U[4] are in the third person. The members V[1], V[2], V[3] are in the second person. The Structure is determined by the two Selahs; and points to the historic event, the taking of Jebus by David (2 Sam. 5. 4–9) 960 B.C. **1 Judah.** Great emphasis on the locality. Note the three terms, Judah, Salem, Zion, and "there" (*v.* 3). **God.** Heb. Elohim. Ap. 4. I. **known** = made known, or making Himself known. **Israel.** Named because the taking of Jebus was in connection with David's taking of the throne of Israel. **2 Salem.** The ancient Jebusite name for Jerusalem. Cp. Gen. 14. 18. Heb. 7. 1, 2. **is** = is come, or is set up. **tabernacle**: i. e. David's tabernacle on Zion. In 18. 11 = pavilion, or dwelling. Heb. *sukkāh*, not *'ōhel*. **Zion.** This is where David's tabernacle was set up after the taking of Jebus. Cp. 2 Sam. 5. 6–10; 6; 7. 1, 2, &c. See Ap. 68. Zion had no place in history till this event. **3 There.** Emphatic. Heb. *shām*. Cp. Gen. 2. 8. Ex. 40. 3 (therein). Deut. 1. 39 (thither). 2 Chron. 6. 11 (in it). **brake He** = hath He broken in pieces. **battle.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for other weapons used in battle. **Selah.** Connecting the Jebusite defeat with God Who gave it; and passing on from the third person to the second. See Ap. 66. II. Note the emphasis on "Thou". **4 mountains of prey.** The great mountain (Zion) which had become a prey: i. e. a prey seized, as in next verse; the mighty men had become a spoil, or been plundered. **5 none . . . found their hands.** Idiom for helplessness. Like losing heart or finding heart (2 Sam. 7. 27). **men.** Heb. *'ĕnōsh*. Ap. 14. III.

6 At Thy rebuke, O °God of Jacob,
°Both the chariot and horse are °cast into a dead sleep.

V² (p. 794) 7 Thou, *even* Thou, *art* to be feared:
And who may stand in Thy sight when once Thou art angry?

U³ 8 Thou didst cause judgment to be heard from heaven;
The earth feared, and was still,
9 When [1] God arose to judgment,
To save all the °meek of the earth. °Selah.

V³ 10 Surely the wrath of °man shall praise Thee:
The remainder of wrath shalt Thou restrain.

U¹ 11 Vow, and °pay unto °the LORD your [1]God:
Let all that be round about Him bring °presents unto Him That ought to be feared.
12 He shall cut off the °spirit of princes:
He is terrible to the kings of the earth.

°To the chief Musician, °to Jeduthun.

77

°A Psalm °of Asaph.

B¹ W (p. 794) 1 I cried unto °God with my voice,
Even unto °God with my voice; and °He gave ear unto me.
2 In the day of my trouble I sought °the LORD*:
°My sore ran in the night, and °ceased not:
°My soul refused to be comforted.
3 I remembered [1]God, and was troubled:
I °complained, and °my spirit was overwhelmed. °Selah.
4 Thou holdest mine °eyes waking:
I am so troubled that I cannot speak.
5 I have considered the days of old,
The years of ancient times.
6 I call to remembrance °my song in the night:
I commune with mine own heart:
And [3]my spirit made diligent search.

X 7 °Will [2]the LORD* cast off for ever?
And will He be favourable no more?
8 Is His °mercy clean gone for ever?
Doth *His* °promise fail for evermore?
9 Hath °GOD forgotten to be gracious?
Hath He in anger shut up His tender mercies? °Selah.

W 10 And I said, "This *is* my infirmity:
But I will remember the years of the °right hand of °the MOST HIGH.
11 I will remember °the works of °THE LORD:
Surely I will remember Thy °wonders of old.
12 I will meditate also of all Thy °work,
And talk of Thy doings."

X Y i (p. 795) 13 Thy way, O [1]God, *is* in °the sanctuary:
°Who *is so* great a [2]GOD as *our* [1]God?

76 (**E**, p. 789). DESTRUCTION OF THE ENEMIES OF THE SANCTUARY. (*Repeated Alternation.*)

E | U¹ | 1–3. The Jebusites' defeat. Selah.
V¹ | 4. God. Thou art *glorious*.
U² | 5, 6. The Jebusites' defeat.
V² | 7. God. Thou art to be *feared*.
U³ | 8, 9. The Jebusites' defeat. Selah.
V³ | 10. God. Thou art to be *praised*.
U⁴ | 11, 12. The Jebusites' defeat,

6 God of Jacob. See note on 75. 9.
Both the chariot and horse are cast into a dead sleep. Sept., Syr., and Vulg. read "the horsemen are stunned".
cast into a dead sleep. One word in Heb. = stunned.
9 meek = the patient oppressed ones.
Selah. Connecting God's judgment on Jebusites, and making it a ground of praise. See Ap. 66. II.
10 man. Heb. *'ādām*. Ap. 14. I.
11 pay unto. Fig. *Ellipsis* (Ap. 6) = "pay [thy vows] unto".
the LORD. Heb. Jehovah. Ap. 4. II.
presents. Pl. of majesty: i. e. a great or ceremonial present.
12 spirit. Heb. *rūach*. Ap. 9.
To the chief Musician. See Ap. 64.
to Jeduthun. See Ap. 65. VI.

77 (**B¹**, p. 789). OUTSIDE THE SANCTUARY. EFFECT. MISERY. (*Alternation.*)

B¹ | W | 1–6. Occupation with self.
X | 7–9. Its sure result. Misery.
W | 10–12. Occupation with God.
X | 13–20. Its sure result. Happiness.

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.
of Asaph = for Asaph. The sixth of the twelve Asaph Psalms. Ap. 63. VIII.
1 God. Heb. Elohim. Ap. 4. I.
He gave ear. Inf. = "to give ear". Therefore supply *Ellipsis* (Ap. 6): "He [condescended] to give ear".
2 the LORD*. One of the 134 places where the *Sopherim* altered Jehovah to Adonai. See Ap. 32.
My sore ran. Heb. hand was outstretched: i. e. in prayer.
ceased not: i. e. to be outstretched.
My soul = I (emphatic). Heb. *nephesh*. Ap. 13.
3 complained = communed [with myself].
my spirit = I (emphatic). Heb. *rūach*. Ap. 9.
Selah. Connecting this self-introspection with its sure result—misery. See Ap. 66. II.
4 eyes = eyelids; or, Thou keepest mine eyelids from closing.
6 my song. Note that the whole of this member "W" (*vv.* 1–6) is occupation with self.
7 Will . . . ? Fig. *Erotēsis* (Ap. 6), emphasising the consequence of this introspection. It is continued through the whole of this member "X" (*vv.* 7–9).
8 mercy = lovingkindness, or grace.
promise = word. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the promise given by it.
9 GOD. Heb. El. Ap. 4. IV.
Selah. Connecting all this misery with the only sure remedy—occupation with God: and passing from "I" and "my" to "Thou" and "Thy". (Ap. 66. II.)
10 right hand. Fig. *Anthropopatheia*. Ap. 6.
the MOST HIGH. Heb. *Elyōn*. Ap. 4. VI.
11 the works = doings.
THE LORD. Heb. Jah. Ap. 4. III.
wonders. Heb. work. Some codices, with Aram., Sept., Syr., and Vulg., read "wonders": i. e. wonderful ways or works.
12 work. Some codices, with Aram., Sept., Syr., and Vulg., read "works" (pl.).

13–20 [For Structure see next page].

13 the sanctuary. Only here, in God's presence, is found peace and happiness. **Who . . . ?** Fig. *Erotēsis* (Ap. 6), for emphasis. This is the cry resulting from occupation with God. Even the cry of His saints. See note on Ex. 15. 11.

14 Thou *art* the [9]GOD That doest wonders:
Thou hast °declared Thy strength among the °people.
15 Thou hast with *Thine* arm redeemed Thy people,
The sons of Jacob and °Joseph. °Selah.
16 The waters saw Thee, O God,
°The waters saw Thee; they were afraid:
°The depths also were troubled.
17 The °clouds poured out water:
The skies sent out a sound:
Thine °arrows also went abroad.
18 The voice of Thy thunder °*was* in the heaven:
°The lightnings °lightened the world:
The earth trembled and shook.
19 Thy way °*is* in °the sea,
And Thy °path in the great waters,
And Thy °footsteps are not known.
20 Thou leddest Thy People like a flock
By the hand of °Moses and Aaron.

78

°Maschil °of Asaph.

1 Give ear, O my People, *to* my law:
Incline your °ears to the words of my mouth.
2 °**I will open my mouth in a °parable:**
I will utter °dark sayings of old:
3 Which we have heard and °known,
And our fathers have told us.
4 We will not hide *them* from their °children,
°Shewing to the generation to come the praises of °the LORD,
And His strength, and His °wonderful works that He hath done.
5 For He established a testimony in Jacob,
And appointed a law in Israel,
Which He °commanded our fathers,
That they should make them known to their [4]children:
6 That the generation to come might know *them, even* the [4]children *which* should be born;
Who should arise and declare *them* to their [4]children:
7 That they might set their hope in °God,
And not forget the works of °GOD,
But keep His commandments:
8 And might not be as their fathers,
A stubborn and °rebellious generation;
A generation *that* set not their heart aright,
And whose °spirit was not stedfast °with [7]GOD.
9 The [4]children of °Ephraim, *being* armed, *and* °carrying bows,
Turned back in the day of battle.
10 They °kept not the covenant of [7]God,
And refused to walk in His law;
11 And forgat His works,
And His [4]wonders that He had shewed them.

77. 13-20 (*X*, p. 794). THE SURE RESULT. HAPPINESS. (*Introversions and Alternation.*)

X | Y | i | 13. God's way in the Sanctuary.
k | 14, 15. His people. Redeemed. Jacob and Joseph.
Z | l | 16. The waters beneath. (Fear and trouble.)
m | 17. The heavens. (Clouds and skies.)
Z | m | 18–. The heavens. (Thunder and lightning.)
l | –18. The earth beneath. (Trembling and shaking.)
Y | i | 19. God's way in the sea.
k | 20. His People. Led by Moses and Aaron.

14 declared = made known. **people** = peoples.

15 Joseph. Because his sons were not the direct sons of Jacob.

Selah. Connecting the redemption from Egypt with the accomplishment of it as recorded in "the scriptures of truth". See Ap. 66. II.

16 The waters. Fig. *Epizeuxis* (Ap. 6), for emphasis: i.e. the waters of the Nile, and the Red Sea (Ex. 14. 21–31).

The depths. Not referring to the "abyss" of Babylonian mythology, which was a corruption of primitive truth (Gen. 1. 2), but the Red Sea emphasised in the preceding clause.

17 clouds = the thick or dark clouds.

arrows. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for lightnings, mentioned below.

18 was in the heaven. Heb. *galgal* = rolled along.

The. Sept., Syr., and Vulg. read "Thy".

lightened = illumined.

19 is = was.

the sea. Not the sea-monster, the Ti'amat of Babylonian mythology, but the Red Sea mentioned above. See note on "The depths", *v.* 16.

path. Heb. text = "paths"; but some codices, with five early printed editions, as in A.V.

footsteps = footprints: i.e. when the waters return to their place.

20 Moses and Aaron. Only here in this third book.

78 [For Structure see next page].

Title. Maschil = Instruction. The tenth of thirteen so named. See note on Title, Ps. 32, and Ap. 65. XI.

of Asaph = by, or for Asaph. Asaph was a "seer" or prophet (2 Chron. 29. 30). This Psalm is concerning the choosing a site for the Sanctuary. The seventh of the twelve Asaph Psalms. Ap. 63. VIII.

1 ears. Heb. text = ear. Some codices, with Aram. and Syr., read "ears".

2 I will open, &c. Quoted in Matt. 13. 35.

parable . . . dark sayings. Cp. 49. 5. Same words. The Psalm has a moral: showing that Divine history contains more than appears on the surface.

3 known = come to know.

4 children = sons.

Shewing = Recounting.

the LORD. Heb. Jehovah. Ap. 4. II.

wonderful works = wonders. Cp. 77. 11, 14.

5 commanded our fathers. Cp. Ex. 10. 2; 12. 26, 27; 13. 8–10, 14, 15. Deut. 4. 9; 6. 7, 20, &c.

7 God. Heb. Elohim. Ap. 4. I.

GOD. Heb. El. Ap. 4. IV.

8 rebellious. Cp. Deut. 9. 24; 31. 27.

spirit. Heb. *rûach*. Ap. 9.

with. Some codices, with six early printed editions, read "toward".

9 Ephraim. The mention of Ephraim is not "perplexing". See explanation in next verse, and in the events of Judges 12. 1–6; 17, and 18: viz. the introduction of idolatry. It is sin which is spoken of. See *v.* 57, "deceitful bow". Cp. Hos. 7. 16; 10. 6–8.

carrying bows: i.e. though equipped as bowmen, yet were faithless. This is transferred to the moral application.

10 kept not. See note on *v.* 9.

G (p. 796)
12 Marvellous things did He in the sight of their fathers,
In the land of Egypt, *in* the field of ° Zoan.

H
13 He ° divided the sea, and caused them to pass through;
And He made the waters to stand ° as an heap.
14 In the daytime also He ° led them with a cloud,
And all the night with a light of fire.
15 He ° clave the ° rocks in the wilderness,
And gave *them* ° drink as *out of* the great depths.
16 He brought streams also out of the rock,
And caused waters to run down like rivers.

J
17 And they ° sinned yet more against Him
By provoking ° the MOST HIGH in the wilderness.
18 And they tempted [7] GOD in their heart
By asking meat for their ° lust.
19 Yea, they ° spake against [7] God;
They said, "Can [7] GOD furnish a table in the wilderness?
20 Behold, He smote the rock, that the waters gushed out,
And the streams overflowed;
Can He give bread also?
Can He provide flesh for His people?"

K
21 Therefore [4] the LORD heard *this*, and was wroth:
So a fire was kindled against Jacob,
And anger also came up against Israel;

C | l^1
22 Because they believed not in [7] God,
And ° trusted not in His salvation:

m^1
23 Though He had commanded the ° clouds from above,
And ° opened the doors of heaven,
24 And had rained down ° manna upon them to eat,
And had given them of the corn ° of heaven.
25 ° Man did eat ° angels' food:
He sent them meat to the full.
26 He caused an east wind to blow in the heaven:
And by His power He brought in the south wind.
27 He ° rained flesh also upon them as dust,
And feathered fowls like ° as the sand of the sea:
28 And He let *it* fall in the midst of their camp,
Round about their habitations.

l^2
29 So they did eat, and were well filled:
For He gave them their own desire;
30 They were ° not estranged from ° their lust.

m^2
But while their meat *was* yet in their mouths,
31 ° The wrath of [7] God came upon them,
And slew the fattest of them,
And smote down the chosen *men* of Israel.

l^3
32 ° For all this they [17] sinned still,
And believed not for His [4] wondrous works.

78 (B^2, p. 789). OUTSIDE THE SANCTUARY.
(*Introversion and Extended Alternation.*)

B^2 A | 1–7. MOSAIC Institution. Giving of the Law.
B | D | 8. Provocation. General.
E | 9. Turning back.
F | 10, 11. Forgetfulness.
G | 12. Wonders in Egypt and Zoan.
H | 13–16. "Led" with mercies in wilderness.
J | 17–20. Provocation in wilderness.
K | 21. Wrath in wilderness.
C | 22–33. Unbelief in spite of wrath.
C′ | 34–39. Insincerity in spite of mercies.
B D | 40. Provocation. General.
E | 41. Turning back.
F | 42. Forgetfulness.
G | 43–51. Wonders in Egypt and Zoan.
H | 52–55. "Led forth" from Egypt to wilderness.
J | 56–58. Provocation in the land.
K | 59–64. Wrath in the land.
A | 65–72. DAVIDIC Institution. Giving of Temple and monarchy.

1–7 (A, above). MOSAIC INSTITUTION.
(*Extended Alternation.*)

A | N | r | 1, 2. The Law.
s | 3. Taught us by our fathers.
t | 4. To be taught by us.
N | r′ | 5–. The Law.
s′ | –6. Taught us by our fathers.
t′ | 6, 7. To be taught by us.

12 Zoan. See note on Ex. 1. 10.
13 divided. Cp. Ex. 14. 21.
as an heap. Cp. Ex. 14. 22; 15. 8.
14 led them. Cp. Ex. 13. 21; 14. 24; and note the correspondence of H with *H*, in the Structure above.
15 clave. Heb. *bāḳa'* (in Piel), implying repeated cleaving.
rocks. Heb. *ẓūr*. Same word as in Ex. 17. The two events brought together here.
drink as out of. Some codices, with seven early printed editions, read "drink in the".
17 sinned. Heb. *chāṭā'*. Ap. 44. i.
the MOST HIGH. Heb. *Elyōn*. Ap. 4. VI. Cp. *v.* 35, and 77. 10.
18 lust = soul. Heb. *nephesh*. Ap. 13.
19 spake against. Cp. Num. 11. 4–6.

22–33 (C, above). UNBELIEF IN SPITE OF WRATH. (*Repeated Alternation.*)

C | l^1 | 22. Israel. Sin. Unbelief.
m^1 | 23–28. Jehovah. Mercies.
l^2 | 29, 30–. Israel. Sin. Lust.
m^2 | –30, 31. Jehovah. Wrath.
l^3 | 32. Israel. Sin. Unbelief.
m^3 | 33. Jehovah. Wrath.

22 trusted not = confided not. Heb. *baṭaḥ*. Ap. 69. I.
23 clouds = skies.
opened the doors. Fig. *Anthropopatheia*. Ap. 6. Cp. Gen. 7. 11.
24 manna. Bread; not "the drops of the tarfu or tamarisk tree", as alleged. See John 6. 31, 49–51.
of heaven: i. e. from heaven; not from trees.
25 Man. Heb. *'ish*. Ap. 14. II.
angels' food = bread of the mighty ones. Sept., Syr., Arab., Ethiopic, with Targums, render it "bread of angels". The "of" may be Genitive of Agent. See Ap. 17.
27 rained. As in *v.* 24.
as the sand. Fig. *Parœmia*. Ap. 6.
30 not estranged = not turned away from.
their lust. What they had longed for.
31 The wrath, &c. Cp. John 3. 36. Eph. 5. 6. Col. 3. 6.
32 For all this In, or amid all this.

33 Therefore their days did He consume °in vanity,
And their years in trouble.

34 When He slew them, then they sought Him:
And they returned and enquired early after [7]GOD.

35 And they remembered that God *was* their rock,
And °THE HIGH [7]GOD their °redeemer.

36 Nevertheless they did flatter Him with their mouth,
And they lied unto Him with their °tongues.

37 For their heart was not right with Him,
Neither were they stedfast in His °covenant.

38 But He, *being* full of compassion, forgave *their* °iniquity, and °destroyed *them* not:
Yea, many a time turned He His anger away,
And did not stir up all His wrath.

39 For °He remembered that they *were but* °flesh;
°A wind that passeth away, and cometh not again.

40 °How oft did they provoke Him in the wilderness,
And grieve Him in the desert!

41 Yea, they °turned back and tempted [7]GOD,
And °limited °the Holy One of Israel.

42 °They remembered not His hand,
Nor the day when He °delivered them from the enemy.

43 How He had wrought His °signs in Egypt,
And His wonders in the field of [12]Zoan:
44 And had °turned their rivers into blood;
And their floods, that they could not drink.
45 He sent divers sorts of °flies among them, which devoured them;
And °frogs, which [38]destroyed them.
46 He gave also their increase unto the °caterpiller,
And their °labour unto the locust.
47 He °destroyed their vines with °hail,
And their sycomore trees with °frost.
48 He gave up their cattle also to the [47]hail,
And their flocks to °hot thunderbolts.
49 He cast upon them the fierceness of His anger,
Wrath, and indignation, and trouble,
By °sending °evil angels *among them.*
50 He °made a way to His anger;
He spared not their °soul from death,
But gave their life over to the pestilence;
51 And smote all the firstborn in Egypt;
The chief of *their* °strength in the °tabernacles of °Ham:

52 But made His own People to go forth like sheep,
And guided them in the °wilderness like a flock.
53 And He °led them on safely so that they feared not:
But the sea °overwhelmed their enemies.
54 And He brought them to the border of °His sanctuary,
Even to °this mountain, *which* His right hand had purchased.

33 in vanity = in a breath i. e. the whole generation of men quickly died out. Cp. Num. 14. 29, 35; 26. 64, 65.

78. 34–39 (*C*, p. 796). INSINCERITY IN SPITE OF MERCIES. (*Introversion and Alternations.*)

C | L | n | 34. Repentance of Israel.
L | o | 35. Remembrance of Israel.
M | p | 36–. Mouth. } Positive.
M | q | –36. Lied. }
M | p | 37–. Heart. } Negative.
M | q | –37. Unsteadfast. }
L | n | 38. Repentance of Jehovah.
L | o | 39. Remembrance of Jehovah.

35 THE HIGH GOD. Heb. *'El 'Elyōn* = EL MOST HIGH.
redeemer. Heb. *ga'al.* See note on Ex. 6. 6; 13. 13.
36 tongues. Heb. = tongue (sing.).
37 covenant. If that of Ex. 34. 5–10, then note the reference to it in *v.* 38, below.
38 iniquity. Heb. *'āvah.* Ap. 44. iv.
destroyed = laid waste.
39 He remembered. Fig. *Anthropopatheia.* Ap. 6. Cp. "They forgat", *v.* 11.
flesh. Cp. Gen. 6. 3; 8. 21. Ps. 103. 14–16.
A wind. Heb. *rūach.* Ap. 9.
40 How oft. Ten times at least in the first two years (Num. 14. 22).
41 turned back: i. e. again and again.
limited. Heb. *tāvāh*, to set a mark (Ezek. 9. 4), the only other occurrence of the *Hiphil*; hence, to set a limit.
the Holy One of Israel. This title occurs only three times in the Psalms: here (78. 41); in the last Davidic Psalm of the second book (71. 22); and in the last Psalm of this third book (89. 18).
42 They remembered not. Contrast *v.* 39, "He remembered".
delivered. Heb. *pādāh*, as in Ex. 13. 13.
43 signs in Egypt. The Psalm, *vv.* 44–51, does not profess to give a list of the "ten plagues"; so that there is no ground for the assumption as to only a "Jehovist" document being known to the writer. He selects according to his special purpose. He names the first and the last, and omits the third (lice), fifth (murrain), sixth (boils), and the ninth (darkness).
44 turned their rivers. The first plague (Ex. 7. 17, &c.).
45 flies. The fourth plague (Ex. 8. 21).
frogs. The second plague (Ex. 8. 5, 6).
46 caterpiller = corn locust. A more specific word than Ex. 10. 1–20. It occurs in Joel 1. 4; 2. 25.
labour. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the fruit of labour. **47** destroyed = killed.
hail. The seventh plague (Ex. 9. 18).
frost. Word occurs nowhere else. Prob. = hailstones.
48 hot thunderbolts: or lightnings (Ex. 9. 23).
49 sending = letting loose.
evil angels. In distinction from "demons". Cp. 1 Tim. 4. 1, where both are mentioned. Cp. Ex. 12. 23. 2 Sam. 24. 16.
50 made = pondered, or weighed. Cp. Prov. 4. 26; 5. 6, 21. Contrast Isa. 26. 7. soul. Heb. *nephesh.* Ap. 13.
51 strength = strengths (pl.). Manly vigour. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the firstborn. Cp. Gen. 49. 3. Deut. 21. 17. Ps. 105. 36.
tabernacles = tents. Heb. *'ohel.* Ap. 40 (3).
Ham = Egypt. Cp. 105. 23, 27; 106. 22.
52 wilderness. Cp. Isa. 63. 11–14.
53 led = gently led. See the Structure (H and *H*), and cp. *vv.* 13–16. overwhelmed. Cp. Ex. 14. 27; 15. 10.
54 His sanctuary: i. e. Zion. See Ap. 68.
this mountain: viz. the one in the writer's view; not in "the memory of an exile in Babylon".

55 He cast out the °heathen also before them,
And divided them an inheritance °by line,
And made the tribes of Israel to dwell in their tents.

J (p. 796) 56 Yet they tempted and provoked °the MOST HIGH [7] God,
And kept not His testimonies:
57 But °turned back, and dealt unfaithfully like their fathers:
They were turned aside like °a deceitful bow.
58 For they provoked Him to anger with their high places,
And moved Him to jealousy with their °graven images.

K 59 °When [7] God °heard *this*, He was wroth,
And greatly abhorred Israel:
60 So that He forsook the °tabernacle of °Shiloh,
The tent *which* He placed among °men;
61 And delivered His °strength into captivity,
And His °glory into the enemy's hand.
62 He gave His People over also °unto the sword;
And was wroth with His inheritance.
63 The fire consumed their young men;
And their maidens °were not given to marriage.
64 Their °priests fell by the sword;
And their widows made no lamentation.

A 65 Then °the LORD* awaked °as one out of sleep,
And like a mighty man that shouteth by reason of wine.
66 And He smote His enemies in °the hinder parts:
He put them to a perpetual reproach.
67 Moreover He refused the [51] tabernacle of Joseph,
And °chose not the tribe of Ephraim:
68 But chose the tribe of Judah,
The mount Zion °which He loved.
69 And He built His [54] sanctuary like high *palaces*,
°Like the earth which He hath established for ever.
70 He °chose David also His servant,
And took him from the sheepfolds:
71 From following the ewes great with young He brought him
°To feed Jacob °His people, and °Israel His inheritance.
72 So he fed them according to the integrity of his heart;
And guided them by the °skilfulness of his hands.

79

°A Psalm °of Asaph.

C N (p. 798) 1 O °God, the °heathen are come into Thine inheritance;
Thy °holy °temple have they defiled;
They have laid Jerusalem °on heaps.
2 The dead bodies of Thy servants have they given *to be* meat unto the fowls of the heaven,
The flesh of Thy °saints unto the beasts of the earth.

55 heathen = nations.
by line. Sometimes this is put by Fig. *Metonymy* (of Cause), Ap. 6, for the inheritance itself which was measured off by it. Cp. Ps. 19. 4.
56 the MOST HIGH. Heb. *'eth 'Ĕlohīm 'Elyōn.* Ap. 4.
57 turned back. See the Structure (J and *J*).
a deceitful bow: disappointing the bowman. Cp. Hos. 7. 16.
graven images. Same word as Deut. 7. 5. Includes all images, whether carved, graven, or molten.
59 When God heard this, He. There is no "When" in the Heb. Render: "God heard this, and He was wroth"
heard. Fig. *Anthrōpopatheia.* Ap. 6.
60 tabernacle = habitation. Heb. *mishkān.* Ap. 40 (2).
Shiloh. Cp. Judg. 18. 1, 31. 1 Sam. 4. 3.
men. Heb. *'ādām.* Ap. 14. I.
61 strength. One of the names for the Ark of the Covenant (cp. 63. 2; 132. 8). See notes on Ex. 25. 22. 1 Chron. 13. 3.
glory. Another name for the Ark (1 Sam. 4. 22).
62 unto the sword. Cp. 1 Sam. 4. 10.
63 were not given to marriage = were not praised: i. e. had no marriage song.
64 priests. Cp. 1 Sam. 4. 11.
65 the LORD*. One of the 134 places where the *Sōpherīm* changed "Jehovah" to "Adonai". See Ap. 32.
as one out of sleep. Supply *Ellipsis* (Ap. 6) = "as one [awaketh] out of sleep".
66 the hinder parts = rear, or backward.
67 chose not. Ephraim did not lose inheritance, but lost precedence, which was transferred to Judah.
68 which He loved. The proof of which was the removal of the Ark to Zion.
69 Like the earth. Some codices, with two early printed editions, Sept., Syr., and Vulg., read ב (*Beth* = in) instead of כ (*Kaph* = like) = "In the land".
70 chose David. Cp. 1 Sam. 16. 11, 12. This is the climax of the Psalm.
71 To feed = To shepherd.
To feed Jacob. Cp. 2 Sam. 7. 7, 8.
His people. Some codices, with Sept. and Vulg., read "His servant".
Israel. Note the two names: Jacob, the natural seed; Israel, the spiritual seed. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.
72 skilfulness = discernment, or understanding.

79 (*C*, p. 789). THE ENEMY IN THE SANCTUARY (cp. Ps. **74**). (*Introversion and Extended Alternation.*)

C | N | 1–3. Complaint.
O | 4. Our neighbours. Reproach.
P | r | 5. Question.
s | 6, 7. Prayer against nations.
t | 8, 9. Prayer for selves.
P | *r* | 10–. Question.
s | –10. Prayer against nations.
t | 11. Prayer for selves.
O | 12. Our neighbours. Reproach.
N | 13. Praise.

Title. A Psalm. Heb. *mizmōr.* See Ap. 65. XVII.
of Asaph. The eighth of the twelve Asaph Psalms. Cp. Ps. 74, the second of the third book. See Ap. 10. The Psalm is said to have "hardly any regular strophical divisions". But see the Structure above.
1 God. Heb. Elohim. Ap. 4. I.
heathen = nations.
holy. See note on Ex. 3. 5.
temple. See 1 Kings 14. 25, 26. 2 Chron. 12. 2–10. Pillaged, but not destroyed.
on heaps = in ruins. Cp. the prophecy in Mic. 3. 12.
2 saints = men of Thy lovingkindness, or gracious ones, or beloved.

3 Their blood have they °shed like water
round about Jerusalem;
And *there was* none to bury *them.*

4 We are become a reproach to our neigh-
bours,
A scorn and derision to them that are
round about us.

5 °How long, °LORD? wilt Thou be angry
for ever?
Shall Thy jealousy burn like fire?

6 °Pour out Thy wrath upon the [1]heathen
that have °not known Thee,
And upon the kingdoms that have not
called upon Thy name.
7 For °they have devoured °Jacob,
And laid waste his °dwelling place.

8 O remember not against us former °iniquities:
Let Thy tender mercies speedily °prevent us:
For we are brought very low.
9 Help us, O [1]God of our salvation, for the
glory of Thy name:
And deliver us, and °purge away our °sins,
for °Thy name's sake.

10 °Wherefore should the [1]heathen say,
"Where *is* their [1]God?"
Let Him be known among the [1]heathen in
our sight
°*By* the revenging of the blood of Thy
servants *which is* shed.

11 Let the sighing of the prisoner come before
Thee;
According to the greatness of °Thy power
°preserve Thou °those that are ap-
pointed to die;

12 And render unto our neighbours sevenfold
into their bosom
Their reproach, wherewith they have re-
proached Thee, O °LORD*.

13 So we Thy people and sheep of Thy pas-
ture
Will give Thee thanks for ever:
We will shew forth Thy praise to all
generations.

°To the chief Musician °upon Shoshannim-Eduth.

80

°A Psalm °of Asaph.

1 Give ear, O °Shepherd of Israel,
Thou That leadest °Joseph like a flock;
Thou That dwellest °*between* the cheru-
bims, shine forth.
2 °Before °Ephraim and Benjamin and Ma-
nasseh stir up Thy strength,
And come *and* save us.
3 °Turn us again, O °God,
And cause Thy face to shine; and we
shall be saved.

4 °O LORD God of hosts,
°How long wilt Thou be angry against
the prayer of Thy people?

3 shed = poured out. Cp. same word in *v.* 6.

5 How long . . . ? Fig. *Erotēsis.* Ap. 6. Cp. P. r. (*v.* 5) with *P. r.* (*v.* 10). **LORD.** Heb. Jehovah. Ap. 4. II.

6 Pour out. Fig. *Anthropopatheia.* Ap. 6. See note on "shed", *v.* 3. **not known Thee.** Cp. Jer. 10. 25.

7 they have. So some codices, with Aram., Sept., Syr., and Vulg. Cp. Jer. 10. 25. But other codices read "he hath": i. e. the enemy.

Jacob. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the riches of his descendants.

dwelling place = pasture.

8 iniquities. Heb. *'āvāh.* Ap. 44. iv.

prevent us = come to meet us. Eng. usage changed. Original sense obsolete.

9 purge away = cover, or atone for. Heb. *kāphar.* See note on Ex. 29. 33. **sins.** Heb. *ḥāṭā'.* Ap. 44. i.

Thy name's sake = Thine own sake. See 20. 1.

10 Wherefore . . . ? Fig. *Erotēsis.* Ap. 6. Cp. *v.* 5.

By. Supply Ellipsis from the preceding line: "[Let] the avenging . . . [be known]", &c.

11 Thy power. Heb. Thine arm. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the power contained in and put forth by it. By Fig. *Anthrōpopatheia* (Ap. 6), an "arm" attributed to God. **preserve** = reserve.

those that are appointed to die = sons of death. Genitive of Relation. Cp. Rom. 8. 36.

12 LORD*. One of the 134 places where "Jehovah" was changed to "Adonai" by the *Sōpherīm.* See Ap. 32.

13 To the chief Musician. See Ap. 64.

upon Shoshannim-Eduth. The testimony relating to the Feast of the second Passover (Num. 9. 5–14. Cp. 2 Chron. 29. 25–35; 30. 23). The other of the two Psalms thus called is Ps. 59. See Ap. 65. XXII.

80 (*D*[1], p. 789). GOD IN THE SANCTUARY (cp. Ps. **75**). (*Repeated Alternation.*)

D[1]
- Q[1] | 1–3. Prayer. Turn us. Shine.
  - R[1] | 4–6. Representation. The People.
- Q[2] | 7. Prayer. Turn us. Shine.
  - R[2] | 8–13. Representation. The Vine.
- Q[3] | 14, 15. Prayer. Turn Thou.
  - R[3] | 16. Representation. Vine and People.
- Q[4] | 17–19. Prayer. Turn us. Shine.

Title. A Psalm. Heb. *mizmōr.* See Ap. 65. XVII. **of Asaph.** The ninth of the twelve Asaph Psalms. See Ap. 63. VIII.

1 Shepherd of Israel. It is in the blessing of Joseph (Gen. 48. 15 and 49. 24) that God is spoken of as the Shepherd. And this is why Joseph is here mentioned.

Joseph is put by Fig. *Synecdoche* (of Part), Ap. 6, for all Israel. The kingdom was not yet divided. The Psalms are not arranged chronologically according to date, but logically according to subject, as required by the Structures of the various books (see p. 720, &c.). The subject of Ps. 80 corresponds with Ps. 79, and does not follow Ps. 79 chronologically.

between. Fig. *Ellipsis* (Ap. 6), "dwellest [enthroned above] the cherubim".

2 Before. A special various reading called *Sevīr* (Ap. 34) reads "For the sons of".

Ephraim and Benjamin and Manasseh. Note the Fig. *Polysyndeton* (Ap. 6), calling our attention to these three. They were descended from Rachel, and marched together in the rear (Num. 2. 18–22). As Judah, Issachar, and Zebulun marched in the van, the Ark (the symbol of God's presence) led them as a Shepherd (78. 13–16, 52–55. John 10. 4, 5).

3 Turn us again. Fig. *Cycloides* (Ap. 6) governing the Structure. Cp. *vv.* 7, 19. Not from captivity, but from idolatry to the true worship.

God. Heb. Elohim. Ap. 4. I. Note the significant order: *v.* 3, "O God"; *v.* 7, "O God of hosts"; *v.* 19, "O Jehovah, God of hosts". This Divine order rebukes our own loose use of the Divine titles; and shows us the importance of noting their Divine use, not heeding modern hypotheses.

4 O LORD God of hosts. Heb. Jehovah Elohim Zebaioth. See note on 1 Sam. 1. 3. Not common in the Psalms, but occurring in 59. 5 and 84. 8. **How long . . . ?** Fig. *Erotēsis.* Ap. 6.

5 Thou feedest them with the bread of tears;
And givest them tears to drink in great measure.
6 Thou makest us a strife unto our neighbours:
And our enemies °laugh among themselves.

Q² 7 ³Turn us again, O ⁴God of hosts,
(p. 799) And cause Thy face °to shine; and we shall be saved.

R² 8 Thou hast brought °a vine out of Egypt:
Thou hast cast out the °heathen, and planted it.
9 Thou preparedst *room* before it,
And didst cause it to take deep root, and it filled the land.
10 The hills were covered with the shadow of it,
And the boughs thereof *were like* °the goodly cedars.
11 She sent out her boughs unto °the sea,
And her °branches unto °the river.
12 °Why hast Thou *then* broken down her hedges,
So that all they which pass by the way do pluck her?
13 The boar out of °the wood doth waste it,
And the wild beast of the field doth devour it.

Q¹ 14 °Return, we beseech Thee, O ⁴God of hosts:
Look down from heaven, °and behold, and visit this vine;
15 °And the vineyard which Thy right hand hath planted,
And the °branch *that* Thou madest strong for Thyself.

R¹ 16 *It is* burned with fire, *it is* cut down:
They perish at the rebuke of Thy countenance.

Q¹ 17 Let Thy hand be °upon the °man of Thy ¹⁵right hand,
°Upon the °son of man *whom* Thou madest strong for Thyself.
18 So will not we go back from Thee:
°Quicken us, and we will call upon Thy name.
19 ³Turn us again, °O ⁴LORD God of hosts,
Cause Thy face to shine; and we shall be saved.

°To the chief Musician °upon Gittith.

81

A Psalm °of Asaph.

D² S¹ T 1 Sing aloud unto °God our strength:
(p. 800) Make a joyful noise unto the °God of Jacob.
2 °Take a psalm, and bring hither the °timbrel,
The pleasant harp with the °psaltery.
3 Blow up the °trumpet in the new moon,
In the time appointed, on our solemn feast °day.

U 4 For *this was* a statute for Israel,
And a law of the ¹God of Jacob.
5 °This He ordained in Joseph *for* a testimony,
When °He went °out °through the land of Egypt:

6 **laugh among themselves.** Some codices, with Sept., Syr., and Vulg., read "have mocked at us".
7 **to shine.** Cp. Num. 6. 25.
8 **a vine.** Cp. Isa. 5. 1-7; 27. 2-6. Jer. 2. 21; 12. 10. Verse 11 connects Joseph and Gen. 49. 22.
heathen = nations.
10 **the goodly cedars** = mighty cedars. Heb. "cedars of El". Ap. 4. IV.
11 **the sea**: i.e. the Mediterranean.
branches = roots, or suckers.
the river: i.e. the Euphrates.
12 **Why . . . ?** Fig. *Erotēsis* (Ap. 6), for emphasis.
13 **the wood** = forest. The Heb. word for forest here (*mīyyaʿar*), has the letter *Ayin* (ע) suspended (see note on Judg. 18. 30). This is the second of four such suspended letters (the other two being Job 38. 13, 15). Read *with* this letter, the word means "forest"; *without* it, and with an *Aleph* (א) instead, it is *mīyyʾar*, "river". The ancient Jewish interpreters took this suspended letter as denoting that, when innocent, Israel would be assailed only by a power weak as a river animal; but, when guilty, it would be destroyed by a power as strong as a land animal. Until the Roman power arose (whose military ensign was the "boar"), it was understood as "river" (meaning Egypt); but afterward the Sept., Chald., and Vulg. read "forest".
14 **Return.** Cp. *vv.* 3, 7, 19, and see the Structure above.
and. Note the Fig. *Polysyndeton* (Ap. 6) for emphasis. Almost an Ellipsis = "[once more] look down, [once more] behold, [once more] visit".
15 **And the.** Supply the *Ellipsis* (Ap. 6), "And [protect] the".
branch = son. Some codices, with Sept., Syr., and Vulg., read "son of man", as in *v.* 17.
17 **upon**: or over. **man.** Heb. *ʾîsh.* Ap. 14. II.
son of man = son of Adam. Heb. *ʾâdâm.* Ap. 14. I. See note on Ezek. 2. 1.
18 **Quicken** = make alive, restore, revive.
19 **O LORD, &c.** See note on *vv.* 3 and 7.
To the chief Musician. See Ap. 64.
upon Gittith = relating to the (Art.) wine-press, or the autumn Festival of Tabernacles; or to the vine and the vineyard, which are the subjects of the Psalm. See Ap. 65. IV.

81 (*D*², p. 789). GOD IN THE SANCTUARY.
(*Division.*)

*D*² | S¹ 1-10. Israel. God's call to praise and hearken.
| S² 11-16. Israel. Refusal and consequence.

Title. of Asaph. The tenth of the twelve Asaph Psalms. Ap. 63. VIII. Relating to the worship of the Sanctuary.

1-10 (S¹, above). ISRAEL. GOD'S CALL TO PRAISE AND HEARKEN. (*Extended Alternation.*)

S¹ | T | 1-3. Call to praise. (Positive.)
U | 4-6. Deliverance from Egypt. Reason.
V | u | 7-. Israel. Prayer.
v | -7. God's answer.
T | 8, 9. Call to hear. (Negative.)
U | 10-. Deliverance from Egypt. Reason.
V | u | -10-. Israel. Command.
v | -10. God's promise.

1 God. Heb. Elohim. Ap. 4. I. **Jacob.** See 75. 9.
2 Take a psalm = Raise a song.
timbrel. Heb. *toph.* See note on Ex. 15. 20.
psaltery = lute.
3 trumpet. Heb. *shophar.* See note on Num. 10. 2.
day. Some codices, with two early printed editions, Aram., and Syr., read "days" (pl.): i.e. festivals.
5 This. No Heb. for "This".
He: i.e. God. **out** = forth.
through = before: i.e. in the sight of. Cp. Num. 33. 3.
I = I [Israel].

Where °I heard a language *that* I understood not.

6 °I removed his shoulder from the burden:
His hands were delivered from the ° pots.
7 Thou calledst in trouble,
And I delivered thee;
I answered thee °in the secret place of thunder:
I °proved thee at the waters of Meribah.
° Selah.
8 Hear, O My People, and I will testify unto thee:
O Israel, if thou wilt hearken unto Me;
9 There shall no °strange °god be in thee;
Neither shalt thou worship any °strange °god.
10 ℑ *am* °the LORD thy God,
Which brought thee out of the land of Egypt:
Open thy mouth wide, and I will fill it.
11 But My People would not hearken to My voice;
And Israel °would none of Me.
12 So I °gave them up unto their own hearts' °lust:
And they walked in their own counsels.
13 °Oh that My People had hearkened unto Me,
And Israel had °walked in My ways!
14 I should °soon have subdued their enemies,
And turned My hand against their adversaries.
15 The °haters of °the LORD should have submitted themselves unto Him:
But their time should have endured for ever.
16 He should have fed [12]them also with the finest of the wheat:
And with honey out of the rock °should I have satisfied thee.

82

°A Psalm °of Asaph.

1 °God °standeth in °the congregation of the mighty;
He judgeth among the °gods.
2 How long will ye judge unjustly,
And °accept the persons of the °wicked?
° Selah.
3 °Defend °the poor and fatherless:
Do justice to the afflicted and needy.
4 Deliver [3]the poor and needy:
Rid *them* out of the hand of the [2]wicked.
5 °They know not, neither °will they understand;
They walk °on in darkness:
All the foundations of the earth are out of course.
6 °ℑ **have said**, "Ye *are* [1]**gods**;
And all of you *are* °children of °the MOST HIGH.
7 But ye shall die like °men,
And fall like one of the °princes."
8 Arise, O [1]God, °judge the earth:
For Thou shalt inherit all °nations.

6 I=I [God].
pots = baskets. Depicted in Egyptian paintings as being used in brickmaking. Not same word as 68. 13, though the same things referred to. Cp. 2 Kings 10. 7.
7 in, or from.
proved. Cp. Ex. 17. 6. Num. 20. 1–13.
Selah. Connecting the merciful deliverance with the reason why Israel should hearken. See Ap. 66. II.
9 strange = foreign, or foreigner's.
strange god = god of the foreigner. Not the same as above. For the former, see 44. 20. Isa. 43. 12; for the latter, Deut. 32. 12.
god. Heb. *'el*. Ap. 4. IV.
10 the LORD thy God. Heb. Jehovah thy Elohim. Ap. 4. II. 1. The title of the Lawgiver.

81. 11-16 (S^2, p. 800). ISRAEL. REFUSAL, AND CONSEQUENCES. (*Alternation.*)

S^2 | W | 11. Refusal to hear.
X | 12. Consequence. The worst possible.
W | 13. If they had heard.
X | 14–16. Consequence. The most blessed.

11 would none of Me = had no mind for Me.
12 gave them up = let him (Israel) go on. The greatest judgment God could have given them; or give us. lust = stubbornness.
13 Oh . . . ! Fig. *Œonismos*. Ap. 6.
walked. Plural.
14 soon. See note on "almost", Prov. 5. 14.
15 haters of the LORD: i. e. Israel's enemies.
the LORD. Heb. Jehovah. Ap. 4. II.
16 should I have satisfied thee. Some codices read "would I satisfy him". Sept., Syr., and Vulg., read "would He satisfy him".

82 (D^3, p. 789). GOD IN THE SANCTUARY. (*Introversion.*)

D^3 | Y | 1. God, the righteous Judge.
Z | 2-4. Earthly judges indicted.
A | 5–. Their wrong judgment. (Negative.)
A | –5. Their wrong judgment. (Positive.)
Z | 6, 7. Earthly judges condemned.
Y | 8. God, the righteous Judge.

Title. **A Psalm.** Heb. *mizmōr*. Ap. 65. XVII.
of Asaph. The eleventh of the twelve Asaph Psalms.
1 God. Heb. Elohim. Ap. 4. I.
standeth: i. e. officially.
the congregation of the mighty = GOD'S (Heb. El. Ap. 4. IV) assembly (in its civil aspect).
gods. Elohim: used of earthly judges as representing Him. Cp. Ex. 21. 6; 22. 8, 9, 28 (quoted in Acts 23. 5). Hence, Moses is so spoken of (Ex. 7. 1). (It is used also of idols as representing even a false god.) See John 10. 34, 35.
2 accept the persons. Cp. Lev. 19. 15. Prov. 18. 5. 2 Chron. 19. 7.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
Selah. Connecting the indictment with the command to judge righteously. See Ap. 66. II.
3 Defend = Vindicate. Cp. *vv*. 1, 2.
the poor = oppressed. Heb. *'ebyōn* = a helpless or expectant one. See note on Prov. 6. 11.
5 They = The oppressed.
will = can.
on = to and fro.
6 ℑ have said. Cp. Ex. 22. 9, 28. John 10. 34, 35.
children = sons. Cp. Luke 6. 35.
the MOST HIGH. Heb. *Elyōn*. Ap. 4. VI.
7 men. Heb. *'ādām*. Ap. 14. I.
princes. Cp. Num. 16. 2, 35.
8 judge = judge Thou.
nations = the nations.

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83

° A Song *or* ° Psalm ° of Asaph.

E B (p. 802)

1 °Keep not Thou silence, O ° God:
°Hold not Thy peace, and be not still, O °GOD.

C y^1

2 For, lo, Thine enemies °make a tumult:
And they that hate Thee have °lifted up the head.
3 They have taken crafty counsel against Thy People,
And consulted against Thy hidden ones.

z^1

4 They have said, "Come, and let us cut them off °from *being* a nation;
That the name of Israel may be no more in remembrance."

y^2

5 For they have consulted together with one consent:
They °are confederate ° against Thee:
6 The °tabernacles of °Edom, and the Ishmaelites;
Of Moab, and the Hagarenes;
7 Gebal, and Ammon, and Amalek;
The Philistines with the inhabitants of Tyre;
8 Assur also is joined with them:
They have holpen the °children of Lot. °Selah.

C y^3

9 Do unto them as *unto* the °Midianites;
As *to* °Sisera, as *to* ° Jabin, at the brook of Kison:
10 *Which* perished at En-dor:
They became *as* dung for the °earth.
11 Make their nobles like °Oreb, and like °Zeeb:
Yea, all their princes as °Zebah, and as °Zalmunna:

z^2

12 Who said, "Let us take to ourselves
The °houses of [1] God in ° possession."

y^4

13 O my [1] God, make them like a °wheel;
As the °stubble before the °wind.
14 As the fire burneth a wood,
And as the flame setteth the mountains on fire;
15 So °persecute them with Thy tempest,
And make them afraid with Thy storm.

B

16 Fill °their faces with shame;
That °they may seek Thy name, O ° LORD.
17 Let °them be confounded and troubled for ever;
Yea, let °them be put to shame, and perish:
18 That °*men* may know that Thou, Whose name alone *is* ° JEHOVAH,
Art the °MOST HIGH over all the earth.

°To the chief Musician °upon Gittith.

84

° A Psalm ° for the sons of Korah.

F [1] F [2] (p. 803)

1 °How °amiable *are* Thy °tabernacles,
O °LORD of hosts!

83 (*E*, p. 789). DESTRUCTION OF THE ENEMIES OF THE SANCTUARY. (*Introversions.*)

E | B | 1. Appeal against enemies.
C | y^1 | 2, 3. Their combination. "For".
z^1 | 4. Their words.
y^2 | 5–8. Their combination. "For".
C | y^3 | 9–11. Enemies. Their punishment.
z^2 | 12. Their words.
y^4 | 13–15. Enemies. Their punishment.
B | 16–18. Appeal against enemies.

Title. A Song. Heb. *shīr*. Ap. 65. XXIII.

Psalm. Heb. *mizmōr*. Ap. 65. XVII.

of Asaph. The last of the twelve Asaph Psalms. Probably Jahaziel's: cp. 2 Chron. 20. 14, 19–21, the Psalm being written on that occasion (about 804 B. C.), and 2 Chron. 20. 22–36 being the answer to this prayer. Cp. *v.* 12 with 2 Chron. 20. 11; and *vv.* 17, 18 with 2 Chron. 20. 29.

1 Keep not . . . Hold not. Fig. *Tapeinōsis*. Ap. 6.

God. Heb. Elohim. Ap. 4. I.

GOD. Heb. El. Ap. 4. IV.

2 make a tumult = roar like the waves of the sea, as in 46. 3.

lifted up the head. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for acting presumptuously. Cp. 3. 3; 27. 6. Judg. 8. 28.

4 from being a nation = that they be no more a nation. Cp. Jer. 48. 2. Isa. 7. 8.

5 are confederate = have solemnised a covenant.

against Thee. Not only against Thy People (*v.* 3).

6 tabernacles = tents. Heb. *'ohel*. See Ap. 40 (3).

Edom. Note the tenfold confederation of enemies in *vv.* 6–9, followed by the sevenfold destruction in *vv.* 10–12; the two making the number 17, the sum of the two numbers (10 ordinal perfection or completeness, and 7 spiritual perfection): 17 being the seventh prime number. Thus the three numbers correspond with the conspiracy of man, and judgment of God. See Ap. 10.

8 children = sons.

Selah. Connecting these two things together, the former being that which calls forth the prayer: and connecting the *past* confederacy with the future one of the "ten kingdoms" and the same Divine destruction.

9 Midianites. Cp. Judg. 7. 22. [Ap. 66. II.

Sisera. Cp. Judg. 4. 15. **Jabin.** Cp. Judg. 4. 23.

10 earth = ground, or soil. Heb. *'ădāmāh*. See note on Isa. 25. 10. **11 Oreb.** Cp. Judg. 7. 25.

Zeeb. Cp. Judg. 7. 25. **Zebah.** Cp. Judg. 8. 5, 21.

Zalmunna. Cp. Judg. S. 5, 21.

12 houses = pleasant pastures. Heb. *nᵉ'ōth* (pl.). Same word as in 23. 2; 65. 12.

possession = inheritance. Cp. 2 Chron. 20. 11.

13 wheel. Heb. *galgāl*, a rolling thing. Probably the wild artichoke, which throws out branches of equal length, and, when ripe and dry, breaks off at the root, and is carried by the wind, rolling like a wheel over the plains. Cp. Isa. 17. 13; there it is again used with "chaff", and rendered "a rolling thing" (marg. thistledown).

stubble = straw. Heb. *kash* = the dry haulm of grain, which is carried about by the wind like the *galgāl*.

wind. Heb. *rūach*. Ap. 9.

15 persecute = pursue.

16 their: i. e. the enemies.

they: i. e. Israel, or Thy People.

LORD. Heb. Jehovah. Ap. 4. II.

17 them: i. e. the enemies. **18 men**: Israel.

JEHOVAH. One of three places where, in A.V., this name is transliterated and printed in large capital letters (small in R.V.). See Ap. 48. Cp. Ex. 6. 3 and Isa. 26. 4.

MOST HIGH. Heb. *Elyōn*. Ap. 4. VI.

To the chief Musician. See Ap. 64. **upon Gittith** = relating to Gittith, a winepress—referring to the autumn Feast of Tabernacles. One of three winepress Psalms. See Ap. 65. IV. Cp. Pss. 7 and 80.

84 [For Structures see next page].

Title. A Psalm. Heb. *mizmōr*. See Ap. 65. XVII. **for the sons of Korah** = of, &c. The seventh of nine so ascribed. See note on Ps. 42, and Ap. 63. VIII. **1 How . . . !** Fig. *Ecphōnēsis*. Ap. 6.

amiable = beloved. **tabernacles** = habitations. Heb. *mishkan* (Ap. 40. 2). Perhaps referring to the Mosaic (at Gibeon), and the Davidic (on Zion). **LORD of hosts.** Heb. Jehovah Sabaioth. Ap. 4. II. See note on 1 Sam. 1. 3.

b (p. 803) 2 °My soul longeth, yea, even fainteth for
the °courts of °the LORD:
My heart and my flesh crieth out for the
living °GOD.

c 3 °(Yea, the °sparrow hath found an house,
c And the swallow a °nest for herself, where
she may lay her young,)
b °*Even* Thine °altars, O [1] LORD of Hosts,
My King, and my °God.

a 4 °Blessed *are* they that dwell in Thy house:
They will be °still praising Thee. °Selah.

G d 5 [4]Blessed *is* the °man whose strength *is* in
Thee;
e In whose heart °*are* the ways *of them.*

f 6 *Who* passing through the valley °of Baca
°make it °a well;
f The °rain also filleth the pools.

e 7 They go from strength to strength,
d °*Every one of them* °in Zion appeareth
before [3]God.

E 8 O [1] LORD [3]God of Hosts, hear my prayer:
Give ear, O °God of Jacob. °Selah.

E 9 Behold, O [3]God our °shield,
And look upon the face of °Thine An-
ointed.

D F 10 For a day in Thy courts *is* better °than a
thousand.
I had rather °be a doorkeeper in the house
of my [3]God,
Than to dwell in the °tents of °wickedness.

G 11 For the [2]LORD [3]God °*is* a sun and [9]shield:
The [2]LORD will give °grace and glory:
°No good *thing* will He withhold from
them that walk uprightly.

12 O [1] LORD of hosts,
[4]Blessed *is* the [5]man that °trusteth in
Thee.

°To the chief Musician.

84—89 (A², p. 789). THE SANCTUARY IN ITS RELATION TO JEHOVAH.

84 (F¹, p. 789). THE BLESSEDNESS OF ITS WORSHIPPERS. (*Introversion and Alternation.*)

F¹ | D | F | 1–4. Blessedness of dwellers.
G | 5–7. Blessedness of approachers.
E | 8. Prayer.
E | 9. Prayer.
D | *F* | 10. Blessedness of dwellers. "For". (Reason of F.)
G | 11, 12. Blessedness of approachers. "For". (Reason of G.)

1–4 (F, above). BLESSEDNESS OF ITS DWELLERS. (*Introversion.*)

F | a | 1. "Thy tabernacles".
b | 2. Desire for the courts of Jehovah.
c | 3–. As the sparrow.
c | –3–. As the swallow.
b | –3. Desire for the altars of Jehovah.
a | 4. "Thy house".

2 My soul longeth = I, even I myself, long. Heb. *nephesh* (Ap. 13), for emphasis.
courts. Corresponding with "altars" (*v.* 3). See the Structure.
the LORD. Heb. Jehovah. Ap. 4. II.
GOD. Heb. El. Ap. 4. IV.
3 Yea, the sparrow, &c. These two lines are placed within a parenthesis. **sparrow:** or bird.
nest. Not in the altars. See note below.
Even Thine altars. Fig. *Ellipsis.* Ap. 6. Supply it by repeating the verb "found" from preceding clause = "[Even so have I found] Thine altars", &c. Nothing has "dropped out" from the text.
altars: i. e. the two altars; the brazen altar of burnt offering, and the golden altar of incense. Birds could not build their nests in these! These have no reference to the times of the Maccabees, but to Ex. 27. 1, and 30. 1. Cp. Num. 3. 31.
God. Heb. Elohim. Ap. 4. I.
4 Blessed. Cp. *vv.* 5, 12. See Ap. 63. VI. Fig. *Benedictio.* Ap. 6.
still praising. Cp. 1 Chron. 9. 33.
Selah. Connecting the dwellers in, and the approachers to, the House of Jehovah, with the common blessedness of all true worshippers. See Ap. 66. II.

5–7 (G, above). BLESSEDNESS OF APPROACHERS. (*Introversion.*)

G | d | 5–. Blessed is the man whose strength is in Thee. (Singular.)
e | –5. [They] in whose heart are [Thy] ways. (Plural.)
f | 6–. Those passing through the valley of the weeping, make it a place of springs. } The Valley.
f | –6. The early rain filleth its pools.
e | 7–. They go from strength to strength. (Plural.)
d | –7. He (the "man" of *v.* 5, d) appeareth before God in Zion. (Singular.)

5 man: i.e. any one; not priest or Levite merely. Heb. *'ādām.* Ap. 14. I. **are the ways of them.** Supply Fig. *Ellipsis* (Ap. 6), "in whose heart are [Thy] highways" [leading thereunto]. **6 of Baca** = of weeping. All the ancient versions so render it. Cp. Judg. 2. 1, 5. **make it.** Sept. reads "He maketh it". **a well** = a place of springs. **rain** = the early rain. **7 Every one of them in Zion appeareth before God** = he appeareth before God in Zion. Note the sing., "he appeareth": i.e. "the man" of *v.* 5. See the Structure of *vv.* 5–7 (G), above. **in Zion.** See Ap. 68. The valley of *Baca* thus becomes the valley of *Berachah* (or blessing), 2 Chron. 20. 26. **8 God of Jacob.** Not Israel, but the God (Elohim, Ap. 4. I) Who met Jacob when he had nothing and deserved nothing (but wrath), and promised him everything: thus becoming "the God of all grace". **Selah.** Connecting the request for audience with the words of the prayer, and dividing the Psalm, structurally, into its two parts. **9 shield:** i.e. God's provision in Messiah. He is our Shield (Gen. 15. 1). Faith's shield (Eph. 6. 16). This shield includes: (1) Favour (5. 12); (2) Salvation (18. 35); (3) Truth (91. 4). And "Favour" includes Life (30. 5); Mercy (Isa. 60. 10); Preservation (86. 2); Security (41. 11); Remembrance and Salvation (106. 4). Cp. 115. 9–11. **Thine Anointed** = Thy Messiah. Not on us. **10 than a thousand.** Supply Ellipsis (Ap. 6) by adding "[elsewhere]". **be a doorkeeper** = to stand at the threshold. **tents** = habitations. **wickedness** = lawlessness. Heb. *rāshā'.* Ap. 44. x. **11 is a sun.** Fig. *Metaphor.* Ap. 6. The only occurrence, in the Psalms, of this metaphor. It is used of Messiah, Mal. 4. 2 (Heb. text, 3. 20). **grace and glory.** Not the former without the latter (Rom. 8. 29, 30). The former is the flower, the latter the fruit. **No good thing,** &c. Fig. *Tapeinōsis* (Ap. 6) = every good thing, beyond all mention, will He give. **12 trusteth** = places his confidence. Heb. *bāṭaḥ.* Ap. 69. I. **To the chief Musician.** Ap. 64.

85

°A Psalm °for the sons of Korah.

F² H (p. 804)

1 °LORD, Thou hast been favourable unto °Thy land:
Thou hast °brought back the captivity of °Jacob.
2 Thou hast forgiven the °iniquity of Thy People,
Thou hast °covered all their °sin. °Selah.
3 Thou hast taken away all Thy wrath:
Thou hast turned *thyself* from the fierceness of Thine anger.

J g

4 °Turn us, O °God of our salvation,
And cause Thine anger toward us to cease.

h

5 Wilt Thou be angry with us for ever?
Wilt Thou draw out Thine anger to all generations?
6 Wilt Thou not revive us again:
That Thy people may rejoice in Thee?

J g

7 Shew us Thy °mercy, O [1]LORD,
And grant us Thy salvation.

h

8 I will hear what °GOD [1]the LORD will speak:
For He will speak °peace unto His People, and to His °saints:
But let them °not turn again to folly.

H

9 Surely His salvation *is* nigh them that fear Him;
That °glory may dwell in our [1]land.
10 Mercy and truth are °met together;
Righteousness and peace have °kissed *each other.*
11 Truth shall spring out of the °earth;
And righteousness shall look down from heaven.
12 Yea, [1]the LORD shall give *that which is* good;
And °our land shall yield her increase.
13 Righteousness shall go before Him;
And shall set *us* in the way of His steps.

86

A Prayer °of David.

G¹ K (p. 804)

1 Bow down Thine ear, O °LORD, °hear me:
For I *am* °poor and needy.
2 Preserve my °soul; for I *am* °holy:
O Thou my °God, save Thy servant that °trusteth in Thee.
3 °Be merciful unto me, O °LORD*:
For I cry unto Thee °daily.
4 Rejoice the [2]soul of Thy servant:
For unto Thee, O [3]LORD*, do I lift up [2]my soul.
5 For Thou, [3]LORD*, *art* good, and ready to forgive;
And °plenteous in °mercy unto all them that call upon Thee.
6 Give ear, O [1]LORD, unto my prayer;
And attend to the voice of my supplications.

L i

7 In the day of my trouble I will call upon Thee:

k

For Thou wilt answer me.

M

8 Among the °gods *there is* none like unto Thee, O [3]LORD*;
Neither *are there any works* like unto Thy works.

9 All nations whom Thou hast made shall come and worship before Thee, O [3]LORD*;
And °shall glorify Thy name.

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85 (F², p. 789). PRAYER FOR THE LAND OF THE SANCTUARY. (*Introversion and Alternation.*)

F² | H | 1–3. Mercies to the Land.
J | g | 4. Prayer.
h | 5, 6. Questions.
J | g | 7. Prayer.
h | 8. Answer.
H | 9–13. Mercies to the Land.

Title. A Psalm. Heb. *mizmōr.* Ap. 65. XVII.
for the sons of Korah. The eighth of eleven so ascribed. See note on Ps. 42, Title, and Ap. 63. VIII.
1 LORD. Heb. Jehovah. Ap. 4. II.
Thy land. Cp. connection with "People" (*v.* 2), as in Deut. 32. 43. Note "our" in *v.* 12.
brought back the captivity = restored the fortunes, as in 126. 1. Job 42. 10. No reference to the Babylonian captivity, but to the restoration of David's fortunes after Absalom's revolt.
Jacob. Refers to the natural seed, and to the earthly and material standpoint. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.
2 iniquity = perverseness. Heb. *'āvāh.* Ap. 44. iv.
covered = concealed. Heb. *kāṣāh*; not *kāphar*, to atone. **sin.** Heb. *ḥāṭā'.* Ap. 44. i.
Selah. Connecting forgiveness with (as being the basis of) millennial blessing. See Ap. 66. II.
4 Turn us. Cp. "Thou hast turned" (*vv.* 2, 3).
God. Heb. Elohim. Ap. 4. I.
7 mercy = lovingkindness, or grace.
8 GOD. Heb. El. Ap. 4. IV.
peace. Referring to the war with Absalom.
saints = graced ones.
not turn again: i.e. rebel, as in Absalom's case.
9 glory may dwell: i.e. the glory of Jehovah's presence in the Shekinah, in the Tabernacle.
10 met . . . kissed. Fig. *Prosopopœia.* Ap. 6.
11 earth = land. Same word as *vv.* 1, 9, 12.
12 our land, &c. Note "Thy land" in *v.* 1. Cp. 67. 6.

86 (G¹, p. 789). PRAYER IN THE SANCTUARY. MESSIAH'S HUMILIATION. THE SECRET OF THE BLESSING. (*Introversion and Alternation.*)

G¹ | K | 1–6. Prayer.
L | i | 7–. "I will call".
k | –7. Reason. "For".
M | 8–. Jehovah incomparable.
M | –8. His works incomparable.
L | *i* | 9. "All nations shall worship".
k | 10 Reason. "For
K | 11–17. Prayer.

Title. A Prayer = An Intercession, or Hymn. Cp. 72. 20, referring to the whole of Book II. Heb. *Tᵉphillāh.* See Ap. 63. I.
of David. The only Psalm in this third book ascribed to David. Refers to David's Son and Lord.
1 LORD. Heb. Jehovah. Ap. 4. II.
hear = answer.
poor = helpless. Heb. *'ebyōn.* See note on Prov. 6. 11.
2 soul. Heb. *nephesh.* Ap. 13.
holy = one whom Thou favourest.
God. Heb. Elohim. Ap. 4. I.
trusteth = confideth. Heb. *bāṭaḥ.* Ap. 69. I.
3 Be merciful = Show me favour, or Be gracious.
LORD*. One of the 134 places where the *Sōpherīm* say they changed Jehovah to Adonai. See Ap. 32.
daily = all the day. **5 plenteous.** Cp. Ex. 34. 6.
mercy = lovingkindness, or grace.
8 gods. Heb. *'ĕlōhīm* = judges. See note on Ex. 21. 6; 22. 8, 9. **9 shall glorify.** Cp. Isa. 66. 23.

k (p. 804)

10 °For Thou *art* great, and °doest wondrous things:
Thou *art* [2]God alone.

K l (p. 805)

11 Teach me Thy way, O [1]LORD; I will walk in Thy truth:
°Unite my heart to °fear Thy °name.
12 I will praise Thee, O [3]LORD* my [2]God, with all my heart:
And I will glorify Thy [11]name for evermore.

m

13 For great *is* Thy [5]mercy toward me:
And Thou hast delivered [2]my soul from °the lowest °hell.

n

14 O [2]God, the proud are risen against me,
And the assemblies of violent *men* have sought after [2]my soul;

n

And have not set Thee before them.

m

15 But Thou, O [3]LORD*, *art* a °GOD °full of compassion, and gracious,
Longsuffering, and plenteous in [5]mercy and truth.

l

16 O turn unto me, and °have mercy upon me;
Give Thy strength unto Thy servant,
And save the son of Thine handmaid.
17 Shew me a token for good;
That they which hate me may see *it*, and be ashamed:
Because Thou, [1]LORD, hast holpen me, and comforted me.

87

°A Psalm *or* °Song °for the sons of Korah.

F[2] N[1] (p. 805)

1 °His foundation *is* in the °holy mountains.
2 °The LORD loveth the gates of °Zion
More than all the dwellings of °Jacob.

O[1]

3 Glorious things are spoken of thee,
O city of °God. °Selah.

N[2]

4 I will make mention of °Rahab and Babylon to them that know me:
Behold Philistia, and Tyre, with °Ethiopia;
This *man* was born there.

O[2]

5 And °of [2]Zion it shall be said, "This and that °man was born in her:
And °the HIGHEST Himself shall establish her."

N[3]

6 The [2]LORD shall count, when He °writeth up the °people,
°*That* this *man* was born there. °Selah.

O[3]

7 As well °the singers as °the players on instruments °*shall be there:*
All my °springs *are* in thee.

°A Song *or* Psalm for the sons of Korah, °to the chief Musician °upon Mahalath Leannoth.

10 For. Cp. *v.* 5 in the Structure. **doest** = a doer.

86. 11-17 (*K*, p. 804). PRAYER. (*Introversion.*)

K | l | 11, 12. Prayer, and consequence.
m | 13. Plea. Goodness of God.
n | 14–. Man's wickedness. Man-ward.
n | –14. Man's wickedness. God-ward.
m | 15. Pleas. Goodness of God.
l | 16, 17. Prayer, and object.

11 Unite my heart. Sept., Syr., and Vulg. read "Let my heart rejoice".
fear = revere. **name.** See note on 20. 1.

13 the lowest hell = *Sheōl* beneath.
hell. Heb. Sheōl. Ap. 35. Not the language of "Semitic heathenism", but the inspired revelation of *Divine eschatology.*

15 GOD. Heb. El. Ap. 4. IV.
full of compassion, &c. Cp. Ex. 34. 6.

16 have mercy upon = show favour, or be gracious to.

87 (F[2], p. 789). THE BLESSEDNESS OF THE DWELLERS IN ZION. (*Repeated Alternations.*)

F[2] | N[1] | 1, 2. Other dwellings spoken of.
O[1] | 3. Zion spoken to.
N[2] | 4. Other nations spoken of.
O[2] | 5. Zion spoken to.
N[3] | 6. Other peoples spoken of.
O[3] | 7. Zion spoken to.

Title. A Psalm. Heb. *mizmōr.* Ap. 65. XVII.
Song. Heb. *shīr.* Ap. 65. XXIII.
for the sons of Korah: i. e. of or by them. This title is repeated in the sub-scription after *v.* 7, to emphasise the occasion of its use in bringing up the Ark to Zion by David (951 B.C. a Sabbatic year). See note there, and on Title of Ps. 24.

1 His: i. e. Jehovah's (which He has laid in Zion).
holy. See note on Ex. 3. 5.

2 The LORD. Heb. Jehovah. Ap. 4. II.
Zion. See Ap. 68.
Jacob. Israel viewed in connection with the natural seed, and with material blessings. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.

3 God. Heb. *hā-'Elohim* = the [true] God. Ap. 4. I.
Selah. Connecting the first alternation with the second, showing that it is to be a repeated alternation.

4 Rahab = pride, or haughtiness. Used as name for Egypt (by Fig. *Polyonymia*, Ap. 6), as in 89. 10; Isa. 51. 9. Cp. Job 9. 13 and 26. 12, not the same word as in Joshua 2.
Ethiopia. Supply Ellipsis of the verb "say": "Tyre with Ethiopia [say]" this, &c.

5 of = to. **man.** Heb. *'ish.* Ap. 14. II.
the HIGHEST = the Most High. Heb. *'Elyōn.* Ap. 4. VI.

6 writeth up = enrolleth.
people = peoples.
That. Instead of "*That*", supply "[and say this one", &c.
Selah. Connecting the last repetition of the alternation, and completing the Structure. Thus, both the Selahs in this Psalm are structural. (Ap. 66. II).

7 the singers = they that shout.
the players on instruments = they that dance, as in bringing up the Ark. See note on the sub-scription.
shall be there. Supply *Ellipsis* (Ap. 6): "[shall say of Zion]". **springs** = fountains: i. e. fountains of delight. **A Song,** &c. Repeated from the title. Cp. 45 for a similar repetition. **to the chief Musician.** See Ap. 64. **upon Mahalath Leannoth** = relating to the shoutings with dancings in bringing up the Ark to Zion (2 Sam. 6. 12–15; and 1 Chron. 15. 25–29). As in Judg. 21. 21, 23 (cp. R.V.), and see Ap. 65. X.

88

°Maschil of °Heman the °Ezrahite.

G² P (p. 806)
1 O °LORD °God of my salvation,
I have cried day *and* night before Thee:
2 Let my prayer come before Thee:
Incline Thine ear unto my cry;

Q R
3 For my °soul is full of troubles:
And my life draweth nigh unto °the grave.
4 I °am counted with them that go down into the pit:
°I am as a °man *that hath* no strength:
5 °Free among the dead,
Like the slain that lie in °the grave,
Whom Thou rememberest no more:
And they are cut off from Thy hand.
6 Thou hast laid me in the lowest pit,
In darkness, in the deeps.

S
7 Thy wrath lieth hard °upon me,
And Thou hast afflicted *me* with all Thy waves. °Selah.

T
8 Thou hast put away mine acquaintance far from me;
Thou hast made me an abomination unto them:
I am shut up, and I cannot come forth.
9 Mine eye mourneth by reason of affliction:

P o
[1] LORD, I have called daily upon Thee,
I have stretched out my hands unto Thee.

p
10 Wilt Thou shew wonders to the dead?
Shall the °dead arise *and* praise thee? °Selah.
11 Shall Thy lovingkindness be declared in [5]the grave?
Or Thy faithfulness in destruction?
12 Shall Thy wonders be known in the dark?
And Thy righteousness in the land of forgetfulness?

o
13 But unto Thee have ℨ cried, O [1]LORD;
And in the morning shall my prayer °prevent Thee.

p
14 [1]LORD, why castest Thou off [3]my soul?
Why hidest Thou Thy °face from me?

Q R
15 ℨ *am* afflicted and ready to die from *my* youth up:
While I suffer Thy terrors I am distracted.

S
16 Thy fierce wrath goeth °over me;
Thy terrors have cut me off.
17 They came round about me °daily like water;
They compassed me about together.

T
18 Lover and friend hast Thou °put far from me,
And mine acquaintance into darkness.

89

F³ U (p. 806)
°Maschil of °Ethan the °Ezrahite.
1 I will sing of the °mercies of °the LORD for ever:
With my mouth will I make known Thy °faithfulness to all generations.

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88 (G², p. 789). INSTRUCTION. MESSIAH'S HUMILIATION, THE SECRET SOURCE OF THE BLESSING. (*Alternation.*)

G² | P | 1, 2. Prayer.
Q | R | 3–6. Dissolution near.
S | 7. Wrath. Waves.
T | 8, 9–. Desolation.
P | –9–14. Prayer.
Q | R | 15. Dissolution near.
S | 16, 17. Wrath. Waves.
T | 18. Desolation.

Title. Maschil = Instruction. The eleventh of thirteen so named. See note on Title, Ps. 32, and Ap. 65. XI. The title, rearranged as above, removes the difficulty of this Psalm being ascribed to two different writers.

Heman. Celebrated for wisdom (with Ethan, 89), 1 Kings 4. 31. 1 Chron. 6. 33, 44; 25. 4. He was a Kohathite, while Ethan was a Merarite. See Ap. 63. VIII, and 64.

Ezrahite. Put for Zerahite. Probably the name of a district. Cp. the case of Elkanah (1 Sam. 1. 1).

The Psalm is prophetic of Messiah's humiliation, corresponding with Ps. 86. See the Structure, p. 789.

1 LORD. Heb. Jehovah. Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
3 soul. Heb. *nephesh* (Ap. 13), for emphasis.
the grave. Heb. *Sheōl.* Ap. 35
4 am = have been.
I am = I am become.
man. Heb. *geber.* Ap. 4. IV.
5 Free = Set free: i. e. by death, so as to be free from the Law (according to the Talmud, *Shabbath*, fol. 151. B).
the grave = sepulchre. Heb. *kebēr.* See Ap. 35.
7 upon me. Same word as "over me", *v.* 16, with which the member corresponds.
Selah. Connecting *v.* 6 with its amplification in *vv.* 8, 9.

–9–14 (*P*, above). PRAYER. (*Alternation.*)

P | o | –9. Declaratory.
p | 10–12. Interrogatory.
o | 13. Declaratory.
p | 14. Interrogatory.

10 dead. Heb. *Rephaim*, who have no resurrection. See note on Isa. 26. 14, where it is rendered "deceased"; and 19, where it is rendered "the dead". Cp. Ap. 23 and 25.
Selah. Connecting *v.* 10 with its amplification in *vv.* 11–13. Cp. Selah, *v.* 7. See Ap. 66. II.
13 prevent = come before.
14 face. Fig. *Anthrōpopatheia.* Ap. 6.
16 over me. Same word as "upon me", *v.* 7.
17 daily = all the day.
18 put far from me. Cp. *v.* 8, the corresponding member.

89 (F³, p. 789). INSTRUCTION AS TO BLESSING IN THE SANCTUARY. (*Introversion and Alternation.*)

F³ | U | 1. Eternal praises.
V | W | 2–4. Ethan reminds Jehovah of His covenant with David.
X | 5–18. Ethan praises Jehovah's faithfulness.
V | W | 19–37. Ethan reminds Jehovah of His covenant with David.
X | 38–51. Ethan deplores Jehovah's visitation.
U | 52. Eternal praises.

Title. Maschil = Instruction. The twelfth of thirteen so named (the thirteenth being Ps. 142). See note on Ps. 32, and Ap. 65. XI.

Ethan. Mentioned with Heman (Ps. 88). A Merarite (1 Chron. 6. 44; 15. 17). He seems to have another name, "Jeduthun" (1 Chron. 25. 1, 3, 6; 16. 41, 42). The only Psalm ascribed to Ethan. See note on *v.* 30, and 88, Title.

Ezrahite. See note on 88, Title. Cp. the case of Elkanah (1 Sam. 1. 1). **1 mercies** = lovingkindnesses. Pl. of majesty = the great lovingkindness. **the LORD.** Heb. Jehovah. Ap. 4. II. **faithfulness** = truth. Heb. *'ĕmūnāh.* · Seven times reiterated in this Psalm: *vv.* 1, 2, 5, 8, 24, 33, 49 ("in thy truth")

V W 2 For °I have said, °"Mercy shall be built
up for ever:
Thy [1]faithfulness shalt Thou establish in
the very heavens."
3 I have °made a °covenant with My chosen,
I have °sworn unto David My servant,
4 Thy seed will I establish for ever,
And build up thy throne to all genera-
tions. °Selah.

X q 5 And the heavens shall praise Thy wonders,
O [1]LORD:
Thy [1]faithfulness also in the congrega-
tion of the °saints.

r 6 For °who in the °heaven can be compared
unto [1]the LORD?
Who among the °sons of the mighty can
be likened unto [1]the LORD?
7 °GOD is greatly to be feared in the °as-
sembly of the [5]saints,
And to be had in reverence of all *them
that are* about Him.

q 8 O [1]LORD °God of hosts,
[6]Who *is* a strong °LORD, like unto Thee?
Or to Thy [1]faithfulness round about
Thee?
9 Thou rulest the raging of the sea:
When the waves thereof arise, Thou stillest
them.
10 Thou hast broken °Rahab in pieces, as one
that is slain;
Thou hast scattered Thine enemies with
Thy strong °arm.
11 The heavens *are* Thine, the earth also *is*
Thine:
As for °the world and the fulness thereof,
Thou hast founded them.
12 The north and the south Thou hast created
them:
°Tabor and Hermon shall rejoice in Thy
name.
13 Thou hast a mighty [10]arm:
Strong is Thy °hand, *and* high is Thy
right °hand.
14 °Justice and judgment *are* the °habitation
of Thy throne:
[2]Mercy and truth shall go before Thy
°face.
15 °Blessed *is* the People that know °the
joyful sound:
They shall walk, O [1]LORD, in the light of
Thy °countenance.
16 In °Thy name shall they rejoice all the
day:
And in Thy righteousness shall they be
exalted.
17 For Thou *art* the °glory of their strength:
And in Thy favour our °horn shall be
exalted.

r 18 For [1]the LORD *is* our °defence;
And the Holy One of Israel *is* our king.

V W s 19 Then Thou spakest in vision to Thy Holy
One,
And saidst, "I have laid help upon *one
that is* mighty;
I have exalted *one* chosen out of the
People.
20 °**I have found David My servant;**
With My holy oil have I anointed him:

2 I have said. Some codices, with Sept. and Vulg., read "Thou hast said". Cp. *v.* 19 (*W*, below). The words of Ethan, reminding Jehovah of His covenant with David.

Mercy = Lovingkindness, or grace. Note "Mercy" (*v.* 2); "covenant" (*v.* 3); "seed" (*v.* 4); repeated in *W*, below (*vv.* 19–32 and *vv.* 33–37). **3 made** = solemnised.

covenant. See 2 Sam. 7, where Jehovah, being the only party, the covenant is *unconditional*, and = a "promise" among "the sure mercies of David", &c. But it looks beyond David.

sworn. See 2 Sam. 7. 11, &c.; the word is not used there, but the terms of the oath are given.

Selah. Connecting the recital of Jehovah's covenant with the praise offered for it. See Ap. 66. II.

89 5–18 (X, p. 806). PRAISE FOR JEHOVAH'S FAITHFULNESS. (*Alternation.*)

X | q | 5. Jehovah addressed.
r | 6, 7. Reason. "For".
q | 8–17. Jehovah addressed.
r | 18. Reason. "For".

5 saints = holy ones, or angels. See preceding line, &c.

6 who. Fig. *Erotēsis.* Ap. 6. This is the cry of all His saints. See note on Ex. 15. 11.

heaven = sky. Same word as *v.* 37.

sons of the mighty = sons of *Elīm* = the angels.

7 GOD. Heb. El. Ap. 4. IV.

assembly = secret conclave.

8 God. Heb. Elohim. Ap. 4. I.

LORD. Heb. Jah. Ap. 4. III.

10 Rahab = Egypt. See note on 87. 4.

arm. Fig. *Anthrōpopatheia.* Ap. 6.

11 the world. Heb. *tēbēl* = the world as inhabited.

12 Tabor and Hermon. West and east of the Holy Land; and, with north and south, completing the four points of the compass.

13 hand. Fig. *Anthrōpopatheia.* Ap. 6.

14 Justice = Righteousness.

habitation = foundation.

face. Fig. *Anthrōpopatheia.* Ap. 6.

15 Blessed = Happy. Fig. *Beatitudo.* Ap. 6. See Ap. 63. VI.

the joyful sound. Of the trumpet's assembling sound. Lev. 23.

countenance = face. See *v.* 14.

16 Thy name = Thyself. See note on 20. 1.

17 glory = beauty.

horn. Many codices, with four early printed editions, read "horns" (pl.); but seven early printed editions read sing.

18 defence = shield. Heb. *gānan*, to cover, or protect.

19–37 (*W*, p. 806). ETHAN REMINDS JEHOVAH OF HIS COVENANT WITH DAVID. (*Extended Alternation.*)

W | s | 19–27. David. "Faithfulness" (*v.* 2).
t | 28. Covenant (*v.* 3).
u | 29–32. Seed (*v.* 4).
s | 33. David. "Faithfulness (*v.* 2).
t | 34, 35. Covenant (*v.* 3).
u | 36, 37. Seed (*v.* 4).

20 I have found, &c. Quoted in Acts 13. 22.

22 wickedness. Heb. *'avvāl.* Ap. 44. vi.

23 foes = adversaries.

21 With whom My hand shall be established:
Mine arm also shall strengthen him.
22 The enemy shall not exact upon him;
Nor the son of °wickedness afflict him.
23 And I will beat down his °foes before his
face,
And plague them that hate him.
24 But My [1]faithfulness and My [2]mercy *shall
be* with him:
And in [16]My name shall his horn be
exalted.

25 I will set his hand also in the sea,
And his right hand in the rivers.
26 He shall cry unto Me, 'Thou *art* my father,
My [7]GOD, and the rock of my salvation.'
27 Also I will make him *My* firstborn,
°Higher than the kings of the earth.

t 28 My [2]mercy will I keep for him for evermore,
(p. 807) And My covenant shall stand fast with him.

u 29 His seed also will I make *to endure* for ever,
And his throne as the days of heaven.
30 °If his °children forsake My law,
°And walk not in My judgments;
31 If they °break My statutes,
°And keep not My commandments;
32 °Then will I visit their °transgression with the rod,
And their °iniquity with stripes.

s 33 °Nevertheless My °lovingkindness will I not utterly take from him,
Nor suffer My [1]faithfulness to fail.

t 34 My covenant will I not °break,
Nor °alter the thing that is gone out of My lips.
35 Once have I sworn by My holiness
That I will not lie unto David.

u 36 °**His seed shall endure for ever,**
And his throne as the sun before Me.
37 It shall be established for ever as the moon,
And *as* °a faithful witness in [6]heaven."
°Selah.

X Y[1] v 38 But Thou hast cast off and abhorred,
(p. 808) Thou hast been wroth with °Thine anointed.

w 39 Thou hast °made void the covenant of Thy servant:
Thou hast profaned his crown *by casting it* to the ground.

x 40 Thou hast broken down all his hedges;
Thou hast brought his strong holds to ruin.

y 41 All that pass by the way spoil him:
He is a reproach to his neighbours.

y 42 Thou hast set up the right hand of his adversaries;
Thou hast made all his enemies to rejoice.

x 43 Thou hast also turned the edge of his sword,
And hast not made him to stand in the battle.

w 44 Thou hast made his glory to cease,
And cast his throne down to the ground.

v 45 The days of his youth hast Thou shortened:
Thou hast covered him with shame. °Selah.

Y[2] z 46 How long, [1]LORD? wilt Thou hide thyself for ever?
°Shall Thy wrath burn like fire?

a 47 Remember how short my °time is:
Wherefore hast Thou made all °men in vain?

27 Higher = MOST HIGH. Heb. *'Elyōn*. Ap. 4. VI. This looks forward to Immanuel (Isa. 7. 13–15; 9. 6, 7. Mic. 5. 2).

30 If his children, &c. Ethan refers to the very words of warning given to Solomon (1 Kings 9. 6, 7; cp. 11. 11–13), which, with 2 Sam. 7, should be read with this Psalm. Ethan (we may suppose) outlived Solomon, and saw the break-up of the kingdom; and left this Psalm for Instruction (*Maschil*) for all future time.
children = sons.
And walk not. Fig. *Pleonasm* (Ap. 6), for emphasis.
31 break = profane.
And keep not. Fig. *Pleonasm* (Ap. 6), for emphasis.
32 Then will I. Cp. 2 Sam. 7. 14.
transgression = revolt. Heb. *pāsha'*. Ap. 44. ix.
iniquity. Heb. *'āvah*. Ap. 44. iv.
33 Nevertheless. Fig. *Palinodia*. Ap. 6. Cp. 2 Sam. 7. 15.
lovingkindness = grace.
34 break = profane. alter = violate.
36 His seed, &c. Cp. John 12. 34.
37 a faithful witness: i. e. the sun (cp. *v.* 36). See note on "testimony" (Ps. 19. 7). Rev. 1. 5; 3. 14.
Selah. Connecting the above solemn warning with the fulfilment in the visitation of judgment in the next member. See Ap. 66. II.

89. 38–51 (*X*, p. 806). ETHAN DEPLORES THE DIVINE VISITATION. (*Division.*)

X | Y[1] | 38–45. Visitation.
| Y[2] | 46–51. Expostulation.

38 45 (Y[1], above). VISITATION.
(*Introversion.*)

Y[1] | v | 38. Rejection.
w | 39. Degradation.
x | 40. Desolation.
y | 41. Enemies. Spoil.
y | 42. Enemies. Rejoice.
x | 43. Desolation.
w | 44. Degradation.
v | 45. Rejection.

38 Thine = Thine own.
39 made void = disowned only here and in Lam. 2. 7.
45 Selah. Connecting the visitation with the prayer for its removal. See Ap. 66. II.

46–51 (Y[2], above). EXPOSTULATION.
(*Alternation.*)

Y[2] | z | 46. Complaint.
a | 47, 48. "Remember". Frailty.
z | 49. Complaint.
a | 50, 51. "Remember". Reproach.

46 Shall. Supply Ellipsis from preceding line: "[How long] shall", &c.
47 time = lifetime. men = sons of Adam. Ap. 14. I.
48 man = strong man. Heb. *geber*. Ap. 14. IV.
soul. Heb. *nephesh*. Ap. 13.
hand. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power exercised by it. the grave. Heb. *Sheōl*. Ap. 35.
Selah. Connecting the fact of man's frailty (even of the strongest) with the renewed and increased fervour of his complaint. See Ap. 66. II.
49 LORD*. One of the 134 places where the *Sōpherīm* altered Jehovah to Adonai. See Ap. 32.
swarest. See 2 Sam. 7, and note on *v.* 3.
truth = faithfulness. Same word as rendered "faithfulness" in *v.* 1. Here, the last of the seven occurrences.

48 What °man *is he that* liveth, and shall not see death?
Shall he deliver his °soul from the °hand of °the grave? °Selah.

z 49 °LORD*, where *are* Thy former lovingkindnesses,
Which Thou °swarest unto David in Thy °truth?

50 Remember, [49] LORD *, the reproach of Thy °servants;
How I do bear in my bosom *the* °*reproach of* all the °mighty °people;
51 Wherewith Thine enemies have reproached, O [1] LORD;
Wherewith they have reproached the footsteps of °Thine Anointed.

52 °Blessed *be* [1] the LORD for evermore.
°Amen, and Amen.

50 servants. Some codices, with Syr., read "servant" (sing.).
reproach. Aram. reads "insult". Cp. 69. 9. Ezek. 36. 15. Rom. 15. 3.
mighty people = many peoples: i. e. the enemies of Israel. **people** = peoples. No Art.
51 Thine Anointed = Thy Messiah.
52 Blessed. Fig. *Benedictio*, not *Beatitido*. Not the same word as in v. 15. Cp. Rom. 1. 25; 9. 5. 2 Cor. 11. 31.
Amen, and Amen. This closes the third (or Leviticus) book of the Psalms. Cp. the endings of the first book (Ps. 41), and the second book (Ps. 72).

NOTES ON THE STRUCTURE OF THE FOURTH BOOK (p. 810).

NUMBERS is the name that man has given to the fourth book of the Pentateuch, on account of the *numberings* recorded in chapters 1—3 and 26. The name is from the Latin Vulgate (*Numeri*), which is again a translation of the name given by the Septuagint Translators (*Arithmoi*). The title in the Hebrew Canon is *b*emidbar*, "IN THE WILDERNESS" (the fifth word in *v.* 1, Hebrew). This title covers *all* the events recorded in this book. "Numbers", therefore, is the Book of the WILDERNESS; and its types are wilderness types, or types of our pilgrimage.

In the Numbers-Book of the Psalms we find the corresponding subject. It opens with Psalm 90, "A prayer of Moses"—the man of the wilderness! Its teaching, like that of the other books, is Dispensational, with the EARTH as its central thought. God's counsels and purposes are celebrated with regard to the earth, and the nations of the earth, from the ruin to the glory; as we have seen them set forth in the other books with regard to (1) Man, (2) Israel, and (3) the Sanctuary.

Sin has come into the world, and ruined, not merely man, but the earth itself: "Cursed *is* the ground for thy sake." Sin has made the paradise of God a wilderness, and death has filled it with sorrow and sadness. There is no hope for the earth, no hope for the nations of the earth, and no hope for creation, apart from Jehovah. The first and second Psalms (90 and 91) set this forth, and give, as it were, the key-note and epitome of the whole book. Its figures are from this wilderness-world; as mountains, hills, floods, grass, pestilence, trees, &c., which the reader will notice for himself. Happiness for the world will be found only when He, "Whose right it is", shall come again to reign and "judge the world in righteousness". In Christ, the coming King, not only Israel, but all the nations of the earth, will be blessed. This is the theme of the book. (See note on Psalm 96. 11.)

It consists, like Book III, of *seventeen* Psalms, all of which are anonymous (though not all without titles) except 90 (and 91), Moses's, and 101, 103, which are David's.

Of the Divine Titles in this Fourth Book, Jehovah (Ap. 4. II) occurs 126 times, and Elohim (Ap. 4. I), 31 (10 of which are with Jehovah). El occurs 6 times.

Psalms 90 and 91 [1] are evidently one Psalm in two parts, written by Moses at the beginning of the thirty-eight years of penal wanderings in the wilderness (in 1490 B.C.), which are the subject of this Fourth Book.

Psalm 90 is suggested by, and occupied with, the sorrows of the vast multitude (associated with the 603,550 "men of war") in the wilderness, *numbered*, and sentenced to death; all from 20 years old and upward (Num. 14. 29).

It is of these that verses 9 and 10 speak.

If a man was 20 when he was numbered (for the war) he died at or before 60
" 30 " " " " " " " " 70
" 40 " " " " " " " " 80

The average age would be 30, hence verse 10.

Psalm 91, on the other hand, presents the contrast of those under "the shadow of the Almighty". The deliverance of "the Church in the wilderness", from the causes and instrumentalities of death for the countless condemned thousands (in Psalm 90) whose carcases were to fall in the wilderness, is set forth at length.

If a man was 19 when the penal wanderings began, he would be 57 (19 + 38) at the close.

If a lad of 10, he would be 48; and so on.

This Psalm was therefore written for the comfort of "the Church in the wilderness" during the 40 years. Towards the close, myriads must have been cut off by the various agencies named:

The terror by night.
The arrow that flieth by day.
The pestilence in darkness.
The destruction (contagion) at noonday.
The lion and adder.

With regard to the latter, in the night journeyings (Num. 9. 21) they would be exposed to danger and death from the adders which infest the district, and from the attacks of wild beasts. From all of these the *trusters* would be delivered.

They would see with their eyes "the reward of the wicked"—thousands dying around, yet nothing permitted to assail them.

If *tents* is right in verse 10, this is confirmation that Moses wrote this Psalm, and at, or about, the time suggested—viz. 1490 B.C.

[1] If 91 be a Psalm of Moses (following Psalm 90), then *all* the Scriptures quoted in our Lord's temptation (even that which the evil one tried to quote) were from the writings of Moses!

90—106 (𝔅², p. 720). THE FOURTH, OR NUMBERS BOOK*. THE EARTH AND THE NATIONS.

(Division, with Prologue and Epilogue.)

PROLOGUE | **90.** THE REST. LOST, AND NEEDED.

𝔅² | **A¹** | **91—94.** REST FOR THE EARTH DESIRED. NO HOPE FOR IT TILL "THE WICKED CEASE FROM TROUBLING".

A² | **95—100.** REST FOR THE EARTH ANTICIPATED. NOTE THE CENTRAL VERSE OF THE PSALTER (96. 11) AND THE REASON (96. 13).

A³ | **101—105.** REST FOR THE EARTH CELEBRATED. JEHOVAH'S THRONE IN THE HEAVENS, AND HIS KINGDOM OVER ALL (103. 19).

EPILOGUE | **106.** THE REST. HOW LOST, AND VALUED.

91—94 (A¹, above). REST FOR THE EARTH DESIRED.

(Alternation.)

A¹ | **B** | **91.** REST, ONLY IN JEHOVAH IN A PERISHING WORLD; AND, THE SECRET PLACE OF THE MOST HIGH THE ONLY PLACE OF SAFETY IN IT.

C | **92.** PRAYER FOR THAT "SABBATH-KEEPING" (YET TO COME, Heb. 4. 9) WHEN ALL "WORKERS OF INIQUITY" SHALL BE CUT OFF (*vv.* 7, 9), AND THE RIGHTEOUS SHALL FLOURISH (*v.* 12) IN JEHOVAH THEIR "ROCK" AND "DEFENCE" (*v.* 15).

B | **93.** REST, ONLY IN JEHOVAH. HIS THRONE WHEN ESTABLISHED WILL BE THE PLACE OF SAFETY. (See note on 93. 5.)

C | **94.** PRAYER FOR REST, TO JEHOVAH, "THE JUDGE OF THE EARTH", TO CUT OFF ALL "WORKERS OF INIQUITY" (*vv.* 4, 16, 23), AND TO GIVE THE RIGHTEOUS REST (*vv.* 13–15) IN JEHOVAH, THEIR "ROCK" AND "DEFENCE" (*v.* 22).

95—100 (A², above). REST FOR THE EARTH ANTICIPATED.

(Introversion and Alternation.)

A² | **D** | **95.** WORSHIP, IN VIEW OF REST ANTICIPATED. HIS "PEOPLE" AND "SHEEP" (*v.* 7) TO "COME BEFORE HIS PRESENCE WITH THANKSGIVING" (*v.* 2). REASON: "JEHOVAH IS GREAT" (*v.* 3).

E | **F** | **96.** A SUMMONS TO SING THE "NEW SONG". "FOR HE COMETH" (JUDGMENT).

G | **97.** THE NEW SONG. "JEHOVAH REIGNETH"

E | *F* | **98.** A SUMMONS TO SING THE "NEW SONG". "FOR HE COMETH" (JUDGMENT).

G | **99.** THE NEW SONG. "JEHOVAH REIGNETH".

D | **100.** WORSHIP, IN VIEW OF REST ANTICIPATED. HIS "PEOPLE" AND "SHEEP" (*v.* 3). TO "COME BEFORE HIS PRESENCE WITH SINGING" (*v.* 2). REASON: "JEHOVAH IS GOOD" (*v.* 5).

101—105 (A³, above). REST FOR THE EARTH CELEBRATED.

(Alternation.)

A³ | **H¹** | **101.** THE COMING KINGDOM. ITS PRINCIPLES: "MERCY AND JUDGMENT" (*v.* 1). THE WICKED CUT OFF (*vv.* 5, 8).

J¹ | **102.** THE KING IN HIS HUMILIATION AND COMING GLORY AS THE ETERNAL CREATOR (*vv.* 12, 24–27). ALL ELSE PERISHING (*v.* 26).

H² | **103.** THE COMING KINGDOM. ITS MERCIES AND JUDGMENTS (*vv.* 4, 6, 17, 19).

J² | **104.** THE KING IN HIS COMING GLORY AS THE ETERNAL CREATOR (*v.* 31) ALL ELSE PERISHING (*vv.* 27–29).

H³ | **105.** THE COMING KINGDOM. BASED ON THE COVENANT (*vv.* 8–12; 42–45) OF "MERCY AND JUDGMENT" (*vv.* 5–7).

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* For notes, see p. 809.

BOOK IV.

90 °A Prayer of °Moses °the man of °God.

B A¹ a 1 °LORD*, Thou hast been our °dwelling place
(p. 812) In all generations.
b 2 Before the mountains were brought forth,
c °Or ever Thou hadst formed the earth
and °the world,
c Even from everlasting to everlasting,
b Thou °*art* °GOD.
a 3 Thou turnest °man to destruction;
A² d¹ And sayest, °"Return, ye °children of men."
e¹ 4 For °**a thousand years in Thy sight**
***Are but* as yesterday** when it is past,
And *as* a watch in the night.
d² 5 Thou carriest them away as with a flood;
they are *as* a sleep:
In the morning *they are* like grass *which*
groweth up.
6 In the morning it flourisheth, and groweth
up;
In the evening it is cut down, and wither-
eth.
e² 7 For we are consumed by Thine anger,
And by Thy wrath are we troubled.
d³ 8 Thou hast set our °iniquities before Thee,
Our °secret *sins* in the light of Thy coun-
tenance.
e³ 9 For all our days °are passed away in Thy
wrath:
We spend our years as °a tale *that is told.*
d⁴ 10 The days of °our years *are* °threescore
years and ten;
And if by reason of °strength *they be*
fourscore years,
Yet *is* °their strength labour and sorrow;
e⁴ For it is soon cut off, °and we fly away.
d⁵ 11 °Who knoweth the °power of Thine
anger?
Even according to Thy fear, *so is* Thy
wrath.
A³ f¹ 12 So teach *us* to °number [10] our days,
(p. 813) °That we may apply *our* hearts unto wis-
dom.
g¹ 13 °Return, O °LORD, °how long?
And let it repent Thee concerning Thy
servants.

90—106 (𝔅², p. 720). THE NUMBERS BOOK (**A**¹, p. 810). THE EARTH AND THE NATIONS.

For the Structure, see p. 810. The book has to do with the EARTH and the NATIONS, as the first book (1—41) had to do with MAN; the second book (42—72) with ISRAEL; and the third book (73—89) with the SANCTUARY.

90 (p. 810). PROLOGUE.
REST. LOST, AND NEEDED. (*Division.*)

B | A¹ | 1, 2. The eternity of Jehovah-El.
| A² | 3–11. The frailty of man.
| A³ | 12–17. The application of both.

1, 2 (A¹, above). THE ETERNITY OF JEHOVAH-EL. (*Introversion.*)

A¹ | a | 1–. Jehovah our dwelling-place.
| b | –1. In time.
| c | 2–. Before the mountains.
| c | –2–. Before the earth and the world.
| b | –2–. In eternity.
| a | –2. Thou art El.

Title. A Prayer. Heb. *Tᵉphillah.* See Ap. 63. I.
Moses: the man of the wilderness. Hence the wilderness, and works of creation, referred to.
the man of God. See Ap. 49. There are *seven* specially so called: Moses (Deut. 33. 1); Samuel (1 Sam. 9. 6–10; cp. *v.* 14); David (Neh. 12. 24); Elijah (1 Kings 17. 18); Elisha (2 Kings 4. 7); Shemaiah (2 Chron. 11. 2); Igdaliah (Jer. 35. 4); and four unnamed (1 Sam. 2. 27. 1 Kings 13. 1; 20. 28. 2 Chron. 25. 7).
God. Heb. Elohim (with Art.): i.e. the true God. Ap. 4. I.
1 Lord*. Heb. Adonai. Ap. 4. VIII (2) = The Lord specially in relation to the earth. This is why this fourth book commences with this title, denoting the Sovereign Lord.
dwelling place = habitation, or refuge.
2 Or = Ere. Positive, not comparative. Anglo-Saxon *aer*, from which we have our modern "ere"; found formerly as "er", "ear", and "yer". In A.V., 1611, Num. 11. 33 read "yer it was chewed".
the world = the habitable world. Heb. *têbêl.*
art: or wast. **GOD.** Heb. El. Ap. 4. IV.

3–11 (A², above). THE FRAILTY OF MAN. (*Repeated Alternation.*)

A² | d¹ | 3. Declaration.
| e¹ | 4. Reason. "For".
| d² | 5, 6. Declaration.
| e² | 7. Reason. "For".
| d³ | 8. Declaration.
| e³ | 9. Reason. "For".
| d⁴ | 10–. Declaration.
| e⁴ | –10. Reason. "For".
| d⁵ | 11. Declaration.

3 man = mortal man. Heb. *'ĕnôsh.* Ap. 14. III.
Return. Either to dust; or, in resurrection.
children of men = sons of Adam (sing.). See Ap. 14. I.
4 a thousand years. Cp. 2 Pet. 3. 8.
8 iniquities. Heb. *'âvah.* Ap. 44. iv.
secret. Heb. is sing.; hence we cannot supply "sins" but "[sin]". But some codices, with two early printed editions, read "secrets" (pl.). **9 are passed away** = have declined, or ended. **a tale that is told** = a thought, or a sigh. **10 our**: i. e. Moses, and those of whom he writes. **threescore years and ten.** This refers to the length of life in the wilderness in the time of Moses, which must have been shortened specially, so that the adults died off within the forty years. The "days" were, and could thus be, actually "numbered", as stated in *v.* 12; and in a way they could not have been since then. See notes on p. 809. **strength.** Heb. pl., meaning great strength (i. e. vigour, or strength for activity). Heb. *gâbar.* Cp. Ap. 14. IV. **their strength** = their violence (i. e. strength for aggression). Heb. *râhab.* See notes on p. 809. **and we fly away.** Fig. *Euphemy*, for dying. Ap. 6. **11 Who . . . ?** Fig. *Erotêsis.* Ap. 6. **power.** Heb. *'ôz.* Spelt with Ayin (ʿ) here, but *'âz* (with Aleph) in Ps. 76. 7. See note on Isa. 11. 4.

12–17 [For Structure see next page].

12 number our days. See note on "threescore", *v.* 10, above. **That we may apply our hearts unto wisdom** = That we may bring home a heart of wisdom. **13 Return.** Same word as *v.* 3. **LORD.** Heb. Jehovah. Ap. 4. II. **how long.** Supply Ellipsis: "how long [shall we wait for Thy return]?"

f² 14 O satisfy us °early with Thy °mercy;
(p. 813) That we may rejoice and be glad all our days.
15 Make us glad °according to the days *wherein* Thou hast afflicted us,
And the °years *wherein* we have seen ³evil.

g² 16 Let Thy work appear unto Thy servants,
And Thy glory unto their °children.

f³ 17 And let the beauty of the ¹LORD* our °God be upon us:
And establish Thou the work of our hands upon us;
Yea, the work of our hands establish Thou it.

B¹ **91** He that dwelleth in the secret place of °the MOST HIGH
Shall abide under the shadow of °THE ALMIGHTY.

C¹ 2 °I will say of °the LORD, "*He is* my refuge and my fortress:
My °God; in Him will I °trust."

B² 3 Surely *He* shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
4 He shall cover thee with His °feathers,
And under His °wings shalt thou °trust:
°His truth *shall be thy* shield and °buckler.
5 Thou shalt not be afraid for the terror by night;
Nor for the arrow *that* flieth by day;
6 *Nor* for the pestilence *that* walketh in darkness;
Nor for the destruction *that* wasteth at noonday.
7 A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
8 Only with thine eyes shalt thou behold
And see the reward of the °wicked.

C² 9 °Because *thou* hast made ²the LORD, ° *Which is* my refuge,

B³ ° *Even* ¹the MOST HIGH, thy habitation;
10 There shall no °evil befall thee,
Neither shall any plague come nigh thy °dwelling.
11 For° **He shall give His angels charge over thee,**
To keep thee °in all thy ways.
12 **They shall °bear thee up °in *their* hands,**
Lest thou dash thy foot against a stone.
13 Thou shalt tread upon the lion and °adder:
The young lion and the dragon shalt thou trample under feet.

C³ 14 Because he hath set his love upon Me, therefore will I deliver him:
I will set him on high, because he hath known °My name.
15 He shall call upon Me, and I will answer him:
I will be with him in trouble;
I will deliver him, and °honour him.
16 With °long life will I satisfy him,
And shew him My salvation.

12-17 (A³, p. 811). THE APPLICATION.
(*Repeated Alternation.*)

A³ f¹ | 12. Us. Our days. Numeration.
g¹ | 13. Thy servants. Favour.
f² | 14, 15. Us. Our days. Exhilaration.
g² | 16. Thy servants. Favour.
f³ | 17. Us. Our works. Establishment.

14 early = in the morning.
mercy = lovingkindness, or grace.
15 according to the days . . . years: i. e. the forty years in the wilderness.
evil. Heb. *rā'a'*. Ap. 44. viii.
17 God. Heb. Elohim. Ap. 4. I.

91 (**B**, p. 810). REST PROVIDED IN, AND FOR MESSIAH.
(*Alternations.*)

B² B¹ | 1. Address *re* the dweller. "He" (the Spirit speaks).
C¹ | 2. His response. "My" (Messiah speaks).
B² | 3–8. Address to dweller. "Thee" (the Spirit speaks).
C² | 9–. His response. "My" (Messiah speaks).
B³ | –9–13. Address to dweller. "Thee" (the Spirit speaks).
C³ | 14–16. Jehovah's response. "I".

Without a Title, as are all the Psalms in Book IV, except 90, 101, 103. See notes on p. 809. If by Moses, then the "I" of the members C¹ (*v.* 2), and C² (*v.* 9–), may be Joshua, a type of Messiah. Cp. Deut. 1. 38; 3. 28; 31. 7, 23. If Moses were the author (this Psalm following his), then *all* the Scriptures quoted in Matt. 4 were from his writings. Note the refs. to Deut. 32. 1–14. It is not David's, for we have no more right to insert the name of "David" where it is not written, than to take it out where it is.
1 the MOST HIGH. Heb. *'Elyōn*. Ap. 4. VI.
THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.
2 I will say. Messiah speaks. See C¹, above.
the LORD. Heb. Jehovah. Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
trust = confide. Heb. *bāṭaḥ*. Ap. 69. I.
4 feathers . . . wings. Note the Fig. *Anthrōpopatheia* (Ap. 6) throughout the Psalm.
trust = flee for refuge. Heb. *ḥāṣāh*. Ap. 69. II. Not the same word as in *v.* 2.
His truth. See note on "shield" (84. 9).
buckler = coat of mail. Occurs only here.
8 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
9 Because thou, &c. Heb. reads "For thou, O LORD, [art] my refuge." The change of person marks the Structure, and is not due to "textual corruption".
Which is. Omit these italics.
Even, &c. Heb. reads "The MOST HIGH [thou hast made] thy habitation", supplying the Ellipsis from the preceding line.
10 evil. Heb. *rā'a'*. Ap. 44. viii.
dwelling = tent. Some codices, with one early printed edition and Aram., read "tents" (pl.). See notes on p. 809.
11 He shall give. See Matt. 4. 6. Luke 4. 10.
in all thy ways. These words were omitted by Satan, the Scripture being misquoted and misapplied. The words "at any time" are added in Matt. 4. 6. Verse 13 is also omitted, because it refers to Satan's own head being crushed (Gen. 3. 15).
12 bear thee up. Cp. 94. 18. in = on.
13 adder: or asp.
14 hath set His love. Heb. *ḥāshaḳ*. Indicates the deepest affection. Cp. Deut. 7. 7; 10. 15; Isa. 38. 17. Only here in the Psalms.
My name. See note on 20. 1.
15 honour = glorify.
16 long life = length of days.

92 °A Psalm *or* °Song for °the sabbath day.

C D j (p. 813)

1 *It is a* good *thing* to give thanks unto °the LORD,
And to sing praises unto Thy °name, O °MOST HIGH:
2 To shew forth Thy lovingkindness in the morning,
And Thy faithfulness °every night,
3 Upon an instrument of ten strings, and upon the psaltery;
Upon the harp with °a solemn sound.

k 4 For Thou, [1]LORD, hast made me glad through Thy °work:
I will triumph in the °works of Thy hands.

l 5 O [1]LORD, how great are Thy works!
And Thy thoughts are °very deep.

E m 6 A brutish °man knoweth not;
Neither doth a fool understand this.

n 7 When the °wicked spring as the grass,
And when all the workers of °iniquity do flourish;
It is that they shall be destroyed for ever:
8 But Thou, [1]LORD, °*art most* high for evermore.

F o 9 For, lo, Thine enemies, O [1]LORD,
For, lo, Thine enemies shall perish;

p All the workers of [7]iniquity shall be scattered.

G 10 But my horn shalt Thou exalt like °*the horn of* an °unicorn:

G I shall be anointed with fresh oil.

F o 11 Mine eye also shall °see *my desire* on mine enemies,

p *And* mine ears shall °hear *my desire* of the °wicked that rise up against me.

E m 12 °The righteous shall flourish like the °palm tree:
He shall grow like a °cedar in Lebanon.

n 13 Those that be planted in the house of [1]the LORD
Shall flourish in the courts of our °God.
14 They shall still bring forth °fruit in old age;
They shall be fat and flourishing;

D j 15 To shew that [1]the LORD *is* upright:

k *He is* my rock,

l And *there is* no unrighteousness in Him.

B H (p. 813)

93 °The LORD reigneth, He is °clothed with majesty;
°The LORD is °clothed with strength, *wherewith* He hath °girded Himself:
°The world also is °stablished, that it cannot be moved.
2 Thy throne *is* established of old:
Thou *art* from everlasting.

J 3 °The floods have lifted up, O [1]LORD,
°The floods have lifted up their voice;
°The floods lift up their waves.

J 4 [1]The LORD on high *is* mightier
Than the °noise of many waters,
Yea, than the mighty °waves of the sea.

92 (**C**, p. 810). PRAYER AND PRAISE FOR SABBATH REST. (*Introversion and Alternations.*)

C | D | j | 1–3. The praise of Jehovah.
k | 4. What He is to me.
l | 5. His attributes. Greatness.
E | m | 6. A wicked individual. (Sing.)
n | 7, 8. The wicked. (Plural.)
F | o | 9–. Thine enemies.
p | –9. Workers of iniquity.
G | 10–. Favour to me. (Future.)
G | –10. Favour to me. (Past.)
F | o | 11–. Mine enemies.
p | –11. Doers of evil.
E | m | 12. A righteous individual. (Sing.)
n | 13, 14. The righteous. (Plural.)
D | j | 15–. The praise of Jehovah.
k | 15–. What He is to me.
l | –15. His attributes. Righteousness.

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.
Song. Heb. *shîr*. Ap. 65. XXIII.
1 the sabbath day. Looking forward to the Day and Rest of Messiah's reign. May it not also have reference to the wilderness time, the cause being recorded in Num. 15. 32–41?
the LORD. Heb. Jehovah. Ap. 4. II.
name. See note on 20. 1.
MOST HIGH. Heb. 'Elyōn. Ap. 4. IV. Showing that it relates to His doings in the earth. See notes on p. 809.
2 every = in the.
3 a solemn sound. Heb. *higgiyōn* = soliloquy, or meditation. Occurs in three Psalms: 9. 16; 19. 14 ("meditation"); 92. 3 ("solemn sound"). See Ap. 66. I.
4 work = act. Heb. *pā'al*. Some codices, with two early printed editions and Syr., read "acts" (pl.).
works = labours. Heb. *'āsâh*.
5 very deep. Cp. 36. 6; 40. 5; 139. 17. Rom. 11. 33.
6 man. Heb. *'îsh*. Ap. 14. II.
7 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
iniquity. Heb. *'āven*. Ap. 44. iii. See note on *v.* 14.
8 art most high = [art enthroned] on high. Not as *v.* 1.
10 the horn of. Supply Ellipsis (Ap. 6), by "those of".
unicorn = buffalo, or wild ox.
11 see, &c. = look on. Omit my desire.
hear = hear of [the destruction of] the wicked.
wicked. Heb. *rā'a'*. Ap. 44. viii.
12 The righteous = A righteous one (sing.).
palm. In barren soil, watered deep at the roots. An *Endogen*.
cedar. In mountain snows and storms, the roots embedded in the rocks. An *Exogen*.
13 God. Heb. Elohim. Ap. 4. I.
14 fruit. The righteous for fruit, the wicked for fuel.

93 (**B**, p. 810). THE REST DESIRED. (*Introversion.*)

B | H | 1, 2. Attributes of Jehovah.
J | 3. The floods. High.
J | 4. Jehovah. Higher.
H | 5. Attributes of Jehovah.

1 The LORD. Heb. Jehovah. Ap. 4. II.
The LORD reigneth. Three Psalms commence thus (93, 97, 99); they each end with the thought of "holiness" (the last has the word "holy" three times), indicating that, when He reigns, "all will be holy" (Isa. 23. 18. Zech. 14. 20, 21). This explains the cry of the *Zōa* (Rev. 4. 8), because His judgments will prepare the way for His reign.
clothed . . . girded. Fig. *Anthrōpopatheia*. Ap. 6.
The world. Heb. *tēbēl* – The habitable world. Cp. 1 Sam. 2. 8.
stablished. Aram., Sept., Syr., and Vulg. render "firmly fixed".
3 The floods. Note the Fig. *Anaphora* (Ap. 6), for emphasis. Generally applied to rivers.
4 noise of many waters. Cp. Rev. 1. 15; 14. 2; 19. 6.
waves = breakers.

H (p. 813)

5 Thy °testimonies are very sure:
°Holiness becometh Thine house,
O [1]LORD, for ever.

C K[1] (p. 814)

94 O °LORD °GOD, to Whom vengeance belongeth;
O °GOD, to Whom vengeance belongeth, °shew Thyself.
2 Lift up Thyself, Thou °judge of the earth:
Render a reward to the proud.
3 [1]LORD, °how long shall the °wicked,
How long shall the °wicked triumph?
4 *How long* shall they utter *and* speak hard things?
And all the workers of °iniquity boast themselves?
5 They break in pieces Thy People, O [1]LORD,
And afflict Thine heritage.
6 They slay the widow and the stranger,
And murder the fatherless.
7 Yet they say, °"THE LORD shall not see,
Neither shall the °God of Jacob regard *it*."

L[1]

8 Understand, ye brutish among the People:
And *ye* fools, when will ye be wise?
9 He that °planted the ear, shall He not hear?
He that formed the eye, shall He not see?
10 He that chastiseth the °heathen, shall not He correct?
He that teacheth °man knowledge, *shall not He know?*
11 [1]**The LORD °knoweth the thoughts of [10]man, That they *are* vanity.**

K[2]

12 °Blessed *is* the °man whom Thou chastenest, O [7]LORD,
And teachest him out of Thy law;
13 That Thou mayest give him rest from the days of adversity,
Until the pit be digged for °the wicked.

L[2]

14 °**For [1]the LORD will not cast off His People,**
Neither will He forsake His inheritance.
15 But judgment shall return unto righteousness:
And all the upright in heart shall follow it.
16 °Who will rise up for me against the °evildoers?
Or who will stand up for me against the workers of [4]iniquity?
17 Unless [1]the LORD *had been* my help,
My °soul had °almost °dwelt in silence.

K[1]

18 When I said, "my foot slippeth;"
Thy °mercy, O [1]LORD, °held me up.
19 In the multitude of my °thoughts within me
Thy °comforts delight my [17]soul.
20 Shall °the throne of °iniquity have fellowship with Thee,
Which frameth °mischief by a law?
21 They gather themselves together against the [17]soul of °the righteous,
And condemn the innocent °blood.

L[3]

22 But [1]the LORD is my defence;
And my [7]God *is* the rock of my refuge.
23 And He shall bring upon them their own [4]iniquity,
And shall cut them off in their own [3]wickedness;
Yea, [1]the LORD our [7]God shall cut them off.

5 testimonies. Cp. Ps. 19. 7.
Holiness. Cp. 97. 12; 99. 9; and see note on *v.* 1, above.

94 (*C*, p. 810). PRAYER FOR REST FOR THE EARTH. (*Repeated Alternation.*)

C | K[1] | 1–7. Address to Jehovah.
L[1] | 8–11. Declaration concerning Him.
K[2] | 12, 13. Address to Jehovah.
L[2] | 14–17. Declaration concerning Him.
K[3] | 18–21. Address to Jehovah.
L[3] | 22, 23. Declaration concerning Him.

1 LORD. Heb. Jehovah. Ap. 4. II.
GOD. Heb. El. Ap. 4. IV. Note the Fig. *Anaphora* (Ap. 6) in this verse. shew Thyself = shine forth.
2 judge of the earth. This is in keeping with the subject of Book IV. See notes on p. 809.
3 how long. Note the Fig. *Anaphora*. Ap. 6.
wicked = lawless ones. Heb. *rāshā'*. Ap. 44. x. Not the same word as in *v.* 23.
4 iniquity. Heb. *'āven*. Ap. 44. iii. Same word as in *vv.* 16, 23; not *v.* 20.
7 THE LORD. Heb. Jah. Ap. 4. III.
God. Heb. Elohim. Ap. 4. I. See note on 20. 1.
9 planted the ear. Consult works on physiology for the wonders of this expression.
10 heathen = nations.
man. Heb. *'ādām*. Ap. 14. I.
11 knoweth, &c. See 1 Cor. 3. 20.
12 Blessed = Happy. See Ap. 63. VI.
man. Heb. *geber*. Ap. 14. IV.
13 the wicked = a wicked one. Same word as *v.* 3.
14 For the LORD. See Rom. 11. 1, 2.
16 Who . . . ? Fig. *Erotēsis*. Ap. 6.
evildoers. Heb. *rā'ā'*. Ap. 44. viii.
17 soul. Heb. *nephesh*. Ap. 13.
almost = quickly. See note on Prov. 5. 14.
dwelt in silence. Fig. *Euphemy* (Ap. 6), for dying.
18 mercy = lovingkindness, or grace.
held me up. Cp. 91. 12.
19 thoughts = perplexities.
comforts. Occurs only here, Isa. 66. 11, and Jer. 16. 7, where it is rendered "consolations".
20 the throne of iniquity: i. e. the throne which administers injustice.
iniquity. Heb. *havvāh* = cupidity. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the injustice produced by desire for gain.
mischief. Heb. *'āmāl*. Ap. 44. v.
21 the righteous = a righteous one (sing. no Art.).
blood. Put by Fig. *Synecdoche* (of Part), Ap. 6, for man.

95–100 (**A**[2], p. 810). REST FOR THE EARTH ANTICIPATED.

95 (**D**, p. 810). WORSHIP IN VIEW OF REST ANTICIPATED. (*Introversion and Alternation.*)

D | M[1] | 1–7–. Rest to be found in true worship. People speak.
M[2] | –7–11. Rest lost through unbelief. God speaks.

1–7– (M[1], above). REST TO BE FOUND IN TRUE WORSHIP. (*Introversion and Alternation.*)

M[1] | N | q | 1, 2. Exhortation to praise.
r | 3. Reason. "For".
O | 4. The earth is His.
P | 5–. The sea is His.
P | –5–. He made the sea.
O | –5. He formed the earth.
N | *q* | 6. Exhortation to praise.
r | 7–. Reason. "For".

The Psalm has two distinct parts, see Structure, above; not two independent Psalms strung together. The latter part is the complement of the former.
1 the LORD. Heb. Jehovah. Ap. 4. II.

95 O come, let us sing unto °the LORD: Let us make a joyful noise to the rock of our salvation.

D M[1] (p. 81

2 Let us come before His °presence with thanksgiving,
And make a joyful noise unto Him with psalms.

r 3 For [1] the LORD *is* a great °GOD,
(p. 814) And a great King above all °gods.

O 4 In His hand *are* the deep places of the earth:
The strength of the hills *is* His also.

P 5 The sea *is* His,

P And ℌe made it:

O And His °hands formed the dry *land*.

N q 6 O come, let us worship and bow down:
Let us kneel before [1] the LORD our maker.

r 7 For ℌe *is* our °God;
And we *are* the People of His pasture, and the sheep of His hand.

°To day if ye will hear His voice,

M² Q (p. 815) **8 Harden not your heart, as °in the provocation,**
***And* as *in* the day of °temptation in the wilderness:**

R **9 °When your fathers °tempted Me,**
Proved Me, °and saw My work.

Q **10 Forty years long was I grieved with °*this* generation,**
And said, "It *is* a People that do err in their heart,
And they have not known My ways:"

R **11 °Unto whom I sware in My wrath**
That they should not enter into My °rest.

F S (p. 815) **96** O sing unto °the LORD °a new song:
Sing unto °the LORD, all °the earth.
2 Sing unto [1] the LORD, bless °His name;
Shew forth His salvation from day to day.
3 Declare His glory among the °heathen,
His wonders among all °people.

T 4 For [1] the LORD *is* great, and greatly to be praised:
ℌe *is* to be feared above all °gods.
5 For °all the gods of the °nations *are* °idols:
But [1] the LORD made the heavens.
6 Honour and majesty *are* before Him:
Strength and °beauty *are* in His °sanctuary.

S 7 Give unto [1] the LORD, O ye kindreds of the [3] people,
Give unto [1] the LORD glory and strength.
8 Give unto [1] the LORD the glory *due unto* [2] His name:
Bring an °offering, and °come into His courts.
9 O worship [1] the LORD in °the beauty of holiness:
°Fear before Him, all [1] the earth.
10 Say among the [3] heathen *that* [1] the LORD reigneth:
The world also °shall be established that it shall not be moved:
He shall judge the [3] people righteously.

2 presence. Heb. = face. See note on Ex. 23. 15; 34. 20. Hence the word "before" (*v.* 6; 96. 6, 9, 13; 92. 3, 5; 98. 6, 9; 100. 2; 102. 2, 10, 28, &c. This is the essence of all true worship.

3 GOD. Heb. El. Ap. 4. IV.
gods = rulers, or judges. Heb. *ĕlohīm*. Ap. 4. I. See note on Ex. 22. 9.
5 hands. Fig. *Anthrōpopatheia*. Ap. 6.
7 God. Heb. Elohim. Ap. 4. I.
To day, &c. Cp. Heb. 3. 7–11; 4. 1.

-7-11 (M², p. 814). REST LOST THROUGH UNBELIEF. (*Alternation.*)

M² | Q | –7, 8. Time. "To-day".
R | 9. Sin. Committal. Place (*'ăsher* = where).
Q | 10. Time. "Forty years".
R | 11. Sin. Punishment. Place (*'ăsher* = where.)

8 in the provocation = at Meribah (Num. 20. 13).
temptation = Massah (Ex. 17. 7).
9 When. Heb. *'ăsher* = where.
tempted. Fig. *Anthrōpopatheia*. Ap. 6.
and = yea.
10 this. Supply the Ellipsis by substituting "that".
11 Unto whom = Where: as in *v.* 9 (see note on "When", *v.* 9). Heb. *'ăsher*.
rest. The rest, thus lost, is to be yet found in the future (according to Heb. 3. 7–11, 15; 4. 3, 7).

96 (F, p. 810). SUMMONS TO SING THE NEW SONG. (*Alternation.*)

F | S | 1–3. Exhortation to sing the New Song.
T | 4–6. Reasons. "For".
S | 7–13–. Exhortation to sing the New Song.
T | –13. Reasons. "For".

1 the LORD. Heb. Jehovah. Ap. 4. II.
a new song. Ps. 96 is the call; Ps. 97 is the answer. Cp. 98 and 99. The subject is the coming rest for the earth, to which creation looks forward (Rom. 8. 18–23).
the earth. This is the subject of Book IV. See notes on p. 809. **2 His name.** See note on 20. 1.
3 heathen = nations. **people** = peoples.
4 gods = rulers. Heb. *'ĕlohīm*. Ap. 4. I. See note on Ex. 22. 9.
5 all the gods . . . idols. Fig. *Paronomasia*. Ap. 6 Heb. *kāl-'ĕlohey . . . 'ĕlīlim*. nations = peoples.
idols = nothings. Cp. 1 Cor. 8. 4.
6 beauty. Some codices read "joy". Cp. 1 Chron. 16. 27.
sanctuary. Some codices read "dwelling-place", as in 1 Chron. 16. 27.
8 offering = presence offerings. Heb. *minchah*. Ap. 43. II. iii.
come into His courts. Some codices read "enter before Him". Cp. 1 Chron. 16. 29.
9 the beauty of holiness. See note on 1 Chron. 16. 29. **Fear** = Tremble.
10 shall be established. Sept., Syr., and Vulg. read "He hath fixed".
11 Let the heavens rejoice, and let the earth be glad. The initials of the four Hebrew words making this sentence form an acrostic (Ap. 6, 60, and 63. VII), giving the four letters of the word JEHOVAH (Y, H, V, H) thus:

Yismᵉchū Hashshāmayim Vᵉthāgēl Hā'ārez.

The *Massōrah* (Ap. 30) has a special rubric calling attention to this acrostic.
12 Then shall. Ginsburg thinks this should be "Yea, let".

11 °Let the heavens rejoice, and let the earth be glad;
Let the sea roar, and the fulness thereof.
12 Let the field be joyful, and all that *is* therein:
°Then shall all the trees of the wood rejoice

PACIFIC SCHOOL OF RELIGION

13 °Before [1] the LORD:
For °He cometh, for °He cometh to judge [1] the earth:
He shall °judge °the world with righteousness,
And the [3] people with His truth.

97 °The LORD °reigneth;
Let °the earth rejoice;
Let the multitude of °isles be glad *thereof.*
2 Clouds and darkness *are* round about Him:
Righteousness
And judgment
Are the °habitation of His throne.
3 A fire goeth °before Him,
And burneth up His °enemies round about.
4 His lightnings enlightened °the world:
[1] The earth saw, and trembled.
5 The hills melted like wax at the °presence of [1] the LORD,
At the °presence of °THE Lord of the whole [1] earth.
6 °The heavens declare His righteousness,
And all the °people see His glory.
7 Confounded be all they that serve °graven images,
That boast themselves of °idols:
Worship Him, all *ye* °gods.
8 °Zion heard, and was glad;
And the °daughters of Judah rejoiced
Because of Thy judgments, O [1] LORD.
9 For Thou, [1] LORD, *art* °HIGH above all [1] the earth:
Thou art exalted far above all [7] gods.
10 Ye that love [1] the LORD, hate °evil:
He preserveth the °souls of His °saints;
He delivereth them out of the hand of the °wicked.
11 Light is sown for the °righteous,
And gladness for the °upright in heart.
12 Rejoice in [1] the LORD, ye righteous;
And give thanks at the °remembrance of His °holiness.

98 °A Psalm.
1 °O sing unto °the LORD a new song;
For He hath done marvellous things:
His °right hand, and His holy °arm, hath gotten Him the victory.
2 [1] The LORD hath made known His salvation:
His righteousness hath He openly shewed in the sight of the °heathen.
3 He hath remembered His °mercy and His truth toward the house of Israel:
All the ends of the earth have seen the salvation of our °God.
4 Make a joyful noise unto [1] the LORD, all the earth:
Make a loud noise, and rejoice, and °sing praise.
5 Sing unto [1] the LORD with the harp;
With the harp, and the voice of °a psalm.
6 With trumpets and sound of cornet
Make a joyful noise °before [1] the LORD, the King.

13 Before. See note on "presence" (95. 2).
He cometh . . . He cometh. Fig. *Epizeuxis* (App. 6), for emphasis.
the world = the habitable world. Heb. *tēbēl.* No rest or righteous rule for the world and its inhabitants until He comes. The next Psalm is "the New Song", celebrating this by anticipation.

97 (**G**, p. 810). THE NEW SONG.
(*Introversion and Alternations.*)

G | U | *s* | 1–. Jehovah reigneth.
| | *t* | –1. Joy and gladness.
| V | u | 2–. Clouds, &c.
| | v | –2–. Righteousness.
| | w | –2. Judgment.
| *V* | *u* | 3–5. Lightnings, &c.
| | *v* | 6, 7. Righteousness.
| | *w* | 8. Judgment.
| *U* | *s* | 9, 10. Jehovah reigneth.
| *t* | 11, 12. Joy and gladness.

Psalm 97 is the answer to the call of 96.
1 The LORD. Heb. Jehovah. App. 4. II.
The LORD reigneth. See note on 93. 1.
reigneth = hath taken a kingdom.
the earth. Note that this Book (IV) and its Psalms have relation to the earth or land. See notes on p. 809.
isles = coasts or coastlands beyond Palestine. Put for the Gentile world. **2 habitation** = foundation.
3 before. See note on "presence" (95. 2).
enemies = adversaries.
4 the world = the habitable world. Heb. *tēbēl.*
5 presence. See note on 95. 2.
THE Lord. Heb. Adon. App. 4. viii (1). Specially connected with His rule in the earth. Occurs in Josh. 3. 11, 13; 5. 14, and Zech. 6. 5.
6 The heavens. Put by Fig. *Metonymy* (of Adjunct), App. 6, for Him who dwells there. **people** = peoples.
7 graven images = an image, whether graven or molten (sing.).
idols = nothings. Cp. 96. 5 and 1 Cor. 8. 4.
gods = judges, or rulers. See note on Ex. 22. 9.
8 Zion. See Ap. 68.
daughters = daughter cities.
9 HIGH = MOST HIGH. Heb. 'Elyōn. App. 4. VI.
10 evil. Heb. *rā'a'.* App. 44. viii.
souls. Heb. *nephesh.* App. 13.
saints = gracious (i. e. graced) ones.
wicked = lawless (pl.). Heb. *rāshā'.* App. 44. x.
11 righteous = a righteous one (sing.). **upright** (pl.).
12 remembrance = mention, or memorial.
holiness. See notes on 93. 1, 5.

98 (**F**, p. 810). SUMMONS TO SING THE NEW SONG. (*Alternation.*)

F | W | 1–. Exhortation to praise.
| X | –1–3. Reason. "For".
| *W* | 4–9–. Exhortation to praise.
| *X* | –9. Reasons. "For".

Title. **A Psalm.** Heb. *mizmōr.* App. 65. XVII.
1 O sing. Another summons to sing the New Song; but this time it is for what Jehovah has done for Israel.
the LORD. Heb. Jehovah. App. 4. II.
right hand . . . arm. Fig. *Anthrōpopatheia.* App. 6.
2 heathen = nations. **holy.** See note on Ex. 3. 5.
3 mercy = lovingkindness, or grace.
God. Heb. Elohim. App. 4. I.
4 sing praise. Fig. *Anadiplosis* (App. 6), for emphasis. See note on "psalm", *v.* 5.
5 a psalm = sing praise (Heb. *zimrāh*), at end of *vv.* 4 and 5, by Fig. *Anadiplōsis.* App. 6.
6 before. See note on "presence" (95. 2).

7 Let the sea roar, and the fulness thereof;
° The world, and they that dwell therein.
8 Let the ° floods ° clap *their* hands:
Let the hills be joyful together
9 [6] Before [1] the LORD;

X (p. 816)
For He cometh to judge the earth:
With righteousness shall He judge the world,
And the ° people with equity.

G Y x (p. 817)

99 ° The LORD ° reigneth; let the ° people tremble:
He sitteth *between* the ° cherubims; let ° the earth be moved.
2 [1] The LORD *is* great in ° Zion;
And He *is* high above all ° the people.
3 Let them praise Thy great and terrible name;
For it *is* ° holy.
4 The king's strength also loveth judgment;

y
Thou dost establish equity,
Thou executest ° judgment and righteousness in Jacob.

Z
5 Exalt ye [1] the LORD our ° God,
And worship at His footstool;
For ° He *is* [3] holy.

Y x
6 ° Moses and Aaron among His priests,
And ° Samuel among them that call upon His name;
° They called upon the LORD, and He answered them.
7 He spake ° unto them in the cloudy pillar:
They kept His testimonies, and the ordinance *that* He gave them.

y
8 Thou answeredst ° them, O [1] LORD our [5] God:
Thou wast a ° GOD That forgavest ° them,
Though Thou ° tookest vengeance of ° their inventions.

Z
9 Exalt [1] the LORD our [5] God,
And worship at His [3] holy hill;
For [1] the LORD our [5] God *is* [3] holy.

100 ° A Psalm of ° praise.

D A a (p. 817)
1 Make a joyful noise unto ° the LORD, all ° ye lands.
2 Serve ° the LORD with gladness:

b
Come before His ° presence with singing.

B
3 Know ye that [1] the LORD He *is* ° God:
It is He That hath made us, ° and not we ourselves;
We are His ° People, and the ° sheep of His pasture.

A b
4 Enter into His gates with thanksgiving,
And into His courts with praise:

a
Be thankful unto Him, *and* bless ° His name.

B
5 For [1] the LORD *is* ° good; His ° mercy *is* everlasting;
And His truth *endureth* to all generations.

7 The world: i.e. as inhabited. Heb. *tēbēl*.
8 floods = rivers.
clap. Fig. *Prosopopœia*. Ap. 6.
9 people = peoples.

99 (*G*, p. 810). THE NEW SONG.
(*Alternations.*)

G | Y | x | 1–4. Of Jehovah. } Motives.
| | y | –4. To Jehovah. }
| | Z | 5. Exalt ye, &c.
| *Y* | *x* | 6, 7. Of Jehovah. } Examples.
| | *y* | 8. To Jehovah. }
| | *Z* | 9. Exalt ye, &c.

1 The LORD. Heb. Jehovah. Ap. 4. II.
reigneth = hath taken a kingdom. See note on 93. 1.
people = peoples.
cherubims. See Ap. 41. The Psalm was therefore written while the Ark was in existence.
the earth. The subject of Book IV. See notes on p. 809.
2 Zion. See Ap. 68.
the people = the peoples. A.V., 1611, omitted "the".
3 holy. See notes on 93. 1, 5 and Ex. 3. 5.
4 judgment and righteousness. See 2 Sam. 8. 15 and 1 Chron. 18. 14. Cp. with 1 Kings 10. 9.
5 God. Heb. Elohim. Ap. 4. I.
He. Cp. *vv.* 3 and 9, and see note on 93. 1, 5.
6 Moses. He was the grandson of Levi, and exercised priestly functions before Aaron (Ex. 24. 6–8); even consecrating him (Ex. 28). He and Aaron are both included "among His priests".
Samuel. Cp. 1 Sam. 7. 9, 10; 12. 18.
They called. Omit "They", which obscures the sense, by leaving Moses and Aaron without a predicate. Cp. Ex. 15. 25; 32. 11–14; 33. 12–14. Num. 11. 2; 21. 7. Deut. 9. 20, 26. Ps. 106. 23.
7 unto them: i. e. to Moses and Aaron.
8 them = Moses and Aaron.
GOD. Heb. El. Ap. 4. IV
them . . . their = the People.
tookest vengeance. Cp. Num. 20. 12. Deut. 3. 26. Ps. 106. 32, 33.

100 (*D*, p. 810). WORSHIP, IN VIEW OF REST ANTICIPATED. (*Alternation and Introversion.*)

D | A | a | 1, 2–. Exhortation to worship.
| | b | –2. Entrance into His presence.
| | B | 3. What Jehovah is. (Three declarations.)
| *A* | *b* | 4–. Entrance into His presence.
| | *a* | –4. Exhortation to worship.
| | *B* | 5. What Jehovah is. (Three declarations.)

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.
praise = thanksgiving.
1 the LORD. Heb. Jehovah. Ap. 4. II.
ye lands. Heb. the land; Israel in the land.
2 the LORD = Jehovah's self. Heb. Jehovah with *'eth*.
presence. See note on 95. 2.
3 God. Heb. Elohim. Ap. 4. I. The Heb. accent places the chief pause on "God"; the minor pauses on "know" and "made": i. e. the knowledge of Jehovah as our God reveals to His People that He made them such, and that they are His "sheep" and His care.
and not we ourselves. Some codices, with six early printed editions, read *lo* ("not"); but other codices, with one early printed edition, Aram., read *lō* (for Him or His), "and His we are", as in A.V. marg. The difference arises from spelling Heb. *lō* with an *Aleph* (א = *'o*) or with a *Vau* (ו = ō). The *Massōrah* notes several such passages where the same variation occurs (Ex. 21. 8. Lev. 11. 21; 25. 30. 1 Sam. 2. 3. 2 Sam. 16. 18; 19. 7. Isa. 9. 2; 49. 5; 63. 9. Job 6. 21; 13. 15. Ps. 100. 3. Prov. 19. 7; 26. 2).
People . . . sheep. Note the correspondence between Pss. 100 and 95 (p. 810).
4 His name. See note on Ps. 20. 1.
5 good. Cp. Ps. 95. 3, "great" (p. 810).
mercy = lovingkindness, or grace.

101

°A Psalm ° of David.

H¹ C (p. 818)

1 I will sing of ° mercy and judgment:
Unto Thee, O ° LORD, will I sing.
2 I will behave myself wisely in a ° perfect way.
O ° when wilt Thou come unto me?
I will walk within my house with a perfect heart.

D

3 I will set no ° wicked thing before mine eyes:
I ° hate ° the work of them that turn aside;
It shall not cleave to me.
4 A ° froward heart shall depart from me:
I will not know a ° wicked *person*.
5 Whoso privily slandereth his neighbour,
him will I ° cut off:
Him that hath an high look and a ° proud heart will not I suffer.

C

6 Mine eyes *shall be* upon the faithful of ° the land, that they may dwell with me:
He that walketh in a ²perfect way, he shall serve me.

D

7 He that worketh deceit shall not dwell within my house:
He that telleth lies shall not tarry in my sight.
8 I will ° early destroy all the ° wicked of ⁶the land;
That I may ⁵cut off all ° wicked doers from ° the city of ¹the LORD.

102

°A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint ° before the LORD.

J¹ E c (p. 818)

1 Hear my prayer, O ° LORD,
And let my cry come unto Thee.
2 Hide not Thy ° face from me in the day *when* I am in trouble;
Incline Thine ear unto me:
In the day *when* I call answer me speedily.

d

3 For my days are consumed ° like smoke,
And my bones are burned as ° an hearth.
4 My heart is smitten, and withered like grass;
So that I forget to eat my ° bread.
5 By reason of the voice of my groaning
My bones cleave to my ° skin.
6 I am like ° a pelican of the wilderness:
I am like an ° owl of the desert.
7 I watch, and am
As a sparrow ° alone upon the house top.
8 Mine enemies reproach me all the day;
And they that are mad against me ° are sworn against me.
9 For I have eaten ashes like ⁴bread,
And mingled my drink with weeping,
10 ° Because of Thine indignation and Thy wrath:
For Thou hast lifted me up, and cast me down.
11 My days *are* like a shadow that declineth;
And I am withered like grass.

101-105 (**A**³, p. 810). REST FOR THE EARTH CELEBRATED.

101 (**H**¹, p. 810). THE COMING KING AND HIS RULE. (*Alternation.*)

H¹ | C | 1, 2. I. My. "The perfect way". "Mercy".
D | 3–5. Them that "turn aside" "cut off". "Judgment".
C | 6. I. Me, mine. "Perfect way". "Mercy".
D | 7, 8. He that "worketh deceit" "cut off". "Judgment".

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.
of David. Relating to the true David, and His coming rule to give "rest" to the earth. The king's vow to rule in righteousness. Cp. 2 Sam. 23. 3–5.
1 mercy = lovingkindness, or grace.
mercy and judgment. Note these two as the alternate subjects of the Structure above.
LORD. Heb. Jehovah. Ap. 4. II.
2 perfect = blameless.
when, &c.: i. e. as king shalt Thou come.
3 wicked thing = thing of Belial.
hate = have always hated.
the work: i. e. the doings, or business.
4 froward = perverse (from what is right).
wicked. Heb. *rā'a'*. Ap. 44. viii.
5 cut off = destroy. See *v.* 8.
proud heart = broad of heart: i. e. large and blatant. Cp. Prov. 21. 4; 28. 25.
6 the land: i. e. Palestine, as in 100. 1.
8 early = morning by morning: i. e. the judgments of a day dealt with within the day. No prisons needed. Land kept clean.
wicked. Heb. *rāshā'*. Ap. 44. x.
wicked doers = workers of iniquity. Heb. *'āven*. Ap. 44. iii.
the city of the LORD: i. e. Zion. See Ap. 68.

102 (**J**¹, p. 810). THE KING, IN HIS HUMILIATION. (*Extended Alternation and Introversion.*)

J¹ | E | c | 1, 2. Prayer.
d | 3–11. Humiliation. "Days cut short".
F | 12. Jehovah everlasting.
G | 13–22. Favour to His People.
E | d | 23. Humiliation. "Days cut short".
c | 24–. Prayer.
F | –24–27. Jehovah everlasting.
G | 28. Favour to His People.

Title. A Prayer, &c. This refers to Messiah's humiliation.
before. See note on "presence" (95. 2).
1 LORD. Heb. Jehovah. Ap. 4. II.
face. See note on "presence" (95. 2).
3 like smoke. So some codices, with Aram., Sept., and Vulg.; other codices read "in smoke".
an hearth = charred wood.
4 bread. Put by Fig. *Synecdoche* (of Part), Ap. 6, for food in general.
5 skin = flesh.
6 a pelican ... owl: both unclean birds.
alone. Some codices, with one early printed edition, read "flitting to and fro".
8 are sworn against me = are sworn [together] against me; as in Acts 23. 12–21.
10 Because of = from the face of. See note on 95. 2.
12 But Thou. Emphasising the great consolation.
shalt endure. Sittest, or wilt sit [enthroned].
Thy remembrance. Some codices read "Thy throne".

12 ° But Thou, O ¹LORD, ° shalt endure for ever; F
And ° Thy remembrance unto all generations.

G H e (p. 819)

13 Thou shalt arise, *and* have °mercy upon °Zion:
For the time to favour her, yea, °the set time, is come.
14 For Thy servants take pleasure in her °stones,
And favour the dust thereof.

f

15 So the °heathen shall fear the °name of [1]the LORD,
And all the kings of the earth Thy °glory.

J g

16 When [1]the LORD shall build up [13]Zion,
He shall °appear in His [15]glory.

h

17 He will regard the prayer of the destitute,
And not despise their prayer.

K

18 This shall be written for °the generation to come:

K

And °the people which shall be °created shall praise °THE LORD.

J g

19 For He hath looked down from °the height of His sanctuary;
From heaven did [1]the LORD behold the earth;

h

20 To hear the groaning of the prisoner;
To loose °those that are °appointed to death;

H e

21 To declare the [15]name of [1]the LORD in [13]Zion,
And His praise in Jerusalem;

f

22 °When [18]the people are gathered together,
And the kingdoms, to serve [1]the LORD.

E d (p. 818)

23 °He weakened my strength °in the way;
He shortened my days.

c

24 I said, "O °my GOD, take me not away in the midst of my days:"

F

Thy years *are* throughout all generations.
25 °**Of old hast Thou laid the foundation of the earth:**
And the heavens *are* the work of Thy hands.
26 **They shall perish, but Thou shalt endure:**
Yea, all of them shall wax old like a garment;
As a vesture shalt Thou change them, and they shall be changed:
27 **But** Thou ***art*** °**the same,**
And Thy years shall have no end.

G

28 The °children of Thy servants °shall continue,
And their seed shall be established [1]before Thee.

H² L (p. 819)

103

A Psalm °of David.

1 °Bless °the LORD, O °my soul:
And all that is within me, *bless* His °holy °name.
2 Bless [1]the LORD, O [1]my soul,
And forget not °all His °benefits:
3 Who °forgiveth all thine °iniquities;
Who healeth all thy diseases;
4 Who °redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and °tender mercies;
5 Who satisfieth thy mouth with good *things;*
So that thy youth is renewed like the eagle's.

102. 13-22 (G, p. 818). FAVOUR TO HIS PEOPLE. (*Introversion and Alternations.*)

G | H | e | 13, 14. Favour to Zion.
f | 15. Favour to the nations.
J | g | 16. Jehovah's glory in Zion.
h | 17. Jehovah's grace to the needy.
K | 18–. For a future People.
K | –18. For a future People.
J | *g* | 19. Jehovah's glory in Zion.
h | 20. Jehovah's grace to the needy.
H | *e* | 21. Favour to Zion.
f | 22. Favour to the peoples.

13 mercy = compassion. **Zion.** See Ap. 68.
the set time. First, the end of the seventy years (Dan. 9. 2. Neh. 2. 17–20; 3. 1–32); and second, the still future set time in God's counsels. All this is prophecy. No need to think it was written after Jerusalem's desolation. David was a prophet (Acts 2. 30, 31). Cp. Isa. 40. 2; 61. 2.
14 stones. Put by Fig. *Synecdoche* (of Part), Ap. 6, for the restored buildings.
15 heathen = nations. **name.** See note on 20. 1. **glory.** Always mentioned in connection with Messiah's sufferings. Cp. *vv.* 1–12. See Ap. 71.
16 appear in His glory. This shows that all is prophetic. Cp. Isa. 60. 1–3.
18 the generation to come = a generation to come. Showing that all here is future. **the** = a.
created: i. e. the new Israel (Ps. 22. 31. Isa. 43. 1–7, 18–21; 66. 8). This is the new nation referred to in Matt. 21. 43.
THE LORD. Heb. Jah. Ap. 4. III.
19 the height of His sanctuary = His holy height.
20 those . . . appointed to death = the sons of death. Genitive of Relation. The Heb. word for "death" occurs only here and 79. 11. It is *fem.*, as though the mother. Cp. Rom. 8. 36, and see Ap. 17 (5).
22 When, &c. Cp. Pss. 22. 27; 68. 32. Isa. 45. 14. Fulfilling Gen. 49. 10.
23 He weakened. A return to the subject corresponding with "d" (*vv.* 3–11), above.
in the way: i. e. of His humiliation.
24 my GOD. Heb. *Ēli* = my El. Ap. 4. IV.
25 Of old, &c. Quoted in Heb. 1. 10–12, which shows this Psalm is all prophetic of Messiah.
27 the same: or He. Cp. Isa. 41. 4; 43. 10.
28 children = sons.
shall continue = shall dwell [in the Land].

103 (**H²**, p. 810). THE COMING KINGDOM. (*Introversion.*)

H² | L | 1–5. Exhortation to bless.
M | 6, 7. Jehovah's kingdom. Israel.
N | 8. Merciful goodness.
O | 9. Sparing goodness. Time.
P | 10. Pardoning goodness.
P | 11–13. Pardoning goodness.
O | 14–16. Sparing goodness. Time.
N | 17, 18. Merciful goodness.
M | 19. Jehovah's kingdom. Universal.
L | 20–22. Exhortation to bless.

Title. of David: i. e. relating to the true David.
1 Bless. Fig. *Apostrophe.* Ap. 6.
the LORD. Heb. Jehovah, with *'eth* = Jehovah Himself. Ap. 4. II.
my soul = me myself. Heb. *nephesh.* Ap. 13.
holy. See note on Ex. 3. 5. **name.** See note on 20. 1.
2 all = any of. **benefits** = dealings.
3 forgiveth = passeth over. This verb, with its adj. and subs., is never used but of God. Lit. That is the Forgiver. Cp. *v.* 14 and note there.
iniquities. Heb. *'āvāh.* Ap. 44. iv. So some codices, with one early printed edition, Sept., and Vulg. (pl.); other codices read singular.
4 redeemeth: i. e. as a kinsman. Heb. *gā'al.* See note on Ex. 6. 6; 13. 13.
tender mercies = compassions.

M (p. 819)
6 ° The LORD executeth righteousness
And judgment for all that are oppressed.
7 He made known His ° ways unto Moses,
His ° acts unto the ° children of Israel.

N
8 [6] The LORD *is* ° merciful and gracious,
° Slow to anger, and plenteous in ° mercy.

O
9 He will not always chide:
Neither will He keep ° *His anger* for ever.

P
10 He hath not dealt with us after our ° sins;
Nor rewarded us according to our [3] iniquities.

P
11 For as the heaven is high above the earth,
So ° great is His [8] mercy ° toward them
that ° fear Him.
12 As far as the east is from the west,
So far hath He removed our ° transgressions from us.
13 Like as a father pitieth *his* [7] children,
So [6] the LORD pitieth them that [11] fear Him.

O
14 For ℌe knoweth our ° frame;
° He remembereth that ℳe *are* ° dust.
15 *As for* ° man, his days *are* as grass:
As a flower of the field, so he flourisheth.
16 For the ° wind passeth over it, and ° it is gone;
And ° the place thereof shall ° know it no more.

N
17 ° But the [8] mercy of [6] the LORD *is* from everlasting to everlasting upon them that [11] fear Him,
And His righteousness unto [7] children's [7] children;
18 To such as keep His covenant,
And to those that remember His commandments to do them.

M
19 [6] The LORD hath ° prepared His throne in the heavens;
And His kingdom ruleth over all.

L
20 Bless [6] the LORD, ° ye His angels,
° That excel in strength, that do His ° commandments,
Hearkening unto the voice of His word.
21 Bless ye [6] the LORD, all *ye* His hosts;
Ye ° ministers of His, that do His pleasure.
22 Bless [6] the LORD, all His works
In all places of His ° dominion:
Bless the LORD, O [1] my soul.

J² Q (p. 820) R S¹
104 ° Bless ° the LORD, O ° my soul.
O °LORD my °God, Thou art °very great;
Thou art °clothed with honour and majesty.
2 Who coverest *Thyself* with light as *with* a garment:
Who stretchest out the heavens like a ° curtain:

T¹
3 Who layeth the beams of His chambers in the waters:
Who maketh ° the clouds His ° chariot:
Who walketh upon the wings of the ° wind:
4 ° **Who maketh His angels °spirits;**
His °ministers a flaming fire:
5 *Who* laid the ° foundations of the ° earth,
That it should not ° be removed ° for ever.

6 The LORD. Heb. Jehovah. **Ap. 4. II.**
7 ways: i. e. the *reasons* of His acts (esoteric) to Moses.
acts: i. e. the *acts* (exoteric) visible to the People.
children = sons.
8 merciful = compassionate, or pitiful. Cp. *v.* 13.
Slow to anger = long-suffering.
mercy = lovingkindness, or grace. Cp. Ex. 34. 6, 7.
9 His anger. The *Ellipsis* (Ap. 6) is correctly supplied from the preceding line.
10 sins. Heb. *chāṭā'*. Ap. 44. i.
11 great = mighty, or hath prevailed.
toward = upon. fear = revere.
12 transgressions. Heb. *pāsha'*. Ap. 44. ix.
14 frame = formation.
He remembereth. Cp. Isa. 29. 16; 45. 9, 10: i. e. God *remembers* what man forgets (i. e. our infirmities); and He *forgets* what man remembers (i. e. our sins). See Isa. 43. 25; 44. 22. Jer. 31. 34. Cp. Isa. 55. 8.
dust. See Gen. 2. 7; 3. 19. Ecc. 12. 7.
15 man. Heb. *'ĕnōsh*. Ap. 14. III.
16 wind. Heb. *rūach*. Ap. 9.
it is gone = there is no sign of it.
the place . . . know it. Fig. *Prosōpopœia*. Ap. 6.
know = recognise.
17 But. Blessed contrast. Note the Structure, "*N*", p. 819. **19 prepared** = established.
20 ye. Some codices, with Sept. and Vulg., read "all ye". That excel = That are mighty.
commandments = commandment (sing.).
21 ministers: i. e. the angels. Cp. 104. 4. Heb. 1. 14.
22 dominion = sovereignty.

104 (J², p. 810). THE KING IN HIS COMING POWER AND GLORY.
(Introversion and Repeated Alternation.)

J² Q | 1–. Jehovah to be praised.
R | S¹ | –1, 2. Thou.
T¹ | 3–5. He. Who. Day I. Earth.
S² | 6–9. Thou. Day II. Waters.
T² | 10–19. He. Who. } Day III, IV.
S³ | 20–. Thou. } Earth. Light.
T³ | –20–23. They.
S⁴ | 24–30. Thou. Day V, VI. Water. Sun.
T⁴ | 31, 32. He.
Q | 33–35. Jehovah to be praised.

1 Bless. Fig. *Apostrophe*. Ap. 6.
the LORD. Heb. Jehovah, with *'eth* = Jehovah Himself. Ap. 4. II.
my soul = I myself. Heb. *nephesh*. Ap. 13.
LORD. Heb. Jehovah. Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
very great. The conception of Deity is grand; and the cosmogony is neither Hebrew nor Babylonian, but Divine.
clothed. Fig. *Anthrōpopatheia*. Ap. 6. So throughout the Psalm.
2 curtain. Of the fifty-three occurrences of this word, only one (here) in the Psalms. No less than forty-seven of them have to do with the Tabernacle; forty-three of them being in Ex. 26 and 36.
3 the clouds = the thick clouds.
chariot. Fig. *Anthrōpopatheia*. Ap. 6.
wind. Heb. *rūach*. Ap. 9.
4 Who, &c. Quoted in Heb. 1. 7.
spirits. Angels are spirits (Heb. *rūach*. Ap. 9), and are called so in Heb. 1. 7, 14. 1 Pet. 3. 19 (cp. 1 Pet. 3. 22).
ministers = servants. Cp. 103. 21.
5 foundations. Cp. Job 38. 4–6. Prov. 8. 29.
earth. Heb. *'ĕrez*. As in *vv.* 9, 13, 14, 24; not the same word as in *v.* 30. be removed = move.
for ever = for ever and aye.
6 The waters stood. Cp. 2 Pet. 3. 5, 6 with Gen. 1. 2–.

6 Thou coveredst it with the deep as *with* a garment: S¹
° The waters stood above the mountains.

7 At Thy rebuke they fled;
At the voice of Thy thunder they hasted away.
8 They go up by the mountains; they go down by the valleys
Unto the place which Thou °hast founded for them.
9 Thou hast set a bound that they may not pass over;
That they turn not again to cover [5]the earth.

T[2] (p. 820) 10 He sendeth the springs into the valleys,
Which run among the hills.
11 They give drink to every beast of the field:
°The wild asses quench their thirst.
12 By them shall the fowls of the heaven have their habitation,
Which sing among the branches.
13 He watereth the hills from His chambers:
[5]The earth is satisfied with the fruit of Thy works.
14 He causeth the grass to grow for the cattle,
And herb for the service of °man:
That He may bring forth °food out of [5]the earth;
15 And °wine *that* maketh glad the heart of °man,
And oil to make *his* face to shine,
And bread *which* strengtheneth °man's heart.
16 The trees of °the LORD are full *of sap;*
The cedars of Lebanon, which He hath planted;
17 Where the birds make their nests:
As for the stork, the fir trees *are* her house.
18 The high hills *are* a refuge for the wild goats;
And the rocks for the °conies.
19 He appointed the moon for seasons:
The sun °knoweth his going down.

S[3] 20 Thou makest darkness, and it is night:

T[3] Wherein all the beasts of the forest do creep *forth:*
21 The young lions roar after their prey,
And seek their meat from °GOD:
22 The sun ariseth, they gather themselves together,
And lay them down in their dens:
23 Man goeth forth unto his work
And to his labour until the evening.

S[4] 24 O [16]LORD, °how manifold are Thy works!
In wisdom hast Thou made them all:
[5]The earth is full of Thy riches.
25 *So is* this great and wide sea,
Wherein *are* things creeping innumerable,
Both small and great beasts.
26 There go the °ships:
There is that °leviathan, *whom* Thou hast °made to °play therein.
27 These wait all upon Thee;
That Thou mayest give *them* their meat in due season.
28 *That* Thou givest them they gather:
Thou openest Thine °hand, they are filled with good.
29 Thou hidest Thy face, they are °troubled:
Thou takest away their °breath, they die,
And °return to their dust.

8 hast founded = didst prepare.
11 The wild asses: are provided with water. Cp. *v.* 15.
14 man. Heb. *'ādām*, with Art. = humanity. App. 14. I.
food. Heb. bread. Put by Fig. *Synecdoche* (of Part), App. 6, for all food. Note the three, "grass", "herb", "food".
15 wine: is provided for man. Cp. *v.* 11. Heb. *yayin*. App. 27. I.
man = weak, mortal man. Heb. *'ĕnōsh*. App. 14. III.
16 the LORD. Heb. Jehovah. App. 4. II.
18 conies. Heb. *shaphan*. Not rabbits, which can burrow; but about their size, having smooth feet; therefore dwelling among the rocks, and not in the ground.
19 knoweth. Fig. *Prosopopœia*. App. 6.
21 GOD. Heb. El. App. 4. IV.
24 how manifold. Fig. *Apostrophe*. App. 6.
26 ships: or nautilus, the "small" of *v.* 25.
leviathan = sea monster, or the "great" of *v.* 25.
made = formed. play = sport.
28 hand. Fig. *Anthrōpopatheia*. App. 6.
29 troubled = dismayed.
breath = spirit. Heb. *rūach*. App. 9.
return. Cp. Gen. 3. 19. Ecc. 12. 7.
30 spirit. Heb. *rūach*. App. 9.
earth = ground. Heb. *'ădāmah*.
31 His works. His own works.
35 sinners. Heb. *ḥāṭā'*. App. 44. i.
the wicked = lawless ones. Heb. *rāsha'*. App. 44. x.
be no more = be there no sign of them. Cp. 103. 16.
Praise ye THE LORD (Heb. Jah. App. 4. III). Heb. *Halᵉlu-jah*. This is the first "Hallelujah" in the O.T. The Talmud and the Midrash call attention to the fact that it is connected with the overthrow of the wicked. We may note that it is the same with the first Hallelujah in the N.T. (Rev. 19. 1, 2).

105 [For Structure see next page.]

For circumstances see note on 1 Chron. 16. 7.

1 the LORD. Heb. Jehovah. App. 4. II.
name. See note on 20. 1. people = peoples.
3 holy. See note on Ex. 3. 5.
4 face. Fig. *Anthrōpopatheia*. App. 6.
evermore = at all times, or continually.

30 Thou sendest forth Thy °spirit, they are created:
And Thou renewest the face of the °earth.

31 The glory of [16]the LORD shall endure for ever: T[4]
[16]The LORD shall rejoice in °His works.
32 He looketh on the °earth, and it trembleth:
He toucheth the hills, and they smoke.
33 I will sing unto [1]the LORD as long as I live: Q
I will sing praise to [1]my God while I have my being.
34 My meditation of Him shall be sweet:
ℶ will be glad in [16]the LORD.
35 Let the °sinners be consumed out of the [32]earth,
And let °the wicked °be no more.
Bless thou [1]the LORD, O [1]my soul.
ᵘPraise ye °THE LORD.

105 O give thanks unto °the LORD; call upon His °name: H[5] U (p. 822)
Make known His deeds among the °people.
2 Sing unto Him, sing psalms unto Him:
Talk ye of all His wondrous works.
3 Glory ye in His °holy [1]name:
Let the heart of them rejoice that seek [1]the LORD.
4 Seek [1]the LORD, and His strength:
Seek His ᵘface °evermore.

5 Remember His marvellous works °that He hath done;
His ° wonders, and the °judgments of His mouth;
6 O ye seed of °Abraham His °servant,
Ye °children of Jacob His chosen.
7 *He is* [1] the LORD our °God:
His judgments *are* in all the earth.

V n (p. 822) 8 He hath remembered His covenant for ever,
The °word *which* He commanded to a thousand generations.
9 (Which *covenant* He °made with °Abraham,
And His oath unto °Isaac;)
10 And °confirmed the same unto °Jacob for a law,
And to °Israel *for* an °everlasting covenant:

o 11 Saying, "Unto thee will I give the land of Canaan,
°The lot of your inheritance:"

p 12 When °they were *but* a °few men in number;
Yea, very few, and strangers in it.

W i 13 °When they went from one nation to another,
From *one* kingdom to another people;

k 14 He suffered no °man to do them wrong:
Yea, He reproved kings for their sakes;
15 *Saying*, "Touch not Mine anointed,
And do My °prophets no harm."

l 16 Moreover He called for a famine upon the land:
He brake the whole staff of bread.

m q 17 He °sent a °man before °them,
°*Even* Joseph, *who* was sold for a servant:

r 18 °Whose feet they hurt with fetters:
°He was laid in °iron:
19 Until the time that °his word °came:
The °word of [1] the LORD °tried him.

s 20 °The king sent and loosed him;
Even the ruler of °the people, and let him go free.
21 He made him lord of his house,
And ruler of all his substance:
22 To bind his princes °at his pleasure;
And teach his °senators wisdom.

105 (**H**[3], p. 810). THE COMING KINGDOM. AS BASED ON THE PAST. (*Introversion and Alternations.*)

H[3] | U | 1–7. Exhortation to praise (2nd person pl.).
V | 8–2. Basis of praise. The Covenant in promise.
W | i | 13. Journeyings.
k | 14, 15. Favour.
l | 16. Affliction.
m | 17–22. Mission of deliverance. Joseph. } History of Patriarchs.
W | i | 23. Journeyings.
k | 24. Favour.
l | 25. Affliction.
m | 26–41. Mission of deliverance. Moses and Aaron. } History of Nation.
V | 42–45–. Basis of the praise. The Covenant in performance.
U | –45. Exhortation to praise (2nd person pl.).

5 that = which.
wonders: i. e. the miracles in Egypt.
judgments = just decisions (given at Sinai).
6 Abraham. Some codices read Israel. Cp. 1 Chron. 16. 13. servant. Sept. and Syr. read pl., "servants". children = sons.
7 God. Heb. Elohim. Ap. 4. I.

8–12 (V, above). COVENANT IN PROMISE.

42–45–(*V*, above). COVENANT IN PERFORMANCE. (*Extended Alternation.*)

V | n | 8–10. The Covenant remembered.
o | 11. The Land given.
p | 12. The People described.
V | n | 42, 43. The Covenant remembered.
o | 44. The Land possessed.
p | 45–. The People described.

8 word = promise, as in *v.* 42.
9 made = solemnised.
Abraham. Cp. Gen. 12. 7; 15. 18; 13. 14–17.
Isaac. Cp. Gen. 26. 3, 4.
10 confirmed = [He] established.
Jacob. Cp. Gen. 28. 13; 35. 12; 48. 1–4. See note on Gen. 50. 24; cp. Mic. 7. 20, and Heb. 11. 13.
Israel: i. e. the spiritual seed; in contrast with Jacob, the natural seed. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.
everlasting covenant. See notes on Gen. 9. 15, and Isa. 44. 7.
11 The lot = measuring line. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the inheritance measured off by it.
12 they. Some codices, with Aram. and Syr., read "ye": i. e. not the three Patriarchs, but the descendants of each one respectively.
few men in number = men (Heb. *mᵉthim*. Ap. 14. V) of number: i. e. soon numbered (see note on "almost", Prov. 5. 14). Cp. Gen. 34. 30. Deut. 4. 27; 26. 5. Jer. 44. 28. (The opposite is "without number", Ps. 40. 12.)

This could not be said of the Patriarchs. **13** When they went. Cp. *v.* 23. **14** man. Heb. *'ādām*. Ap. 14. I.
15 prophets: i. e. those who were men of God, and His spokesmen. Abraham so called (Gen. 20. 7). See Ap. 49.

17–22 (m, above). THE MISSION OF JOSEPH.

26–41 (*m*, above). THE MISSION OF MOSES AND AARON. (*Extended Alternation.*)

m | q | 17. The sending of the Deliverer.
r | 18, 19. Trial by the Word (Joseph).
s | 20–22. The deliverance.
m | q | 26. The sending of the Deliverers.
r | 27–36. Trial by the Word (Egypt's).
s | 37–41. The deliverance.

17 sent = had sent. man. Heb. *'ĭsh*. Ap. 14. II. them = their face. Even Joseph. Cp. Gen. 37. 28. **18** Whose feet. Fig. *Hysteresis*. Ap. 6. Further particulars Divinely revealed. He = His soul. Heb. *nephesh*. Ap. 13. iron. Put by Fig. *Metonomy* (of Cause), Ap. 6, for manacles made from it. **19** his word: i. e. Joseph's word: i. e. his interpretation of the dreams. came: came to pass. Cp. Judg. 7. 13, 21. 1 Sam. 9. 6. word = utterance, as in Ps. 119. 38 = what is said; here, the prophetic promise. tried = proved: i. e. proved his faith in the Divine promise (Gen. 37. 5–11). **20** The king sent. Cp. Gen. 41. 14, 39, 40, 44. the people = peoples. **22** at his pleasure = according to his soul (i. e. his will). Heb. *nephesh*. Ap. 13. senators = elders.

W i (p. 822)

23 °Israel also came into Egypt;
And Jacob sojourned in the land of Ham.

k

24 And He increased His People greatly;
And made them stronger than their °enemies.

l

25 °He turned their heart to hate His People,
To deal subtilly with His servants.

m q

26 He sent °Moses His servant;
And Aaron whom He had chosen.

r

27 °They shewed °His signs among them,
And wonders in the °land of Ham.
28 He sent °darkness, and made it dark;
And °they rebelled not against His word.
29 He turned their waters into blood,
And slew their fish.
30 Their land °brought forth frogs in abundance,
°In the chambers of their kings.
31 He spake, and there came divers sorts of flies,
°*And* lice in all their °coasts.
32 He gave them hail for rain,
And flaming fire in their land.
33 He smote their vines also and their fig trees;
And brake the °trees of their [31] coasts.
34 He spake, and the locusts came,
And caterpillers, and that without number,
35 And did eat up all the herbs in their land,
And devoured the fruit of their ground.
36 He smote also all the firstborn in their land,
The °chief of all their °strength.

s

37 He brought them forth also with silver and gold:
And *there was* not one feeble *person* among °their tribes.
38 °Egypt was glad when they departed:
For the fear of them fell upon them.
39 He spread a cloud for a covering;
And fire to give light in the night.
40 *The People* asked, and He brought quails,
And satisfied them with the bread of heaven.
41 He opened the rock, and the waters gushed out;
They ran in the dry places *like* a river.

V n

42 For He remembered His [3] holy °promise,
And Abraham His servant.
43 And He brought forth His People with joy,
°*And* His chosen with gladness:

o

44 And °gave them the lands of °the heathen:
And they inherited the °labour of the °people;

p

45 That they might observe His statutes,
And keep His laws.

U

°Praise ye °THE LORD.

X A (p. 823) B

106 °Praise ye °THE LORD.

O give thanks unto °the LORD; for *He is* good:
For His °mercy *endureth* for ever.

23 Israel also came = So Israel came. Cp. *v.* 13 and Gen. 46. 1.
24 enemies = adversaries.
25 He turned. Cp. Ex. 1. 10; 4. 21.
26 Moses. Cp. *v.* 17 above, and the Structure. See Ex. 3. 10.
27 They. Sept., Syr., and Vulg. read "He". Cp. 78. 43.
His signs = The words of His signs.
land of Ham: i.e. Egypt. Cp. 78. 51; 106. 22.
28 darkness. This was the ninth plague (Ex. 10. 21). All are not mentioned, not being needed. This is put first for the purpose implied in the next line.
they rebelled not: i.e. Israel did not rebel against the command for circumcision. According to Ex. 12. 48, no uncircumcised person could eat the Passover. This is implied in Josh. 5. 2 by the expression, the "second time".
30 brought forth = swarmed with.
In. Fig. *Ellipsis* (Ap. 6) = "[and they entered] into".
31 And = [And there came].
coasts = borders, or boundaries.
33 trees of their coasts = boundary trees.
36 chief = firstlings.
strength. Put by Fig. *Metonymy* (of Effect), Ap. 6, for those produced by their strength or manly vigour.
37 their = his: i.e. Israel's (or Jehovah's).
38 Egypt. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for Egyptians; the People (*masc.*), not "Land" (*fem.*).
42 promise. Same word as in *v.* 8, "word".
43 And His chosen. Pl. = Even His chosen [People].
44 gave. Cp. *v.* 11, "will I give", and see Structure.
the heathen = nations.
labour. Put by Fig. *Metonymy* (of Cause), Ap. 6, for that which is produced by it.
people = peoples.
45 Praise ye THE LORD. Heb. Hallelujah = Praise ye Jah. Ap. 4. III.

106 (*X*, p. 810). EPILOGUE. REST. HOW LOST, AND VALUED.

(*Introversion and Alternation.*)

X | A | 1–. Hallelujah.
B | –1–3. Exhortation to praise.
C | 4, 5. Prayer.
D | t^1 | 6, 7. Sin.
u^1 | 8–12. NEVERTHELESS.
E^1 | v^1 | 13–16. Sin.
w^1 | 17, 18. Punishment.
v^2 | 19–22. Sin.
w^2 | 23–. Punishment.
F^1 | –23. DELIVERANCE. Moses.
E^2 | v^3 | 24, 25. Sin.
w^3 | 26, 27. Punishment.
v^4 | 28, 29–. Sin.
w^4 | –29. Punishment.
F^2 | 30, 31. DELIVERANCE. Phinehas.
E^3 | v^5 | 32–. Sin.
w^5 | –32, 33. Punishment.
v^6 | 34–39. Sin.
w^6 | 40–42. Punishment.
F^3 | 43–. DELIVERANCE. "He".
D | *t* | –43. Sin.
u | 44–46. NEVERTHELESS.
C | 47. Prayer.
B | 48–. Exhortation to praise.
A | –48. Hallelujah.

1 Praise ye THE LORD. Heb. = Hallelu-jah.
THE LORD. Heb. Jah. Ap. 4. III.
the LORD. Heb. Jehovah. Ap. 4. II.
mercy = lovingkindness, or grace.

2 Who can utter the mighty acts of [1]the LORD?
Who can shew forth all His praise?
3 °Blessed *are* they that keep judgment,
And °he that doeth righteousness at all times.
C 4 Remember °me, O [1]LORD, with the favour
(p. 823) *that Thou bearest unto* Thy People:
O visit °me with Thy salvation;
5 That I may see the good of Thy °chosen,
That I may rejoice in the gladness of Thy °nation,
That I may glory with Thine °inheritance.
D t^1 6 We have °sinned with our fathers,
We have committed °iniquity, °we have done °wickedly.
7 Our fathers understood not Thy wonders in °Egypt;
They remembered not the multitude of Thy [1]mercies;
But °provoked *Him* at the sea, *even* at the Red sea.
u^1 8 °Nevertheless He saved them for His name's sake,
That He might make His mighty power to be known.
9 He rebuked the Red sea also, and it was dried up:
So He led them through the depths, as through the wilderness.
10 And He saved them from the hand of him that hated *them*,
And °redeemed them from the hand of the enemy.
11 And the waters covered their °enemies:
There was not one of them left.
12 Then believed they His words;
They sang His praise.
E^1 v^1 13 They °soon forgat His works;
They waited not for His counsel:
14 But lusted exceedingly in the wilderness,
And tempted °GOD in the desert.
15 And He gave them their request;
But sent leanness into their °soul.
16 They envied Moses also in the camp,
And Aaron the °saint of [1]the LORD.
w^1 17 The earth opened and swallowed up °Dathan,
And °covered the company of °Abiram.
18 And a fire was kindled in their company;
The flame burned up the [6]wicked.
v^2 19 They made a calf in °Horeb,
And worshipped the molten image.
20 Thus they changed °their °glory
Into the similitude of an ox that eateth grass.
21 They forgat [14]GOD their saviour,
Which had done great things in Egypt;
22 Wondrous works in the °land of Ham,
And terrible things by the Red sea.
w^2 23 Therefore He said that He would destroy them,
F^1 Had not °Moses °His chosen stood before Him in the breach,
To turn away His wrath, lest He should destroy *them*.

3 **Blessed** = Oh how happy! Fig. *Beatitudo*. Ap. 63. VI.
he that doeth. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "they that do".
4 **me.** Some codices, with Sept., Syr., and Vulg., read "us".
5 **chosen . . . nation . . . inheritance.** Note the three names of Jehovah's People.
6 **sinned.** Heb. *ḥāṭā'*. Ap. 44. i. } Note the three
iniquity. Heb. *'āvāh*. Ap. 44. iv. } classes of ill-doing.
we have. Some codices, with one early printed edition, read "and have".
wickedly = lawlessly. Heb. *rāshā'*. Ap. 44. x.
7 **Egypt.** It took forty hours to take Israel out of Egypt, but forty years to take Egypt out of Israel.
provoked Him = rebelled. Heb. *mārāh*. Same word as in *vv.* 33, 43; not the same as in *v.* 29.
8 **Nevertheless.** Cp Structure, *v.* 44. Fig. *Palinodia*. Ap. 6.
10 **redeemed,** as a kinsman. Heb. *gā'al*. See notes on Ex. 6. 6; 13. 13.
11 **enemies** = adversaries.
13 **soon forgat.** Characteristic of human nature.
14 **GOD.** Heb. El. Ap. 4. IV.
15 **soul.** Heb. *nephesh*. Ap. 13.
16 **saint** = separated one. See note on Ex. 3. 5.
17 **Dathan . . . Abiram.** Korah not mentioned: not because of being an "older tradition" (as alleged), but because the "sons of Korah" were spared. See Ps. 42, Title, and cp. Num. 16. 1–35 and 26. 11.
covered = overwhelmed.
19 **Horeb.** So called here; not because the word of a later writer, but because "Horeb" was the higher name ("the mount of God", Ex. 3. 1. 1 Kings 19. 8), in order to show the heinousness of the sin.
20 **their glory.** The primitive text was "My glory", but this was changed by the *Sōpherīm* to "their" out of a mistaken reverence. See Ap. 33.
glory. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for God Himself, Who was and should have been He Whom they gloried in.
22 **land of Ham.** Cp. 78. 51; 105. 27.
23 **Moses.** Cp. Ex. 32. 10–14.
His chosen. Not theirs.
25 **murmured.** Occurs only here, Deut. 1. 27, and Isa. 29. 24.
And. Some codices, with two early printed editions, read this word in the text; others read "they".
27 **overthrow.** Sept. reads "disperse".
28 **Baal-peor.** Cp. Num. 25. 2, 3.
the dead. This pertains to necromancy. Cp. Deut. 18. 11. Isa. 8. 19.
29 **provoked** = grieved, or irritated. Heb. *kā'as*. Not the same word as in *vv.* 7, 33, 43.
Him. This word is read in text in some codices, with Sept., Syr., and Vulg.
inventions = doings. See *v.* 39 also.

24 Yea, they despised the pleasant land, E^2 v^3
They believed not His word:
25 But °murmured in their tents,
°*And* hearkened not unto the voice of [1]the LORD.
26 Therefore He lifted up His hand against them, w^3
To overthrow them in the wilderness:
27 To °overthrow their seed also among the nations,
And to scatter them in the lands.
28 They joined themselves also unto °Baal-peor, v^4
And ate the sacrifices of °the dead.
29 Thus they °provoked °*Him* to anger with their °inventions:
And the plague brake in upon them. w^4

F² (p. 823)
30 Then stood up °Phinehas, and executed judgment:
And *so* the plague was stayed.
31 And that was °counted unto him for righteousness
Unto all generations for evermore.

E³ v⁵
32 They °angered *Him* also at the waters of °strife,

w⁵
So that it °went ill with Moses for their sakes:
33 Because they [7]provoked °his °spirit,
So that he °spake unadvisedly with his lips.

v⁶
34 They °did not destroy the °nations,
Concerning whom [1]the LORD °commanded them:
35 But were mingled among the °heathen,
And learned their works.
36 And they served their idols:
°Which were a snare unto them.
37 Yea, they sacrificed their sons and their daughters unto °devils,
38 And shed innocent blood, *even* the blood of their sons and of their daughters,
Whom they sacrificed unto the idols of Canaan:
And the land was °polluted with blood.
39 Thus were they defiled with their own works,
And went a whoring with their own [29]inventions.

w⁶
40 Therefore was the wrath of [1]the LORD kindled against His People,
Insomuch that He abhorred His own inheritance.
41 And He gave them into the hand of the [35]heathen;
And they that hated them ruled over them.
42 Their enemies also oppressed them,
And they were brought into subjection under their hand.

F³
43 °Many times did He °deliver them;

D t
But they [7]provoked *Him* with their counsel,
And were brought low for their °iniquity.

u
44 [8]Nevertheless He regarded their affliction,
When He heard their cry:
45 And He °remembered for them His covenant,
And °repented according to the multitude of His [1]mercies.
46 He made them also to be °pitied
°Of all those that carried them captives.

C
47 Save us, O [1]LORD our °God,
And °gather us from among the heathen,
To give thanks unto Thy °holy °name,
And to triumph in Thy praise.

B
48 °Blessed *be* [1]the LORD [47]God of Israel
From everlasting to everlasting:
And let all the People say, "Amen."

A
[1]Praise ye °THE LORD.

---

30 Phinehas. Cp. Num. 25. 7, 8.
31 counted. Cp. Num. 25. 12, 13.
32 angered = caused indignation. Occurs only here in the Psalms.
strife. Heb. *Meribah*. Num. 20. 2–13.
went ill = fared ill.
33 his: i. e. Moses.
spirit. Heb. *rūach*. Ap. 9.
spake unadvisedly. A very rare Hebrew word. Occurs only here in the Psalms.
34 did not destroy. Cp. Judg. 1. 21–29, &c.
nations = peoples: i. e. the Canaanite nations. See Ap. 23 and 25.
commanded. Cp. Ex. 23. 32, 33: and often repeated. For the reason, see Ap. 23 and 25.
35 heathen = nations: i. e. the nations of Canaan. Cp. *v.* 38. See Ap. 23 and 25.
36 Which were = And they became. Some codices, with Sept. and Vulg., read "And it became".
37 devils = demons. Cp. Deut. 32. 17.
38 polluted. The strongest word that could be used. Cp. Num. 35. 33. Isa. 24. 5.
43 Many times. Cp. Judg. 2. 16. Neh. 9. 27, &c.
deliver = rescue.
iniquity. Heb. *'āvōn*. Ap. 44. iii.
45 remembered ... repented. Fig. *Anthrōpopatheia*. Ap. 6.
46 pitied. Cp. 2 Kings 25. 27–30. Daniel, Nehemiah, Esther, Ezra; showing that the prayer of Solomon was answered (1 Kings 8. 50).
Of = Before: i. e. By.
47 God. Heb. Elohim. Ap. 4. I.
gather us. Not necessary to suppose a late date for the Psalm. The Spirit of God spake by the prophets. David was a prophet (Acts 2. 30, 31). Moreover, the Dispersion was well known, being foretold in Deut. 28. 64. We might as well reason away 1 Kings 8. 46–50, for Solomon himself prays this prayer.
holy. See note on Ex. 3. 5.
name. See note on Ps. 20. 1.
48 Blessed. Fig. *Benedictio*. This Doxology closes this fourth book. Cp. the closing Psalms of the other books.
THE LORD. Heb. Jah. See Ap. 4. III.

107—150 (𝔄², p. 720). THE FIFTH, OR DEUTERONOMY BOOK*. GOD'S WORD THE ONLY GOOD.

"He sent His Word, and healed them,
And delivered them from all their destructions." †
(107. 20; 147. 15, 18.)

(*Alternations and Introversion.*)

𝔄² | **A¹** | **107.** DELIVERANCE BY THE HEALING WORD.

B¹ | **C** | **E** | **108** (**E¹**), **109** (**E²**), **110** (**E³**). THE TRUE DAVID'S HUMILIATION, DELIVERANCE, AND EXALTATION (108. 6).

F | **111** (**F¹**), **112** (**F²**), **113** (**F³**). PRAISE. THREE HALLELUJAH PSALMS, THE FIRST TWO BEGINNING, AND THE THIRD, BOTH BEGINNING AND ENDING, WITH "HALLELUJAH". (Ps. 111 BEING PRAISE FOR JEHOVAH'S WORKS; 112, FOR HIS WAYS; AND 113, FOR HIMSELF.)

D | **G¹** | **114** (**G½**), **115** (**G½**). DELIVERANCE FROM EGYPT, AND EGYPT'S IDOLS.

H¹ | **116** (**H⅓**), **117** (**H⅓**), **118** (**H⅓**). PRAISE. THREE PSALMS. THE FIRST TWO ENDING WITH "HALLELUJAH", AND THE THIRD BEGINNING AND ENDING WITH "O GIVE THANKS".

A² | **119** ‡. QUICKENING AND SUSTAINING‖ BY THE REVEALING WORD.

B² | *D* | **G²** | **120** (**G¹⅞**)—**134** (**G¹⅚**)§. DELIVERANCE FROM SENNACHERIB TYPICAL OF ISRAEL'S FUTURE DELIVERANCE. FIFTEEN PSALMS ARRANGED IN FIVE TRIADS. (See Ap. 67.)

H² | **135** (**H⅞**), **136** (**H⅛**). PRAISE. TWO PSALMS LINKED TOGETHER BY ONE COMBINED STRUCTURE.

G³ | **137.** DELIVERANCE OF CAPTIVES. SENNACHERIB'S CAPTIVES (See notes)

H³ | **138.** PRAISE.

G⁴ | **139.** DELIVERANCE FROM AN EVIL HEART. (COMPARE Ezek 36. 26. Jer. 31. 33.)

H⁴ | **140** (**H⅛**)—**144** (**H⅛**). PRAYER AND PRAISE.

C | *E* | **145.** THE TRUE DAVID LEADING THE PRAISES OF HIS PEOPLE (144. 9).

F | **146** (*F¹*)—**150** (*F⁵*). PRAISE. FIVE* HALLELUJAH PSALMS, EACH BEGINNING AND ENDING WITH "HALLELUJAH".

* For notes, see p. 827.

NOTES ON THE STRUCTURE, PAGE 826.

* Deuteronomy is man's name for this book. It comes from the Greek Septuagint, and means "the second Law". It was given because Deuteronomy was a repetition of the Law, with variations, to suit the needs of the new generation in the Land. The title in the Hebrew Canon is אֵלֶּה הַדְּבָרִים, *'ĕlleh hadd^ebārīm*, "These are the Words". It is the book which contains the words of God; and consists almost wholly of the testimonies, statutes, judgments, &c., of Jehovah. It was from this book that the Saviour made His three quotations, when He met the tempter with the threefold "It is written". It follows the Book of the Wilderness; and gives the reason for all the trials of the pilgrimage: "The Lord thy God led thee these forty years . . . that He might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord doth man live" (Deut. 8. 2, 3). The natural life, the giving of which is recorded in Genesis, is nothing worth if man be not begotten by the Word, and if the new nature thus given be not nourished by the Word. For only thus can man be truly said to "live".

Hence, in this Deuteronomy-Book of the Psalms we have the same leading subject. Its teaching, like that of the other books, is Dispensational; and it is grouped around the Word. All blessing for *Man* (Book I), all blessing for *Israel* (Book II), all blessing for *Zion* (Book III), all blessing for the *Earth and its Nations* (Book IV), is bound up in the Word and Law of God. The breaking of that Law had been the source of *Man's* sorrow, *Israel's* dispersion, the *Temple's* ruin, and the *Earth's* misery. It will yet be seen that all blessing for *Man*, the gathering of *Israel*, the building of *Zion*, and restoration for the *earth*, is bound up with the Word of God, and with His Law written by His Spirit on the fleshy tables of the heart (Jer. 31. 31–34. Ezek. 36. 24–38).

What a wonderful thing for one to be brought to say "O how I love Thy Law!" (Psalm 119. 97), when the breaking of that Law had brought in all the suffering! But it will be noted that this is said only after (in Psalm 118) the Resurrection of the Righteous Magnifier of that Law has been celebrated.

This is the theme of the Deuteronomy-Book of the Psalms. It consists of *forty-four* Psalms, in which the title Jehovah occurs 298 times; and Jah, 13; while Elohim occurs only 41 times (4 of which are with Jehovah); El, 10 times; Eloha, twice.

While the structure of the other books consists of two or three sections, this book is, like the Law of God itself, a perfect whole. It is the only book which has an even number of Psalms. Its first Psalm (107), as is the case with the first Psalms of the other books, is at once its key-note and epitome.

† Heb. *Sh^eḥīth* = graves, or pits (from *Shāḥath* = to destroy), occurs only here and in Lam. 4. 20. The two passages, taken together, tell us that it is not merely the *written* Word which delivers from deep afflictions, but that the *Living* and Divine Word, Who was "taken in their pits", is the alone Deliverer of His People from their graves.

‡ It will be noted that Ps. 119 is characteristic of the Deuteronomy Book of the Psalms; while Ps. 84 is characteristic of the Leviticus Book, and Ps. 90 of the Numbers Book. We cannot imagine these as being appropriate to any other Books.

‖ The Quickening and Sustaining Word. This is characteristic of Ps. 119. Cp. *vv.* 25, 37, 40, 50, 88, 93, 107, 149, 154, 156, 159 (eleven occurrences). Moreover, the verb *ḥāyāh* (= *to breathe, to live, to continue to live*) is used sixteen times in this Psalm, always in the sense of *keeping alive*, or *continuing in life*. See Kal (Future), *vv.* 17, 77, 116, 144, 175. Piel (Pret.), *vv.* 50, 93. Piel (Imperative), *vv.* 25, 37, 40, 88, 107, 149, 154, 156, 159.

In this connection, how suitable to Hezekiah. See Ap. 67, and note the *Distress*, which is the subject of the first Psalm of each of the five groups of "the songs of the Degrees"; and Hezekiah's earnest prayer. Ap. 67 (iv and xiv).

§ The Songs of the Degrees are 15 in number (120—134, G^2, above). They correspond in number with the 15 years added to Hezekiah's life. Ten are by Hezekiah (corresponding with the number of "the Degrees" by which the shadow of the sun went backward on the sun-dial of Ahaz, 2 Kings 20. 8–11). Five are by others (4 by David and 1 by Solomon). Solomon's Psalm occupies the centre (127); and, of the 7 on either side, 2 in each 7 are by David; and 10 (5 in each 7) by Hezekiah.

In each 7 the name of Jehovah occurs 24 times, and Jah once in the third Psalm of each 7. In the central Psalm Jehovah occurs 3 times.

The fifteen Psalms are arranged in five groups of 3 each. In each group, the subject of the first is *Distress*; the second is *Trust in Jehovah*; while the third speaks of *Blessing and Peace in Zion*.

They are here in fulfilment of Hezekiah's promise recorded in Isa. 38. 20. (For further information see Ap. 73, and Dr. J. W. Thirtle's *Old Testament Problems*. London, Henry Frowde.)

¶ The last five Hallelujah Psalms (146—150, ***F***, p. 826) are an echo and reminiscence of the whole of the five books of the Psalter:—

F | J | 146. GENESIS. Compare *v.* 4 with Gen. 2. 7; *v.* 5 with Gen. 28; *v.* 6 with Gen 1.
K | 147. EXODUS. Compare *v.* 4 ("names") with Ex. 1. 1; *vv.* 2, 20 with the building up of the nation (Ex. 1. 7–20); and *vv.* 15, 19 with Ex. 20.
L | 148. LEVITICUS. Compare *v.* 14 ("a People near unto Him") with Lev. 10. 3.
K | 149. NUMBERS. Compare *vv.* 5–9 with Num. 14. 21; 24. 17–24. The nations ruled and blessed by the Saints.
J | 150. DEUTERONOMY. Compare *v.* 2 with Deut. 3. 24.

BOOK V.

A· A (p. 828)

107 O give thanks unto °the LORD, for *He is* good:
For His °mercy *endureth* for ever.
2 Let the °redeemed of [1]the LORD say *so*,
Whom He hath °redeemed from the °hand of the °enemy;
3 And °gathered them out of °the lands,
From the east, and from the west,
From the north, and from the °south.

B C^1 a^1 4 They wandered in the wilderness in °a solitary way;
They found no °city to dwell in.
5 Hungry and thirsty,
Their °soul fainted in them.

b^1 6 Then they cried unto [1]the LORD in their °trouble,

c^1 *And* He delivered them out of their distresses.
7 And °He led them forth by °the right way,
That they might go to a [4]city of habitation.

d^1 8 Oh that *men* would praise [1]the LORD *for* His °goodness,
And *for* His wonderful works to the °children of °men!
9 For He satisfieth the longing [5]soul,
And °**filleth the hungry** [5]**soul with goodness.**

C^2 a^2 10 Such as sit in darkness and in the shadow of death,
Being bound in °affliction and iron;
11 Because they °rebelled against the °words of °GOD,
And °contemned the counsel of °the MOST HIGH:
12 Therefore He brought down their heart with labour;
They fell down, and *there was* °none to help.

b^2 13 Then they cried unto [1]the LORD in their [6]trouble,

c^2 *And* He saved them out of their distresses.
14 He brought them out of darkness and the shadow of death,
And brake their bands in sunder.

d^2 15 Oh that *men* would praise [1]the LORD *for* His [8]goodness,
And *for* His wonderful works to the [8]children of [8]men!
16 For He hath broken the gates of brass,
And cut the bars of iron in sunder.

C^3 a^3 17 °Fools because of their °transgression,
And because of their °iniquities, °are afflicted.
18 Their [6]soul abhorreth all manner of meat;
And they draw near unto the gates of death.

107—150 (**A**[2], p. 720). THE DEUTERONOMY BOOK.

GOD'S WORD: THE ONLY GOOD.

107 (**A**[1], p. 826). THE DELIVERING AND HEALING, OR LIVING WORD. (*Introversion.*)

A[1] | A | 1–3. Praise for Jehovah's lovingkindness.
B | 4–32. Distress and Deliverance.
B | 33–41. Judgment and Blessing.
A | 42, 43. Praise for Jehovah's lovingkindness.

The first Psalm of Book V. This book contains fifteen by David, one by Solomon (127), and the rest anonymous (probably by Hezekiah, see Ap. 67), certainly not later than his day. See notes on passages supposed to prove a later date.

1 the LORD. Heb. Jehovah. Ap. 4. II.
mercy = lovingkindness, or grace; as in *v.* 43.
2 redeemed. Heb. *gā'al*, to redeem by purchase. See notes on Ex. 6. 6, and cp. Ex. 13. 13.
hand. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power exercised by it.
enemy = adversary, or straitnesses.
3 gathered. This is the subject of this last book. Gathered by His Word; and according to His Word. See the Structure, p. 826, and note, p. 827.
the lands, &c. Fig. *Topographia* (Ap. 6), for emphasis. The Psalm looks forward to the final ingathering of Israel.
south = sea: i. e. the Red Sea.

4–32 (B, above). DISTRESS AND DELIVERANCE. (*Repeated and Extended Alternation.*)

B | C^1 | a^1 | 4, 5. Trouble. Wanderers. (Wilderness.)
b^1 | 6–. Cry.
c^1 | –6, 7. Deliverance.
d^1 | 8, 9. Praise, and Reason.
C^2 | a^2 | 10–12. Trouble. Rebels.
b^2 | 13–. Cry.
c^2 | –13, 14. Deliverance.
d^2 | 15, 16. Praise, and Reason.
C^3 | a^3 | 17, 18. Trouble. Fools.
b^3 | 19–. Cry.
c^3 | –19, 20. Deliverance.
d^3 | 21, 22. Praise, and Injunction.
C^4 | a^4 | 23–27. Trouble. Wanderers on Deep.
b^4 | 28–. Cry.
c^4 | –28–30. Deliverance.
d^4 | 31, 32. Praise, and Injunction.

4 a solitary way = a trackless waste.
city to dwell in = city of habitation, as in *v.* 7.
5 soul. Heb. *nephesh*. Ap. 13.
trouble = strait.
7 He led them forth. When this is the case, the way is always "right",
the right way. Because it is His way: not the shortest, or most direct, or most pleasant; but it is the way of Grace and Favour. It is the way of Trial (Deut. 8. 2–4); the way of Safety; the way of Divine Provision and Miraculous Supplies; and it ends "right".
8 goodness = lovingkindness, or grace; same word as "mercy" in *v.* 1.
children = sons.
men. Heb. *'ādām*. Ap. 14. I.
9 filleth the hungry soul. Quoted in Luke 1. 53.
10 affliction = oppression.
11 rebelled. This marks the subject of C^1.
words = sayings, utterances.
GOD. Heb. El. Ap. 4. IV.
12 none to help = no sign of a helper.
17 Fools the Perverse, depending on their own wisdom, which is foolishness with God. 1 Cor. 1. 20–25). Cp. Prov. 1. 7; 12. 15; 14. 3, 9; 15. 5; 27. 22.
transgression. Heb. *pāsha'*. Ap. 44. ix.
iniquities. Heb. *'āvah*. Ap. 44. iv. Not the same word as in *v.* 42.
are afflicted = bring affliction on themselves.
contemned = despised.
the MOST HIGH. Heb. *'Elyōn*. Ap. 4. VI.

b³ (828)
19 Then they cry unto [1]the LORD in their trouble,
And He saveth them out of their distresses.
c³
20 °He °sent His Word, and °healed them,
And °delivered *them* from their °destructions.

d³
21 Oh that *men* would praise [1]the LORD *for* His [8]goodness,
And *for* His wonderful works to the [8]children of [8]men!
22 And let them sacrifice the sacrifices of thanksgiving,
And declare His works with rejoicing.

C¹ a⁴
23 °They that go down to the sea in ships,
That do business in great waters;
24 These see the °works of [1]the LORD,
And His wonders in the deep.
25 For He commandeth, and raiseth the stormy °wind,
Which lifteth up the waves thereof.
26 They mount up to the heaven, they go down again to the depths:
Their [5]soul is melted because of trouble.
27 They reel to and fro, and stagger like a drunken °man,
And °are at their wit's end.

b⁴
28 Then they cry unto [1]the LORD in their trouble,

c⁴
And He bringeth them out of their distresses.
29 He maketh the storm a calm,
So that the waves thereof are still.
30 Then are they glad because they be quiet;
So He °bringeth them unto their desired haven.

d⁴
31 Oh that *men* would praise [1]the LORD *for* His [8]goodness,
And *for* His wonderful works to [8]the children of [8]men!
32 Let them exalt Him also in the °congregation of the people,
And praise Him in the °assembly of the elders.

B e (829)
33 He turneth rivers into a wilderness,
And the watersprings into dry ground;
34 A fruitful land into barrenness,
For the °wickedness of them that dwell therein.

f
35 He turneth the wilderness into a standing water,
°And dry ground into watersprings.
36 And there He maketh the hungry to dwell,
That they may prepare a city for habitation;
37 And sow the fields, and plant vineyards,
Which may yield fruits of increase.
38 He blesseth them also, so that they are multiplied greatly;
And °suffereth not their cattle to decrease.

e
39 °Again, they are minished and brought low
Through oppression, affliction, and sorrow.

20 He sent His Word = He sendeth. This is the key-note to the whole book. All blessing is bound up in this. Note the prophetic reference to Christ, the *Living* Word (John 1. 1, 2, 14), and contrast with the *written* Word (Ps. 119). See the Structure, p. 826.
sent = sendeth. healed = healeth.
delivered = delivereth.
destructions = graves. Heb. *shāḥath*. Occurs only here and Lam. 4. 20. The Divine Deliverer was "taken in their pits", and He alone can deliver from the grave.
23 They that go down, &c. In the Heb. text, *vv.* 23–28 are marked by "inverted *Nūns*" (i. e. the letter *Nūn* (*N*), inverted ʖ). There are nine altogether (see Ginsburg's *Massōrah*, Letter נ, § 15, Vol. II, p. 259). There are two in Num. 10. 35, 36 (see note there), and seven in this Psalm. Verses 23–28 each have one; also *v.* 40. These inverted letters are used as our "brackets" are, to indicate that, in the opinion of the *Sōpherīm*, the verses so marked should be transposed. But this is only an opinion, arrived at from not seeing the Structure of the Psalm, which, when examined, leaves nothing "inexplicable", as the transition from *v.* 38 to *v.* 39 is said to be.
24 works. Some codices, with two early printed editions, read "work" (sing.).
25 wind. Heb. *rūach*. Ap. 9.
27 man. Heb. *'ish*. Ap. 14. II.
are at their wit's end. Heb. all their wisdom swallows itself.
30 bringeth = guideth: or, will gently guide.
32 congregation = assembly, or convocation.
assembly = session, or seated company.

107. 33–41 (*B*, p. 828). JUDGMENT AND BLESSING. (*Alternation.*)

B | e | 33, 34. Judgment.
f | 35–38. Lovingkindness.
e | 39, 40. Judgment.
f | 41. Lovingkindness.

34 wickedness. Heb. *rā'a'*. Ap. 44. viii.
35 And. Note the Fig. *Polysyndeton* (Ap. 6) in *vv.* 35–38, emphasising each item which goes to make up the fulness of blessing.
38 suffereth not, &c. Fig. *Tapeinosis* (Ap. 6) = will abundantly multiply.
39 Again, &c. So far from the transition from *v.* 38 to 39 being "inexplicable", or *v.* 40 being an "interpolation", the perfection of the repetition of the subject ("judgment") is shown by the Structure above.
40 in the wilderness, where there is no way = a pathless waste.
wilderness. Heb. *tohū*. Rendered "without form" in Gen. 1. 2, describing what "the world that then was" had become by the disruption.
41 the poor = a needy one. Heb. *'ebyōn*. See note on Prov. 6. 11. from = after.
42 iniquity. Heb. *'āval*. Ap. 44. vi. Not the same word as in *v.* 17.
43 these. The edition of A.V., 1611, reads "those".
lovingkindness = lovingkindnesses (pl.). Same word as "mercy", in *v.* 1. A, thus corresponding with *A*, in Heb., though not in A.V.

40 He poureth contempt upon princes,
And causeth them to wander °in the °wilderness, *where there is* no way.

f
41 Yet setteth He °the poor on high °from affliction,
And maketh *him* families like a flock.

A (p. 828)
42 The righteous shall see *it*, and rejoice:
And all °iniquity shall stop her mouth.
43 Whoso *is* wise, and will observe °these *things*,
Even they shall understand the °lovingkindness of [1]the LORD.

108

°A Song *or* °Psalm °of David.

E[1] D (p. 830)

1 O °God, my heart is °fixed;
I will sing and give praise, even with °my glory.
2 Awake, psaltery and harp:
I *myself* will °awake early.
3 I will praise Thee, O °LORD, among the °people:
And I will sing praises unto Thee among the nations.
4 For Thy °mercy *is* great above the heavens:
And Thy truth *reacheth* unto the °clouds.
5 Be Thou exalted, O [1]God, above the heavens:
And Thy glory above all the earth;
6 That Thy °beloved may be delivered:
Save *with* Thy right hand, and answer me.

E g

7 [1]God hath °spoken in His holiness; I will rejoice,
I will divide Shechem, and mete out the valley of Succoth.
8 Gilead *is* mine; °Manasseh *is* mine;
Ephraim also *is* the strength of mine head;
Judah *is* my lawgiver;

h

9 Moab *is* my washpot;
Over Edom will I cast out my °shoe;
Over Philistia will I triumph.
10 Who will bring me into the strong city?
Who will lead me into Edom?

D

11 *Wilt* not °*Thou*, O [1]God, *Who* hast cast us off?
And wilt not Thou, O [1]God, go forth with our hosts?
12 Give us help from trouble:
For vain *is* the help of °man.

E ġ

13 Through [1]God we shall do valiantly:

h

For *He it is That* shall tread down our enemies.

°To the chief Musician.

109

°A Psalm °of David.

E[2] F (p. 830)

1 Hold not Thy peace, O °God °of my praise;
2 For the mouth of °the wicked and the mouth of the deceitful are opened against me:
°They have spoken against me with a lying tongue.
3 They compassed me about also with °words of hatred;
And fought against me °without a cause.
4 For my love they are my adversaries:
But °I *give myself unto* prayer.
5 And they have °rewarded me °evil for good,
And hatred °for my love.

G

6 "(°Set Thou a [2]wicked man over him:
°And let °Satan stand at his right hand.
7 When he shall be judged, let him be condemned:
[6]And let his prayer become °sin.
8 Let his days be few;
And °**let another take his °office.**

108—110 (**B**[1], p. 827). THE TRUE DAVID'S HUMILIATION, DELIVERANCE, AND TRIUMPH.

108 (**E**[1], p. 826). THE TRUE DAVID'S DELIVERANCE. (*Alternations.*)

E[1]
- D | 1–6. God spoken to. Prayer.
- E | g | 7, 8. Israel. } God spoken of.
- E | h | 9, 10. Enemies. } God spoken of.
- D | 11, 12. God spoken to. Prayer.
- E | g | 13–. Israel. } God spoken of.
- E | h | –13. Enemies. } God spoken of.

Title. A Song. Heb. *shîr*. Ap. 65. XXIII.
Psalm. Heb. *mizmōr*. Ap. 65. XVII.
of David. Pss. 108—110 relate to the true David, and His humiliation, deliverance, and triumph. The first of fifteen Davidic Psalms in this fifth book. This subject appears in each book as the root and source of all blessing. Instead of a new Psalm being written for this subject here, a composite Psalm is formed by a combination of parts of Pss. 57. 7–11 and 60. 5–12. See the notes there.
1 God. Heb. Elohim. Ap. 4. I. **fixed** = steadfast.
my glory. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the heart or tongue which gives the glory. Cp. 7. 5; 16. 9; 30. 12; 57. 8. Lit. "Aye, fain would I glory", &c.
2 awake early = awake the dawn.
3 LORD. Heb. Jehovah. Ap. 4. II. **people** = peoples.
4 mercy = lovingkindness, or grace. **clouds** = skies.
6 beloved = beloved ones (pl.).
7 spoken in: or sworn by.
8 Manasseh. Some codices, with one early printed edition, read "And Manasseh".
9 shoe. See note on 60. 8.
11 Thou. Some codices, with Sept., Syr., and Vulg., read "Σὺ" (emphatic) in the text.
12 man. Heb. *'ādām*. Ap. 14. I.
13 To the chief Musician. Ap. 64.

109 (**E**[2], p. 826). THE TRUE DAVID'S HUMILIATION AND DELIVERANCE. (*Extended Alternation.*)

E[2]
- F | 1–5. Prayer for himself.
- G | 6–15. Enemies. Their cursing.
- H | 16–20. Reward of those who curse his soul.
- F | 21–27. Prayer for himself.
- G | 28, 29. Enemies. Their cursing.
- H | 30, 31. Deliverance from those who condemn his soul.

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.
of David. See note on Ps. 108 (Title).
1 God. Heb. Elohim. Ap. 4. I.
of. Genitive of Relation: i. e. Whom I praise. Cp. Deut. 10. 21.
2 the wicked = a lawless one Heb. *rāshā'*. Ap. 44. x.
They have spoken against me. See *vv.* 6–19 for what they spoke. Cp. 38. 11, 12; 71. 10, 11.
3 words of hatred. Written down in *vv.* 6–15. Cp. 2 Sam. 16. 5–13 for the type.
without a cause. Cp. John 15. 25.
4 I give myself unto prayer = I [am all] prayer. Cp. 120. 7 "I [am all] peace". As here in *vv.* 1–5 (*F*) and *vv.* 21–27 (*F*).
5 rewarded me = set or put against me. Syr. reads "returned me". Not the same word as in *v.* 20, though the same thing is referred to.
evil. Heb. *rā'a'*. Ap. 44. viii.
for my love. Note here the *Ellipsis* of the verb "saying", emphasising what is said rather than the saying of it. This verb has often to be thus supplied. See Gen. 26. 7. 1 Kings 20. 34. Ps. 2. 2; 144. 12. Prov. 1. 21. Isa. 5. 9; 14. 8; 18. 2; 22. 13; 24. 14, 15; 28. 9. Jer. 9. 19; 11. 19; 50. 5. Lam. 3. 41. Hos. 14. 3. Acts 9. 5; 10. 15; 14. 22, &c. See note on Ps. 144. 12.
6 Set Thou = "[saying] Set Thou", &c. See note above. Note the *Parenthesis* (Ap. 6), *vv.* 6–15.
And let Satan = And then Satan will.
Satan = an adversary. **7 sin.** Heb. *chāṭā'*. Ap. 44. i.
8 let another, &c. Quoted, but not *fulfilled* in Acts 1. 20. **office** = overseership.

9 Let his °children be fatherless,
And his wife a widow.
10 Let his [9]children be continually °vagabonds, and beg:
Let them °seek *their bread* also out of their desolate places.
11 Let the extortioner °catch all that he hath;
And let the strangers spoil his labour.
12 Let there be none to extend °mercy unto him:
Neither let there be any to favour his fatherless [9]children.
13 Let his posterity be cut off;
And in the generation following let °their name be blotted out.
14 Let the °iniquity of his fathers be remembered with °the LORD;
And let not the [7]sin of his mother be blotted out.
15 °Let them be before [14]the LORD continually,
That He may cut off the memory of them from the earth)."

H (p. 830)
16 Because that he remembered not to shew [12]mercy,
But persecuted °the poor and needy °man,
That he might even slay °the broken in heart.
17 As he loved cursing, so let it come unto him:
As he delighted not in blessing, so let it be far from him.
18 As he clothed himself with cursing like as with his garment,
So let it come into his bowels like water,
And like oil into his bones.
19 Let it be unto him as the garment *which* covereth him,
And for a girdle wherewith he is girded continually.
20 °*Let* this *be* the °reward of mine adversaries °from [14]the LORD,
And of them that °speak [5]evil against my °soul.

F i (p. 831)
21 But do Thou for me, O °GOD °the Lord, for Thy °name's sake:

k Because Thy [12]mercy *is* good, deliver Thou me.

l 22 For I *am* °poor and needy,

m And my °heart is wounded within me.

n 23 I am gone like the shadow when it declineth:

n I am tossed up and down as the locust.

m 24 My knees are weak through fasting;
And my flesh faileth of fatness.

l 25 I became also a reproach unto them:
When they looked upon me they shaked their heads.

k 26 Help me, O [14]LORD my [1]God:
O save me according to Thy [12]mercy:

i 27 That they may know that °this *is* Thy hand;
That °Thou, [14]LORD, hast done it.

9 children = sons.
10 vagabonds = wanderers.
seek their bread also out. Sept. and Vulg. read "driven out".
11 catch = lay a snare for. Cp. 1 Sam. 28. 9.
12 mercy = kindness, or grace.
13 their name. Some codices, with Sept. and Vulg., read "His name".
14 iniquity. Heb. *'āvāh*. Ap. 44. iv.
the LORD. Heb. Jehovah. Ap. 4. II.
15 Let them be, &c. This verse is the end of the Parenthesis, which begins with *v.* 6.
16 the poor = an oppressed one (*v.* 22).
man. Heb. *'ish*. Ap. 14. II.
the broken in heart = one broken in heart. Cp. *v.* 22; 69. 20.
20 Let this be = This is. Verse 16 is a return to the subject of *vv.* 1–5, and by the same speaker of *vv.* 1–5.
reward = work. Not the same word as in *v.* 5.
from the LORD = from Jehovah. It was He Who permitted it. Cp. *v.* 27, "This is Thy hand; Thou, LORD, hast done it". See 22. 15; 38. 2, 3; 39. 9, 10. Cp. 2 Sam. 16. 11, "the LORD hath bidden him".
speak evil. See *vv.* 6–19 for the evil spoken.
soul. Heb. *nephesh*. Ap. 13.

109. 21–27 (*F*, p. 830). PRAYER FOR HIMSELF. (*Introversion.*)

F | i | 21–. "Thou".
k | –21. "Thy mercy".
l | 22–. My humiliation.
m | –22. My heart wounded.
n | 23–. Comparison to a shadow.
n | –23. Comparison to a locust.
m | 24. My body weakened.
l | 25. My emaciation.
k | 26. "Thy mercy".
i | 27. "Thou".

21 GOD. Heb. Jehovah. Ap. 4. II.
the Lord. Heb. Adonai. Ap. 4. VIII (2).
name's. See note on 20. 1.
22 poor = oppressed. Refers to Messiah. Cp. *v.* 16. See 40. 17; 69. 29; 70. 5; 86. 1.
heart. Cp. *v.* 16.
27 this is Thy hand. See note on "from the LORD", *v.* 20. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is done by the hand.
Thou, LORD, hast done it. See note on *v.* 20. The same is said of Messiah's exaltation. See 118. 23.
28 Let them curse. As in *vv.* 6–15.
let Thy servant rejoice = Thy servant shall rejoice.
29 Let mine, &c. Contrast this with the malignity of *vv.* 6–15 and characterised in *vv.* 16–19.
31 He shall stand, &c. Contrast this with *v.* 6.
poor = needy. Not the same word as in *v.* 16.
condemn his soul. Cp. the Structure, *v.* 20 (H), with *v.* 31 (*H*).

28 °Let them curse, but bless Thou: G (p. 830)
When they arise, let them be ashamed; but °let Thy servant rejoice.
29 °Let mine adversaries be clothed with shame,
And let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise [14]the LORD with my mouth; H
Yea, I will praise Him among the multitude.
31 For °He shall stand at the right hand of the °poor,
To save *him* from those that °condemn his [20]soul.

110

°A Psalm °of David.

E³ J (p. 832)

1 °The LORD °said unto °my Lord, °"Sit Thou at My right hand,
°Until I °make Thine enemies Thy footstool."

K

2 [1]The LORD shall send the rod of Thy strength out of °Zion:

L

Rule Thou in the midst of Thine °enemies.

M

3 Thy People °*shall be* °willing in the day of Thy power,
In °the beauties of holiness °from the womb of the morning:
Thou hast the dew of Thy °youth.

J

4 [1]The LORD hath °sworn, and will not repent,
°Thou ***art*** **a priest for ever**
°**After the order of** °**Melchizedek.**

K

5 °The LORD* at Thy right hand
Shall strike through kings in the day of His wrath.

L

6 He shall judge among the °heathen,
°He shall fill *the places* with the dead bodies;
He shall wound the °heads over °many countries.

M

7 He shall drink °of the brook in the way:
Therefore shall He lift up °the head.

F¹ N (p. 832)

111

°Praise ye THE LORD.

(א) I will praise °the LORD with *my* whole heart,
(ב) In the °assembly of the upright, and *in* the congregation.

O P

2 (ג) The °works of [1]the LORD *are* great,
(ד) Sought out of all them that have pleasure therein.
3 (ה) His work *is* honourable and °glorious:
(ו) And His righteousness endureth for ever.

110 (**E³**, p. 826). THE TRUE DAVID'S EXALTATION. (*Extended Alternation.*)

E³ | J | 1. What Jehovah has uttered.
K | 2–. What He will do.
L | –2. Messiah's enemies.
M | 3. Refreshment. Dew.
J | 4. What Jehovah has uttered.
K | 5. What He will do.
L | 6. Messiah's enemies.
M | 7. Refreshment. Brook.

Title. A Psalm. Heb. *mizmōr.* Ap. 65. XVII. **of David.** Relating to the true David, and interpreted of Him and by Him. See note below.

1 The LORD. Heb. Jehovah. Ap. 4. II. Quoted in Matt. 22. 41–46. Acts 2. 34, 35. Heb. 1. 13. **said.** Heb. *n'um* Jehovah = "the Oracle (or oracular utterance) of Jehovah". It is almost always used of the immediate direct utterance of Jehovah Himself; seldom of that of the prophet; (Num. 24. 3, 15); David (2 Sam. 23. 1). **my Lord** = Adonai, Ap. 4. VIII (2): i. e. David's Lord: i. e. the Messiah. Cp. Matt. 22. 41–46. **Sit Thou, &c.** Fig. *Anthrōpopatheia.* Ap. 6. **Until I make, &c.** Quoted or referred to seven times in N.T. (Matt. 22. 44. Mark 12. 36. Luke 20. 42. Acts 2. 34. Heb. 1. 13; 10. 13. 1 Cor. 15. 25). **make Thine enemies Thy footstool** = set Thine enemies [as] a footstool for Thy feet. In N.T. Gr. = *tithēmi* (2 aor. subj.) = "shall have placed". 1 Cor. 15. 25 is the exception, where it is not "set as a footstool", but put "under", because Christ's session on His own throne (Matt. 25. 31, Rev. 3. 21) is there referred to, instead of His session on His Father's throne, as in all the other quotations.

2 the rod of Thy strength = Thy strong staff. Gen. of Character, Ap. 17. The reference is to the ancestral staff, marking the priest as well as the prince, and handed down here to Messiah, David's son. **Zion.** See Ap. 68. Cp. Rom. 11. 25–27. **enemies** = foes.

3 shall be. Supply *Ellipsis* (Ap. 6) thus: "[shall offer] themselves for voluntary offerings, in the day that Thou warrest". **willing** = freewill offerings, as in Ex. 35. 29; 36. 3. 1 Chron. 29. 9, 14, 17. Ezra 3. 5; 8. 28. **the beauties of holiness.** Some codices, with two early printed editions, read "in (or on) the holy mountains". **from the womb, &c.** Supply *Ellipsis* (Ap. 6): "[as the dew] from the womb before the morning I have begotten thee [a son]". Cp. 2. 7. There should be no stop after the word "morning". **youth** = a son.

4 sworn. Corresponding with "said" (*v.* 1). **Thou** : i. e. Messiah (David's son and Lord), not David himself, who was not of the tribe of Levi. **Thou art, &c.** Quoted in Heb. 5. 6; 7. 17. **After the order.** Cp. Gen. 14. 18. Heb. 5. 6, 10; 6. 20; 7. 1–28. **Melchizedek.** His priesthood was unique, and did not pass to another, as did Aaron's. Hence, Christ's priesthood, being in Resurrection life and Ascension glory, will continue for ever, and He will be a priest upon His throne (Zech. 6. 13), and a priest for ever.

5 The LORD*. One of the 134 places where the *Sōpherim* changed Jehovah to Adonai. See Ap. 32. **6 heathen** = nations. Cp. Joel 3. 9–17. Zech. 14. 1–4. **He shall fill, &c.** = "Let Him judge among the peoples [a region] full of corpses. **heads** = head (Rev. 19. 11–21): i. e. the Antichrist. **many countries** = a great land. **7 of** = from. The verse begins with this word (Heb. מ = M = from), and thus corresponds with the "from" of *v.* 3 (member M, above). **the head** = [his] head.

111 (**F¹**, p. 826). PRAISE FOR JEHOVAH'S WORKS. (*Introversion and Alternation.*)

F¹ | N | 1. Praise to Jehovah.
O | P | 2–4. For His works.
Q | 5, 6. His bounty, and objects of it.
O | *P* | 7, 8. For His works.
Q | 9, 10–. His bounty, and objects of it.
N | –10. Praise to Jehovah.

The first of three Hallelujah Psalms; the first two being a pair of Acrostic Psalms, linked together by a corresponding arrangement.

111 | 1–8. Eight couplets. א–ד.
9, 10. Two triplets. ה–ו.
112 | 1–8. Eight couplets. א–ד.
9, 10 Two triplets. ה–ו.

1 Praise ye THE LORD. Heb. Hallelu-*Jah.* Ap. 4. III. **the LORD.** Heb. Jehovah. Ap. 4. II. **assembly** = conclave, or secret assembly. **2 works.** The great subject of this Psalm, as His *ways* are of the next. Cp. Rev. 15. 3. **3 glorious** = majestic.

4 (ל) He hath made His wonderful works to be remembered:
(מ) [2] The LORD *is* °gracious and full of compassion.
Q 5 (נ) He hath given °meat unto them that (p. 832) °fear Him:
(ס) He will ever be mindful of His covenant.
6 (ע) He hath shewed His People the power of His works,
(פ) That He may give them the °heritage of the °heathen.
O P 7 (צ) The °works of His hands *are* verity and judgment;
(ק) All His commandments *are* sure.
8 (ר) They stand fast for ever and ever,
(ש) *And are* done in truth and uprightness.
Q 9 (ת) °**He sent °redemption unto His people:**
(ת) He hath commanded His covenant for ever:
(א) °Holy and °reverend *is* His name.
10 (ב) The °fear of [2]the LORD *is* the °beginning of wisdom:
(ג) A good understanding have all they that do *His commandments:*
N (ד) His praise endureth for ever.

112 Praise ye °THE LORD.
F[2] R o (p. 833) (א) °Blessed *is* the °man *that* feareth °the LORD,
(ב) *That* delighteth greatly in His commandments.
2 (ג) His seed shall be mighty upon earth:
(ד) The generation of the upright shall be blessed.
3 (ה) Wealth and riches *shall be* in his house:
p (ו) And his righteousness endureth for ever.
4 (ז) Unto °the upright there ariseth light in the darkness:
q (ח) *He is* gracious, and full of compassion, and righteous.
5 (ט) °A good [1]man sheweth favour, and °lendeth:
(י) He will guide his affairs with discretion.
S 6 (כ) Surely he shall not be moved for ever:
(ל) °The righteous shall be in everlasting remembrance.
7 (מ) He shall not be afraid of °evil tidings:
(נ) His heart is fixed, °trusting in °the LORD.
8 (ס) His heart *is* established, he shall not be afraid,
(ע) Until he see *his desire* upon his enemies.
R q 9 (פ) [u] **He hath dispersed, he hath given to the °poor;**
p (צ) **His righteousness endureth for ever;**
o (ק) His horn shall be exalted with honour.
S 10 (ר) °The wicked shall see *it,* and be grieved;
(ש) He shall gnash with his teeth, and melt away:
(ת) The °desire of °the wicked shall perish.

F[1] T **113** °Praise ye °THE LORD.
U Praise, O ye servants of °the LORD,
V Praise the °name of °the LORD.
V 2 °Blessed be the [1]name of °the LORD
From this time forth and for evermore.

4 gracious, &c. See Ex. 34. 6, 7.
5 meat. Heb. "prey". Put by Fig. *Synecdochē* (of Species), Ap. 6, for food of all kinds.
fear = revere.
6 heritage = inheritance. **heathen** = nations.
7 works... are. Some codices read "work... is" (sing.).
9 He sent, &c. Quoted in Luke 1. 68.
redemption. Involves three things: (1) His People; (2) His covenant; (3) His name.
Holy. See note on Ex. 3. 5.
reverend = to be feared. Heb. *nōrā'*, from *yārē'*, to be afraid. The Niphal Part. (as here) rendered "dreadful" (5); "to be feared" (3); "fearful" (2); "fearfully" (1); "to be had in reverence" (1); "reverend" (1); "terrible" (24); "terrible acts" (1); "terrible things" (5); "terribleness" (1). Cp. 45. 4; 47. 2; 65. 5; 66. 3, 5; 68. 35; 76. 12; 99. 3; 106. 22, &c.
10 fear = reverence.
beginning. Not wisdom itself, or its *end*, but only the *beginning* of it. See notes on Job 28. 28. Prov. 1. 7.

112 (F[2], p. 826). PRAISE FOR JEHOVAH'S WAYS. (*Alternation and Introversion.*)

F[2]
- 1–. HALLELUJAH.
- R | o | –1–3–. Happiness.
  - p | –3, 4–. Righteousness.
    - q | –4, 5. Goodness.
      - S | 6–8. Shall stand.
- R | q | 9–. Goodness.
  - p | –9–. Righteousness.
    - o | –9. Happiness.
      - S | 10. Shall fall.

The second of three Hallelujah Psalms, and of the pair (111, 112). See note above. Also an Acrostic Psalm. See Ap. 63. VII.
1 THE LORD. Heb. Jah. Ap. 4. III.
Blessed = Happy. See Ap. 63. VI.
man. Heb. *'īsh*. Ap. 14. II.
the LORD. Heb. eth Jehovah: i. e. Jehovah Himself. Ap. 4. II.
4 the upright = upright ones (pl.).
5 A good man, &c. Or, Good [is] the man that, &c.
lendeth. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of merciful acts.
6 The righteous = A righteous one.
7 evil tidings. Heb. "evil hearing"; put by Fig. *Metonymy* (of Adjunct), Ap. 6, for whatever bad news may be heard.
trusting = confiding. Heb. *baṭaḥ*. See Ap. 69. I.
the LORD. Heb. Jehovah. Ap. 4. II.
9 He hath dispersed. Quoted in 2 Cor. 9. 9.
poor = helpless ones. Heb. *'ebyōn* (pl.). See note on Prov. 6. 11.
10 The wicked = A lawless one. Heb. *rāshā'*. Ap. 44. x.
desire. Probably = hope, as in 9. 18; Prov. 10. 28.
the wicked = lawless ones (pl.). Ap. 44. x.

113 (F[3], p. 826). PRAISE TO JEHOVAH HIMSELF. (*Introversion.*)

F[3]
- T | 1–. HALLELUJAH.
  - U | –1–. Praise Jehovah.
  - V | –1. Praise His Name. } Command given.
  - V | 2, 3. Bless His Name.
  - U | 4–9–. Praise Jehovah. } Command obeyed.
- T | –9. HALLELUJAH.

The third of these three Hallelujah Psalms (111—113). The Psalms of this group are called the Hallel Psalms (113—118). Psalms 113, 114 were sung before the Paschal meal (but after the second of the four cups of wine); 115—118 after it. The last probably sung by the Lord Jesus (Matt. 26. 30).
1 Praise ye THE LORD. Heb. Hallelu-Jah.
THE LORD. Heb. Jah. Ap. 4. III.
the LORD. Heb. Jehovah. Ap. 4. II.
name. See note on 20. 1.
2 Blessed. Fig. *Benedictio*, not *Beatitudo*. Ap. 6.
the LORD. Heb. Jehovah. Ap. 4. II.

3 From the rising of the sun unto the going down of the same
[2] The LORD'S [1] name *is* to be praised.

U (p. 833) 4 [2] The LORD *is* high above all nations,
And His glory above the heavens.
5 °Who *is* like unto [2] the LORD our °God,
Who dwelleth on high,
6 Who humbleth *Himself* to behold
The things that are in °heaven, and in the earth!
7 He raiseth up °the poor out of the dust,
And lifteth °the needy out of the dunghill;
8 That He may set *him* °with princes,
Even °with the princes of His People.
9 He maketh the barren woman to keep house,
And to be a joyful mother of °children.

T [1] Praise ye [1] THE LORD.

G½ W (p. 834) **114** °When Israel went out of °Egypt,
The house of °Jacob from a people of strange language;
2 Judah °was His sanctuary,
And Israel His dominion.

X r 3 °The sea saw *it*, and fled:
s °Jordan was driven back.
4 The mountains skipped like rams,
And the little hills like lambs.

X r 5 °What *ailed* thee, O thou [3] sea, that thou fleddest?
Thou [3] Jordan, *that* thou wast driven back?

s 6 Ye mountains, *that* ye skipped like rams;
And ye little hills, like lambs?

W 7 Tremble, thou earth, at the presence of °the Lord,
At the presence of the °GOD of [1] Jacob;
8 Which °turned the rock *into* a °standing water,
The flint into a fountain of waters.

G½ Y t (p. 834) u **115** °Not unto us, O °LORD, °not unto us,
But unto Thy °name give glory,
For Thy °mercy, °*and* for Thy truth's sake.

Z v 2 Wherefore should the °heathen say,
"Where *is* now their °God?"

w 3 But our [2] God *is* in the heavens:
He hath done whatsoever He hath pleased.

Z v x 4 Their idols *are* °silver and gold,
y The °work of °men's hands.

z 5 They have °mouths, but they speak not:
a Eyes have they, but they see not:
b 6 They have ears, but they hear not:
c °Noses have they, but they smell not:
b 7 They have hands, but they handle not:
a Feet have they, but they walk not:
z Neither °speak they through their throat.
y 8 They that make them are like unto them;
x °*So is* every one that °trusteth in them.
w 9 O °Israel, [3]trust thou in [1] the LORD:
°He *is* their help and their °shield.

5 Who is like . . . ? This is ever the outburst of the saints' praise. See note on Ex. 15. 11.
God. Heb. Elohim. Ap. 4. I.
6 heaven = the heavens.
7 the poor = an impoverished one.
the needy = a needy one. Cp. 1 Sam. 2. 8.
8 with princes . . . with the princes. Fig. *Anadiplōsis* (Ap. 6), for emphasis. **9** children = sons.

114 (G½, p. 826). ISRAEL'S DELIVERANCE FROM EGYPT. (*Introversion and Alternation.*)

G½ W | 1, 2. God's mercies to Jacob.
X | r | 3. By water. } Statements.
s | 4. On land. }
X | r | 5. Water. } Questions.
s | 6. Land. }
W | 7, 8. God's mercies to Jacob.

See note on Psalm 113, above.
1 When Israel. Cp. Ex. 13. 3.
Egypt. Not Babylon. The Psalm not post-exilic.
Jacob. See notes on Gen. 32. 28; 43. 6; 46. 27, 28.
2 was = became. See note on Gen. 1. 2.
3 The sea. Cp. Ex. 14. 21.
Jordan. Cp. Josh. 3. 13.
5 What . . . ? Fig. *Erotēsis*. Ap. 6.
7 the Lord. Heb. Adōn. Ap. 4. VIII (1).
GOD. Heb. Eloah. Ap. 4. V.
8 turned = changed. standing = pool.

115 (G½, p. 826). ISRAEL'S DELIVERANCE FROM EGYPT'S IDOLATRY. (*Introversion and Alternations.*)

G½ Y | t | 1–. Negative. } The praise given.
u | –1. Positive. }
Z | v | 2. Heathen theology.
w | 3. Israelitish.
Z | v | 4–8. Heathen theology.
v | 9–16. Israelitish.
Y | t | 17. Negative. } The praise-givers.
u | 18. Positive. }

1 Not. Heb. *l'o* (not *'al*). Supply *Ellipsis* thus: "Not to us LORD, not to us [belongeth glory] but to Thy name give the glory". LORD. Heb. Jehovah. Ap. 4. II.
name. See note on 20. 1.
mercy = lovingkindness, or grace.
and. Some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., read this "and" in the text.
2 heathen = nations.
God. Heb. Elohim. Ap. 4. I.

4–8 (*v*, above). HEATHEN THEOLOGY. (*Introversion.*)

v | x | 4–. The idols.
y | –4. Their fabrication.
z | 5–. Mouth without speech. (Sing.)
a | –5. Eyes without sight. (Pl.)
b | 6–. Ears without hearing. (Pl.)
c | –6. Nose without smell. (Sing.)
b | 7–. Hands without handling. (Pl.)
a | –7–. Feet without walking. (Pl.)
z | –7. Throat without voice. (Sing.)
y | 8–. The fabricators.
x | –8. The idolaters.

4 silver and gold. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is made from them. Cp. 135. 15–19.
work. Some codices, with Sept. and Vulg., read pl., "works". men's. Heb. *'ādām*. Ap. 14. I.
5 mouths = a mouth (sing.).
6 Noses = a nose (sing.).
7 speak = make a sound.
8 So is. Some codices, with Sept., Syr., and Vulg., read "And [so is]".
trusteth = confideth. Heb. *batah*. Ap. 69. I.
9 Israel. Some codices, with Sept., Syr., and Vulg., read "house of Israel". See notes on Gen. 32. 28; 43. 6; 46. 27, 28.
He is their help, &c. Fig. *Epistrophe* (Ap. 6), in *vv.* 9, 11.
shield. See note on Ps. 84. 9.

10 O house of Aaron, [8]trust in [1]the LORD:
[9]He *is* their help and their shield.
11 Ye that fear [1]the LORD, [8]trust in [1]the LORD:
[9]He *is* their help and their shield.
12 [1]The LORD hath been mindful of us: °He will bless *us;*
°He will bless °the house of Israel;
He will bless the house of Aaron.
13 °He will bless them that °fear [1]the LORD,
Both °small °and great.
14 [1]The LORD shall increase you more and more,
You and your °children.
15 Ye *are* blessed of [1]the LORD
Which made heaven and earth.
16 The heaven, *even* the heavens, *are* [1]the LORD'S:
But the earth hath He given to the [14]children of [4]men.

Y t (p. 834)
17 The dead praise not °THE LORD,
Neither any that go down into silence.

u
18 But we will bless [17]THE LORD
From this time forth and for evermore.
°Praise [17]THE LORD.

H | A[1] (p. 835)
116 I love °the LORD, because He hath heard
°My voice *and* my supplications.
2 Because He hath inclined His ear unto me,
Therefore will I call upon *Him* as long as I live.

B
3 The °sorrows of death compassed me,
And the pains of °hell °gat hold upon me:
I found trouble and sorrow.

C E
4 °Then called I upon the name of [1]the LORD;

F d
O [1]LORD, I beseech Thee, deliver °my soul.

e
5 °Gracious *is* [1]the LORD, and righteous;
Yea, our °God *is* °merciful.
6 [1]The LORD preserveth the °simple:

D
I was brought low, and He helped me.

A[2]
7 Return unto thy °rest, O [4]my soul;
°For [1]the LORD hath dealt bountifully with thee.
8 For Thou hast delivered [4]my soul from death,
Mine eyes from tears,
And my feet from falling.
9 I will walk before [1]the LORD
In the land of the living.

B
10 °**I believed, therefore have I spoken:**
I was greatly afflicted:
11 I said in my °haste,
°"All men *are* °liars."

C E
12 °What shall I render unto [1]the LORD
For all His benefits toward me?
13 °I will take the cup of salvation,
°And call upon the name of [1]the LORD.
14 I will pay my vows unto [1]the LORD
Now in the presence of all His people.

F e
15 °Precious in the sight of [1]the LORD
Is the death of His °saints.

12 He will bless us; He will bless. Fig. *Anadiplosis* (Ap. 6), for emphasis.
the house of Israel. Cp. 135. 19. See note on Ex. 16. 31.
13 He will bless. Fig. *Anaphora* (Ap. 6), taken with the last line of *v.* 12.
fear = revere.
small and great. Both pl. Fig. *Syntheton.* Ap. 6.
and = with.
14 children = sons.
17 THE LORD. Heb. Jah. Ap. 4. III.
18 Praise THE LORD. Heb. Hallelu-Jah.

116 (**H**[1], p. 826). PRAISE FOR DELIVERANCE. (*Extended Alternation.*)

H[1] | A[1] | 1, 2. Resolve to praise.
B | 3. Afflictions.
C | E | 4–. Promise.
F | d | –4. Prayer.
e | 5, 6–. The Lord's goodness to others.
D | –6. His goodness to me.
A[2] | 7–9. Resolve to praise.
B | 10, 11. Afflictions.
C | *E* | 12–14. Promise.
F | *e* | 15. The Lord's goodness to others.
d | 16–. Prayer.
D | –16. His goodness to me.
A[3] | 17–19. Resolve to praise.

1 the LORD. Heb. Jehovah. Ap. 4. II.
My voice and my supplications = My supplicating voice. Fig. *Hendiadys.* Ap. 6. So some codices, with Sept., Syr., and Vulg., read "the voice of my supplication".
3 sorrows = cords. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the pains produced by them.
hell = Sheōl. See Ap. 35.
gat hold. Fig. *Prosopopœia.* Ap. 6.
4 Then called I = I will call, as in *v.* 13. See the Structure.
my soul = me (emphatic). Heb. *nephesh.* Ap. 13.
5 Gracious. Cp. Ex. 34. 6, 7.
God. Heb. Elohim. Ap. 4. I.
merciful = full of compassion.
6 simple = sincere or guileless ones; not "foolish" in the modern usage.
7 rest. Pl. for emphasis. For = Because.
10 I believed = I believed [Him]. Quoted in 2 Cor. 4. 13.
11 haste = hasting.
All men. Heb. *'ādām* (with Art.) = all humanity. Ap. 14. I.
liars: or false.
12 What shall I render . . . ? Note the answer in next verse.
13 I will take. The way to render thanks is to receive yet more grace.
And call = And [I will] call. Cp. Structure, E and *E.*
15 Precious. See note on 1 Sam. 3. 1.
saints = separated ones.
17 offer = sacrifice. Heb. *zābāḥ.* Ap. 43. I. iv.
19 Praise ye THE LORD = Hallelu-Jah. See Ap. 4. III.

d
16 O [1]LORD, truly I *am* Thy servant;
I *am* Thy servant, *and* the son of Thine handmaid:

D
Thou hast loosed my bonds.

A[3]
17 I will °offer to Thee the sacrifice of thanksgiving,
And will call upon the name of [1]the LORD.
18 I will pay my vows unto [1]the LORD
Now in the presence of all His people,
19 In the courts of [1]the LORD'S house,
In the midst of thee, O Jerusalem.
°Praise ye THE LORD.

H^1_2 G (p. 836, H

117 O ° praise ° the LORD, all ye nations:
° Praise Him, all ye ° people.

2 For His ° merciful kindness ° is great toward us:
H And the truth of [1] the LORD *endureth* for ever.
G ° Praise ye ° THE LORD.

H^1_3 J (p. 836)

118 O give thanks unto ° the LORD; for *He is* good:
Because His ° mercy *endureth* for ever.
2 Let Israel now say,
That His [1] mercy *endureth* for ever.
3 Let the house of Aaron now say,
That His [1] mercy *endureth* for ever.
4 Let them now that fear [1] the LORD say,
That His [1] mercy *endureth* for ever.
K^1 L^1 5 I called upon ° THE LORD in distress:
° THE LORD answered me, ° *and set me* in a large place.
M^1 e 6 ° The LORD *is* on my side; I will not fear:
What can ° man do unto me?
7 [1] The LORD taketh my part with them that help me:
Therefore shall ℨ see *my desire* upon them that hate me.
f 8 ° *It is* ° better to ° trust in [1] the LORD
° Than to ° put confidence in ° man.
9 [8] *It is* [8] better to [8] trust in [1] the LORD
[8] Than to [8] put confidence in princes.
f 10 ° All nations compassed me about:
° But in the name of [1] the LORD will I destroy them.
11 ° They compassed me about; yea, ° they compassed me about:
[10] But in the name of [1] the LORD I will destroy them.
12 ° They compassed me about like bees; they ° are quenched as the fire of thorns:
For in ° the name of [1] the LORD I will destroy them.
e 13 ° Thou hast thrust sore at me that I might fall:
But [1] the LORD helped me.
K^2 L^2 14 [5] THE LORD *is* my strength and ° song,
And is become my ° salvation.
M^2 g 15 The voice of rejoicing and salvation *is* in the ° tabernacles of the righteous:
h ° The right hand of [1] the LORD ° doeth valiantly.
16 [15] The right hand of [1] the LORD is exalted:
[15] The right hand of [1] the LORD [15] doeth valiantly.
h 17 I shall not die, but live,
And declare the ° works of [5] THE LORD.
18 [5] THE LORD hath ° chastened me sore:
But He hath not given me over unto death.

are quenched. Sept. reads "blazed up". this refer to the "man" of *v.* 8? **14 song.** Of the song. **salvation.** Cp. *v.* 21. Ex. 15. 2. Isa. 12. 2. Put by Fig. *Metonymy* (of Cause), Ap. 6, for Him Who saves = my Saviour. **15 tabernacles** = tents, or dwellings. Heb. *'ohel.* Ap. 40 (3). **The right hand.** Fig. *Anthrōpopatheia.* Ap. 6. **doeth valiantly.** Fig. *Cœnotes* (Ap. 6), repeated in *v.* 16. **17 works.** Some codices, with one early printed edition, read "work" (sing.). **18 chastened me sore.** The Fig. *Polyptōton* (Ap. 6), thus well rendered. Heb. = "chastening He chastened me".

117 (H^1_2, p. 826). PRAISE.
(*Introversion.*)

H^1_2 | G | 1. Praise.
H | 2–. His lovingkindness.
H | –2–. His truth. } Motives.
G | –2. Praise.

1 praise, &c. Quoted in Rom. 15. 11.
the LORD. Heb. Jehovah with *'eth* Jehovah Himself. Ap. 4. II.
Praise = Laud. See note on 63. 3.
people = peoples.
2 merciful kindness = lovingkindness, or grace.
is great toward = overcame, or prevailed over. Cp. 103. 11.
Praise ye THE LORD. Heb. Hallelu-Jah. Ap. 4. III.

118 (H^1_3, p. 826). PRAISE).
(*Introversions and Alternations.*)

H^1_3 | J | 1–4. O give thanks.
K^1 | L^1 | 5. Acknowledgment. My deliverer.
M^1 | e | 6, 7. Help.
f | 8, 9. Trust.
f | 10–12. Trust. } Trust.
e | 13. Help.
K^2 | L^2 | 14. Acknowledgment. My strength.
M^2 | g | 15–. Tents of the righteous.
h | –15, 16. Cause. Hand.
h | 17, 18. Effect. Life.
g | 19, 20. Gates of righteousness. } Help.
K^3 | L^3 | 21. Acknowledgment. My salvation.
M^3 | i | 22–24. Messiah. Matt. 21. 42.
k | 25–. Prayer.
k | –25. Prayer.
i | 26–28. Messiah. Matt. 21. 9. } Triumph.
J | 29. "O give thanks".

1 the LORD. Heb. Jehovah. Ap. 4. II.
mercy = lovingkindness, or grace.
5 THE LORD. Heb. Jah. Ap. 4. III.
and set me in a large place. The current Heb. text = with the deliverance of JAH, *bammerḥab yāh* (two words). The Massoretic text reads it as one word, *bammerḥabyāh* = with deliverance. The A.V. and R.V. transfer the *yāh* to the beginning of the clause, and are then compelled to make out the sense by supplying "and set me". They do not even notice the Massoretic reading. The printed text reads:
"I called upon Jah in distress,
He answered me with the deliverance of *Yāh*."
The Massoretic text reads:
"I called upon Yah in distress,
He answered me with deliverance."
6 The LORD, &c. Heb. Jehovah. Ap. 4. II. Quoted in Heb. 13. 6.
man = a man. Heb. *'ādām.* Ap. 14. I.
8 It is better . . . Than. Fig. *Cœnotes* (Ap. 6), repeated in *v.* 9.
better = good. By Fig. *Heterōsis* (Ap. 6), the Positive is put for the Comparative, and is so rendered.
trust = flee for refuge. Heb. *ḥāṣāh.* Ap. 69. II.
put confidence. Heb. *bāṭaḥ.* Ap. 69. I.
man. Heb. *'ādām.* Ap. 14. I.
10 All. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for a large number, or many.
But, &c. Fig. *Epistrophe* (Ap. 6), repeated in *v.* 11.
11 They compassed . . . they compassed. Fig. *Epizeuxis* (Ap. 6), for emphasis.
12 They compassed. Fig. *Anaphora* (Ap. 6), repeated from *v.* 11.
the name. See note on 20. 1. **13 Thou.** Does

g (p. 836)
19 Open to me the gates of righteousness:
I will go into them, *and* I will praise
[5]THE LORD:
20 This gate of [1]the LORD,
Into which the righteous shall enter.

K[3] L[3]
21 I will praise Thee: for Thou hast heard me,
And art become my [14]salvation.

M[3] i
22 °**The stone *which* the builders °refused**
Is become the head *stone* of the corner.
23 °**This is [1]the LORD'S doing;**
It *is* marvellous in our eyes.
24 This *is* the day *which* [1]the LORD hath made;
We will rejoice and be glad in it.

k
25 °Save now, I beseech Thee, O [1]LORD:

k
O [1]LORD, I beseech Thee, send now prosperity.

i
26 °**Blessed *be* he that cometh in the name of [1]the LORD:**
We have blessed °you out of the house of [1]the LORD.
27 °GOD *is* [1]the LORD, Which hath shewed us light:
°Bind the °sacrifice with °cords, °*even* unto the horns of the altar.
28 Thou *art* my [27]GOD, and I will °praise Thee:
Thou art my °God, I will exalt Thee.

J
29 O give thanks unto [1]the LORD; for *He is* good:
For His [1]mercy *endureth* for ever.

119

ℵ ALEPH.

A[2] ℵ (p. 837)
1 (ℵ) °Blessed *are* the undefiled in the °way,
Who walk in the °law of °the LORD.

O
2 (ℵ) °Blessed *are* they that °keep His °testimonies,
And that seek Him with the whole heart.

P
3 (ℵ) They also do no °iniquity:
They walk in His [1]ways.

Q
4 (ℵ) Thou hast commanded *us*
To keep Thy °precepts diligently.

N
5 (ℵ) O that my [1]ways were directed
To keep Thy °statutes!

O
6 (ℵ) Then shall I not be °ashamed,
When I have respect unto all Thy °commandments.

P
7 (ℵ) I will °praise Thee with uprightness of heart,
When I shall have learned Thy °righteous °judgments.

Q
8 (ℵ) I will keep Thy [5]statutes:
O forsake me °not utterly.

22 The stone: i. e. the Messiah. See Gen. 49. 24. A stone of stumbling, Isa. 8. 14 (cp. Rom. 9. 33. 1 Pet. 2. 8); a "tried stone", "precious", "sure", Isa. 28. 16; the rejected stone (cp. Matt. 21. 42. Mark 12. 10, 11. Luke 20. 17. Acts 4. 11. 1 Pet. 2. 4). The true foundation, Isa. 28. 16 (cp. Matt. 16. 18. 1 Cor. 3. 11. Eph. 2. 20).
refused. See note above, and cp. Structure, "i" with "i", above. Here the present Dispensation comes in. See Ap. 72.
23 This is the LORD'S doing. Messiah's exaltation is thus like the humiliation (109. 27).
25 Save now, &c. Heb. "Hosanna"=Save, I pray. Not a Particle of *time*, but of *entreaty* (as in Ecc. 12. 1). Repeated four times for emphasis. Lit. "I pray Thee, Jehovah; Save; I pray Thee; I pray Thee, O Jehovah".
26 Blessed, &c. See Matt. 21. 9; 23. 39. Mark 11. 9. Luke 13. 35; 19. 38. John 12. 13.
you. Plural.
27 GOD. Heb. El. Ap. 4. IV.
Bind. Heb. *'āsar*, to bind, or join. Here, in its idiomatic usage, to join, so as to make ready (Gen. 46. 29. Ex. 14. 6. 1 Kings 18. 44. 2 Kings 9. 21), or begin (1 Kings 20. 14. 2 Chron. 13. 3).
sacrifice. Heb. *ḥāg*=a feast, or festal [sacrifice]. See note on Ex. 23. 18, and cp. Ex. 5. 1; 12. 14; 23. 14. Lev. 23. 39, 41. Num. 29. 12. Deut. 16. 15. Zech. 14. 16, 18, 19.
cords=wreaths, or garlands, as in Ex. 28. 14, 22, 24, 25; 39. 15, 17, 18.
even unto. Heb. *'ad*=up to or during: i. e. even until [it is consummated at] the horns of the altar. *'Ad* denotes progression in time. Translate: "Make ready the festal sacrifice with garlands until [it is consummated at] the horns of the altar." Cp. Acts 14. 13. There is nothing about "to the altar" here.
28 praise=give thanks.
God. Heb. Elohim. Ap. 4. I.

119. 1-8 (**A**[2], p. 826). QUICKENING BY THE WRITTEN WORD. (ℵ ALEPH, *Extended Alternation.*)

ℵ
- N | 1. The way.
  - O | 2. Condition. Happy.
    - P | 3. They, upright.
    - Q | 4. Command.

  } Third Person. (General.)
- *N* | 5. My ways.
  - *O* | 6. Condition. Not ashamed.
    - *P* | 7. I, upright.
    - *Q* | 8. Promise.

  } First Person. (Individual.)

Probably by Hezekiah. See Ap. 67, Ps. 123. 3, and notes below.
An Acrostic Psalm (Ap. 63. VII), in which each verse in each of the twenty-two sections commences with the twenty-two successive letters of the Hebrew alphabet: i. e. the first eight begin with *Aleph* (=A), the second eight with *Beth* (=B), &c.: making 176 verses in all (i. e. 8×22).
For the ten words (corresponding with the Ten Commandments) which are characteristic of this Psalm, see Ap. 73.
1 Blessed=How happy (see Ap. 63. VI). Here pl.=O the great happiness.
way. The first of the ten words. See Ap. 73. The thirteen occurrences of this word in this Psalm are all noted below, as are those of the other nine.
law. The sixth in order of the ten words. See Ap. 73.
the LORD. Heb. Jehovah. Ap. 4. II.
2 Blessed. This Psalm begins with a double Beatitude. See Ap. 63. VI. **keep**=guard.
testimonies. The second in order of the ten words. See Ap. 73.
3 iniquity=perversity. Heb. *'āval*. Ap. 44. vi.
4 precepts. The third in order of the ten words. See Ap. 73. **5 statutes.** The ninth in order of the ten words. See Ap. 73. **6 ashamed**=put to shame; not shame of conscience. **commandments.** The tenth in order of the ten words. See Ap. 73. **7 praise**=give thanks, as in 92 1, &c. **righteous**=righteousness: i. e. judgments of Thy righteousness. The eighth in order of the ten words. See Ap. 73. **judgments.** The seventh in order of the ten words. See Ap. 73. **8 not utterly**=not in any wise. Cp. v. 43

ב BETH.

R (p. 838) 9 (ב) Wherewithal shall °a young man cleanse
his °way?
°By taking heed *thereto* according to
Thy °word.

S l¹ 10 (ב) With my whole heart have I sought
Thee:

m¹ O let me not wander from Thy ⁶commandments.

l² 11 (ב) Thy °word have I °hid in mine heart,
That I might not °sin against Thee.

m² 12 (ב) Blessed *art* Thou, O ¹LORD:
Teach me Thy ⁵statutes.

l³ 13 (ב) With my °lips have I °declared
All the ⁷judgments of Thy mouth.

14 (ב) I have rejoiced in the ¹way of Thy
²testimonies,
As *much as* in all riches.

R 15 (ב) I will meditate in Thy ⁴precepts,
And have respect unto Thy ways.

16 (ב) I will delight myself in Thy statutes:
I will not forget Thy °word.

ג GIMEL.

T (p. 838) 17 (ג) Deal bountifully with Thy servant,
That I may live, and keep Thy ⁹word.

18 (ג) °Open Thou mine eyes, that I may °behold
Wondrous things out of Thy ¹law.

19 (ג) I *am* a °stranger in the earth:
Hide not Thy ⁶commandments from me.

U 20 (ג) My °soul °breaketh for the °longing
That it hath unto Thy ⁷judgments at
all times.

21 (ג) Thou hast rebuked the proud *that are*
cursed,
Which do °err from Thy ⁶commandments.

T 22 (ג) Remove from me °reproach and °contempt;
For I have kept Thy ²testimonies.

U 23 (ג) Princes also did sit *and* speak against
me:
But Thy servant did meditate in Thy
⁵statutes.

24 (ג) Thy ²testimonies °also *are* my delight
And °my counsellers.

ד DALETH.

V n (p. 838) o 25 (ד) ²⁰My soul cleaveth unto the °dust:
°Quicken Thou me according to Thy
°word.

W p 26 (ד) I have declared my ¹ways, and Thou
heardest me:

q Teach me Thy ⁵statutes.

q 27 (ד) Make me to understand the ¹way of
Thy ⁴precepts:

p So shall I °talk of Thy wondrous
works.

V n 28 (ד) ²⁰My soul °melteth for heaviness:

o Strengthen Thou me according unto
Thy °word.

W r 29 (ד) Remove from me the ¹way of lying:
And grant me Thy ¹law graciously.

9-16 (ב BETH). CLEANSING OF THE WAY.
(*Introversion and Repeated Alternation.*)

ב | R | 9. The way to be cleansed. (Future.)
S | l¹ | 10–. What I have done. My heart.
m¹ | –10. Prayer. (Negative.)
l² | 11. What I have done. My heart.
m² | 12. Prayer. (Positive.)
l³ | 13, 14. What I have done. My lips.
R | 15, 16. The way to be cleansed. (Future.)

9 a young man. The writer not necessarily a youth.
way = path. Not the same word as in *v.* 1.
By taking = So as to take. Put interrogation at end of the second line instead of the first.
word = the articulate subject-matter of what is said. The tenth in order of the ten words of this Psalm. See note on 18. 30. Ap. 73. Not the same word as in *v.* 11. Some codices, with Aram., Sept., Syr., and Vulg., read "words" (pl.).
11 word = the mode, or purport of what is said. The fifth in order of the ten words of this Psalm. See Ap. 73. Some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., read "words" (pl.).
hid = treasured up. **sin.** Heb. *châtâ'*. Ap. 44. i.
13 lips . . . declared. Fig. *Paronomasia*. Ap. 6: *bispâtay sipparti*.
16 word. Same word as in *v.* 9 (not *v.* 11): but some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "words" (pl.).

17-24 (ג GIMEL). PRAYER FOR STRENGTHENING.
(*Alternation.*)

ג | T | 17–19. Prayer and Reasons.
U | 20, 21. Twofold statement. Himself and wicked.
T | 22. Prayer and Reasons.
U | 23, 24. Twofold statement. Himself and wicked.

18 Open = Unveil.
behold = discern, or see clearly.
19 stranger = foreigner sojourning.
20 soul. Heb. *nephesh*. Ap. 13.
breaketh for = hath broken owing to. Occurring again only in Lam. 3. 16.
longing = fervent desire; same word as *vv.* 40, 174, but not *v.* 131.
21 err = go far astray (through wine or passion). Same word as "wander" (*v.* 10), and "err" (*v.* 118). Heb. *shâgah* Ap. 44. xii.
22 reproach and contempt. Cp. 123. 3, 4, confirming Hezekiah's suggested authorship.
24 also = nevertheless. See 129. 2.
my counsellors = men (Heb. *'ish*. Ap. 14. II) of my counsel.

25-32 (ד DALETH). PRAYER. PRESERVATION.
(*Alternations and Introversion.*)

ד | V | n | 25–. Depression.
o | –25. "Quicken me".
W | p | 26–. Profession. (Past.)
q | –26. Prayer. "Teach me".
q | 27–. Prayer. (Future.)
p | –27. Profession. "I will talk".
V | n | 28–. Depression.
o | –28. "Strengthen me".
W | r | 29. Prayer. "Remove".
s | 30, 31–. Profession. (Past.)
r | –31. Prayer. "Put not to shame".
s | 32. Profession. (Future.)

25 dust. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the dead, as in Ps. 30. 9. Ecc. 12. 7.
Quicken . . . me = Give me life, or keep me alive. The first of nine prayers for quickening (Imperative), *vv.* 25, 37, 40, 88, 107, 149, 154, 156, 159. Twice as a statement of fact, *vv.* 50, 93.
word. As in *v.* 9; but some codices read "words" (pl.).
27 talk = meditate.
28 melteth = weepeth. Occurs only here. Job 16. 20. Ecc. 10. 18.
word. As in *v.* 9. Some codices read pl.; but other codices, with Sept. and Vulg., read "by (or in) thy words" (pl.).

s 30 (ה) I have chosen the [1] way of truth:
Thy [7]judgments have I °laid *before me*.

31 (ה) I have °stuck unto Thy [2]testimonies:
r (p. 838) O [1] LORD, put me not to shame.
s 32 (ה) I will run the [1] way of Thy [6]commandments,
When Thou shalt °enlarge my heart.

ה HE.

X t (p. 839) 33 (ה) °Teach me, O [1] LORD, the way of Thy [5]statutes;
And I shall keep it *unto* the end.

u 34 (ה) Give me understanding, and I shall keep Thy [1] law;
Y Yea, I shall observe it with *my* whole heart.

Z 35 (ה) Make me to go in the path of Thy [6]commandments;
For therein do I delight.

Y 36 (ה) Incline my heart unto Thy [2]testimonies,
And not to covetousness.

X t 37 (ה) Turn away mine eyes from beholding vanity;
And [25]quicken Thou me in Thy °way.

38 (ה) Stablish Thy [11]word unto Thy servant,
°Who *is devoted* to Thy fear.

39 (ה) Turn away my reproach which I °fear:
For Thy [7]judgments *are* good.

u 40 (ה) Behold, I have [20]longed after Thy [4]precepts:
[25]Quicken me °in Thy °righteousness.

ו VAU.

A (p. 839) 41 (ו) Let Thy °mercies come also unto me, O [1] LORD,
Even Thy salvation, according to Thy [11]word.

42 (ו) So shall I have °wherewith to answer him that °reproacheth me:
B For I °trust in Thy °word.

A 43 (ו) And take not the [9]word of truth utterly out of my mouth;
B For I have hoped in Thy [7]judgments.

44 (ו) So shall I keep Thy [1]law continually
°For ever and ever.

45 (ו) And I will walk °at liberty:
For I seek Thy [4]precepts.

46 (ו) I will speak of Thy [2]testimonies also before °kings,
And will not be ashamed.

47 (ו) And I will delight myself in Thy [6]commandments,
Which I °have loved.

48 (ו) °My hands also will I lift up unto Thy [6]commandments, which I have loved;
And I will meditate in Thy [5]statutes.

ז ZAIN.

C¹ (p. 839) 49 (ז) Remember the [9]word unto Thy servant,
°Upon which Thou hast °caused me to hope.

D¹ 50 (ז) This *is* my °comfort in my affliction:
For Thy [11]word hath °quickened me.

30 laid = set.
31 stuck = cleaved, or adhered.
32 enlarge my heart = set my heart at liberty, as in Isa. 60. 5. 2 Cor. 6. 11, 13.

33-40 (ה HE). PRAYER. TEACHING.
(*Introversion and Alternation.*)

ה | X | t | 33. Eyes. Make me to see.
u | 34–. Mind. Its comprehension.
Y | –34. Heart.
Z | 35. Feet. Practical walking.
Y | 36. Heart.
X | t | 37–39. Eyes. Turn them away.
u | 40. Mind. Its desires.

33 Teach me = Show, or make me to see.
37 way. Some codices, with three early printed editions, Aram., and Syr., read "ways" (pl.).
38 Who is devoted to Thy fear. Supply Ellipsis thus: "Which [leadeth to] reverence of Thee"; or, "Which [pertaineth to]", &c. **39** fear = dread.
40 in: or by.
righteousness. Heb. *ṣ'dāḳāh*. See Ap. 73. viii.

41-48 (ו VAU). PRAYER. STRENGTHENING.
(*Alternation.*)

ו | A | 41, 42–. Prayer. (Positive.)
B | –42. Reason and Plea.
A | 43–. Prayer. (Negative.)
B | –43–48. Reasons and Pleas.

41 mercies = lovingkindnesses.
42 wherewith = a word. Heb. *dābār* as in *v.* 9. See Ap. 73. x.
reproacheth. See note on "contempt", 123. 3.
trust in = confide in. Heb. *baṭaḥ*. Ap. 69. I.
word. Some codices, with one early printed edition, Aram., Sept., and Syr., read "words" (pl.).
44 For ever and ever. Put by Fig. *Synecdoche* (of Whole), Ap. 6, for a part: i. e. the rest of his life.
45 at liberty = at large. Cp. 118. 5.
46 kings. So Hezekiah testified, doubtless, when kings sent presents and embassies to him (2 Chron. 32. 22, 23). No occasion to suggest a later date for this Psalm.
47 have loved = love. Sept. adds "much".

49-56 (ז ZAIN). PRAYER. COMFORT AND REMEMBRANCE. (*Repeated Alternation.*)

ז | C¹ | 49. "Remember . . . Thou".
D¹ | 50, 51. Statement as to consequences.
C² | 52. "I remembered".
D² | 53, 54. Statement as to consequences.
C³ | 55. "I have remembered".
D³ | 56. Statement as to consequences.

48 My hands, &c. Heb. idiom = to swear by, as in Gen. 14. 22. Ex. 6. 8 (marg.). Deut. 32. 40. Ezek. 20. 5, 6; 36. 7. See note on Ex. 17. 16.
49 Upon which. This is supported by the Sept. and Vulg. In Deut. 29. 25 it is rendered "Because".
caused me to hope. Our hope is based on believing what we have "heard" from God. Cp. Heb. 11. 1 with Rom. 10. 17.
50 comfort. The word occurs (as a noun) elsewhere only in Job 6. 10.
quickened me = kept me alive. See note on *v.* 25.
proud = insolent (like Rabshakeh).
53 Horror = Indignation.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.

51 (ז) The °proud have had me greatly in derision:
Yet have I not declined from Thy [1]law.

C² 52 (ז) I remembered Thy [7]judgments of old, O [1] LORD;
And have comforted myself.

D² 53 (ז) °Horror hath taken hold upon me
Because of the °wicked that forsake Thy [1]law.

54 (י) Thy [5]statutes have been my [c]songs
In the house of my pilgrimage.

C[3] (p. 839) 55 (י) I have remembered Thy [c]name, O [1]LORD, in the night,
And have kept Thy [1]law.

D[3] 56 (י) [c]This I had,
Because I kept Thy [4]precepts.

ח CHETH.

E (p. 840) 57 (ח) *Thou art* my portion, O [1]LORD:
I have said that I would keep Thy [9]words.

58 (ח) I intreated Thy [c]favour with *my* whole heart:
Be [c]merciful unto me according to Thy [11]word.

59 (ח) I thought on my [1]ways,
And turned my feet unto Thy [2]testimonies.

60 (ח) I made haste, and delayed not
To keep Thy [6]commandments.

F 61 (ח) The bands of the [53]wicked have [c]robbed me:
But I have not forgotten Thy [1]law.

E 62 (ח) At midnight I will rise to give thanks unto Thee
Because of Thy [7]righteous [7]judgments.

63 (ח) I *am* a [c]companion of all *them* that [c]fear Thee,
And of them that keep Thy [4]precepts.

F 64 (ח) The earth, O [1]LORD, is full of Thy [c]mercy:
Teach me Thy [5]statutes.

ט TETH.

G (p. 840) 65 (ט) Thou hast dealt well with Thy servant,
O [1]LORD, according unto Thy [9]word.

H t 66 (ט) Teach me good judgment and knowledge:
For I have believed Thy [6]commandments.

u 67 (ט) [c]Before I was [c]afflicted I went astray:
[c]But now have I kept Thy [11]word.

H t 68 (ט) Thou *art* [c]good, and [c]doest good;
Teach me Thy [5]statutes.

u 69 (ט) The proud have forged a lie against me:
But I will keep Thy [4]precepts with *my* whole heart.

70 (ט) Their heart is as fat as grease;
But I delight in Thy [1]law.

71 (ט) [c]*It is* [c]good for me that I have been [67]afflicted;
That I might learn Thy [5]statutes.

G 72 (ט) The [1]law of Thy mouth *is* better unto me
Than thousands of [c]gold and silver.

י [c]JOD.

J (p. 840) 73 (י) Thy hands have made me and [c]fashioned me:
Give me understanding, that I may learn Thy [6]commandments.

54 songs. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the theme of my songs.
55 name. See note on 20. 1.
56 This. Supply Ellipsis (Ap. 6) thus: "This [comfort] I had".

57–64 (ח CHETH). PRAYER AND PROFESSION. (*Alternation.*)

ח | E | 57–60. Jehovah my portion.
F | 61. Statement *re* the work of the lawless.
E | 62, 63. Jehovah my praise.
F | 64. Statement *re* the favour of Jehovah.

57 The division is better made thus, dispensing with the supposed Ellipsis:

I have said "Jehovah is my portion,
That I might keep Thy word."

58 favour. Heb. face; put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is indicated by it.
merciful = gracious.
61 robbed = surrounded. Cp. Sennacherib's investment of Hezekiah. See Ap. 67.
63 companion = fellow of the same party.
fear = revere.
64 mercy = lovingkindness, or grace.

65–72 (ט TETH). PRAYER. JEHOVAH'S DEALINGS. (*Introversion and Alternation.*)

ט | G | 65. Thy dealings good.
H | t | 66. Thy judgments good. Teach me.
u | 67. Affliction good. Result.
H | *t* | 68. Thou art good. Teach me.
u | 69–71. Affliction good. Result.
G | 72. Thy law good.

67 Before. If we begin this verse with the word "Till", and *v.* 71 with "'Tis", then each verse in this section will commence with "T", as it does in the Hebrew.
afflicted = oppressed.
But now. Cp. Heb. 12. 6–11, and references there.
68 good = kind. **doest good** = actest kindly.
71 It is. See note on *v.* 67.
good = right, or fitting.
72 gold and silver. Put by Fig. *Metonymy* (of Cause), Ap. 6, for coins made from these metals.

73–80 (י JOD). PRAYER. INSTRUCTION AND DELIVERANCE. (*Introversion.*)

י | J | 73. Prayer. "I".
K | 74. "They that revere Thee".
L | 75. Affliction. "I".
M | 76. Lovingkindness.
M | 77. Tender mercies.
L | 78. Affliction. "I".
K | 79. "They that fear Thee".
J | 80. Prayer. "I"

Jod. This is the small letter referred to in Matt. 5. 18.
73 fashioned = formed. Cp. Job 31. 15; also Deut. 32. 18.
74 fear = revere.
75 right = righteousness, as in *v.* 7.
afflicted = humbled.
76 merciful kindness lovingkindness, or grace.

74 (י) They that [c]fear Thee will be glad when they see me; K
Because I have hoped in Thy [9]word.

75 (י) I know, O [1]LORD, that Thy [7]judgments *are* [c]right, L
And *that* Thou in faithfulness hast [c]afflicted me.

76 (י) Let, I pray Thee, Thy [c]merciful kindness be for my comfort, M
According to Thy [11]word unto Thy servant.

M (p. 840)
77 (מ) Let Thy °tender mercies come unto me, that I may live:
°For Thy [1]law *is* my °delight.

L
78 Let the °proud be ashamed; for they dealt °perversely with me °without a cause:
But ℶ will meditate in Thy [4]precepts.

K
79 (י) Let those that [74]fear Thee turn unto me,
And °those that have known Thy [2]testimonies.

J
80 (כ) Let my heart be °sound in Thy [5]statutes;
That I be not ashamed.

כ CAPH.

N[1] O (p. 841)
81 (כ) [20]My soul fainteth for Thy salvation:
But I hope in Thy [9]word.
82 (כ) Mine eyes °fail for Thy [11]word,

P
Saying, "When wilt Thou comfort me?"

O
83 (כ) For I am become like a °bottle in the smoke;
Yet do I not forget Thy [5]statutes.
84 (כ) How °many *are* the days of Thy servant?

P
When wilt Thou °execute [7]judgment on them that persecute me?

N[2] Q[1]
85 (כ) The [78]proud have digged pits for me,
°Which *are* not °after Thy [1]law.

R[1]
86 (כ) All Thy [6]commandments *are* °faithful:

Q[2]
They persecute me °wrongfully;

R[2]
Help Thou me.

Q[3]
87 (כ) They had °almost °consumed me upon earth;

R[3]
But ℶ forsook not Thy [4]precepts.
88 (כ) [25]Quicken me after Thy lovingkindness;
So shall I keep the [2]testimony of Thy mouth.

ל LAMED.

S v (p. 841)
89 (ל) °For ever, O [1]LORD,

w
Thy [9]word is °settled in heaven.

v
90 (ל) Thy faithfulness *is* unto all generations:

w
Thou hast established the earth, and it °abideth.
91 (ל) °They °continue °this day according to Thine °ordinances:
For °all *are* Thy servants.

T
92 (ל) Unless Thy [1]law *had been* my [77]delights,
I should then have perished in mine affliction.

U
93 (ל) I will never forget Thy [4]precepts:
For with them Thou hast [25]quickened me.

U
94 (ל) ℶ *am* Thine, save me;
For I have °sought Thy [4]precepts.

T
95 (ל) The [53]wicked have waited for me to destroy me:
But I will consider Thy [2]testimonies.

S
96 (ל) I have seen an end of °all perfection:
But °Thy [6]commandment *is* exceeding broad.

77 tender mercies = compassions.
For, &c. This is the ground of his prayer.
delight. Pl. as in *v.* 92 = great delight.
78 proud = insolent, or arrogant.
perversely = with falsehood.
without a cause. Cp. John 15. 25 with Rom. 3. 24 ("freely").
79 those that have known. Some codices read "and they shall know". **80** sound = thorough.

81-88 (כ CAPH). PRAYER. IN DISTRESS. (*Division.*)

כ | N[1] | 81-84. Distress. Complaints and Pleas.
כ | N[2] | 85-88. Distress. Causes, Contrasts, and Prayers.

81-84 (N[1], above). COMPLAINTS AND PLEAS. (*Alternation.*)

N[1] | O | 81, 82–. Two complaints, with plea between.
P | –82. Question. When comfort?
O | 83, 84–. Two complaints, with plea between.
P | –84. Question. When vindicate?

82 fail. Same word as "fainteth", in *v.* 81.
83 bottle = wine-skin: i. e. black and shrivelled. Cp. Job 30. 30.
84 many: i. e. few at the most. Cp. 89. 47. 2 Sam. 19. 34.
execute judgment = vindicate.

85-88 (N[2], above). CAUSES, CONTRASTS, AND PRAYERS. (*Repeated Alternation.*)

N[2] | Q[1] | 85. Enemies. "They . . . me".
R[1] | 86–. Statement. "Thy".
Q[2] | –86–. Enemies. "They . . . me".
R[2] | –86. Statement. "Thou".
Q[3] | 87–. Enemies. "They . . . me".
R[3] | –87, 88. Statement. "Thy".

85 Which, &c. = "[Men] who are not", &c.
after = according to.
86 faithful = faithfulness.
wrongfully. See note on "perversely", *v.* 78.
87 almost = soon. See note on "almost" (Prov. 5. 14).
consumed = made an end of.

89-96 (ל LAMED). JEHOVAH AND HIS WORD. (*Introversion.*)

ל | S | 89-91. Jehovah's Word settled and eternal.
T | 92. Affliction cannot destroy my delight in it.
U | 93. Statement and reason. "For".
U | 94. Statement and reason. "For".
T | 95. The wicked cannot destroy my meditation in it.
S | 96. Jehovah's Word perfect and eternal.

89-91 (S, above). JEHOVAH'S WORD. (*Alternation.*)

S | v | 89–. Jehovah eternal. } The heavens (89. 37).
w | –89. His Word established. }
v | 90–. Jehovah's faithfulness eternal. } The earth (89. 4).
w | –90, 91. The earth established. }

89 For ever, O LORD. Supply *Ellipsis* (Ap. 6), "For ever [art Thou], O Jehovah [For ever] Thy Word", &c.
settled = standeth fast, as the earth: i. e. endureth for ever (102. 12, 26. Isa. 40. 8. Luke 16. 17. 1 Pet. 1. 25). So Christ, the Living Word (John 12. 34).
90 abideth = standeth, as in *v.* 91.
91 They: i. e. heaven and earth.
continue = stand, as in *v.* 90.
this day = [to] this day, or to-day.
ordinances = regulations. Heb. *mishpāt*. The seventh of the ten words. Ap. 73. Cp. *v.* 132.
all. With Art. = the whole [universe].
94 sought = inquired into, or studied. Cp. 105. 4.
96 all perfection = an end, or limit to all things. Cp. Job 26. 10; 28. 3.
Thy commandment, &c. = spacious exceedingly [are] Thy commandments: i. e. including all (as opposed to "end").

מ MEM.

V X 97 (מ) O how love I Thy [1]law!
(p. 842) It *is* my meditation all the day.

Y x^1 98 (מ) Thou °through Thy [6]commandments
hast made me wiser than mine enemies:

y^1 For °they *are* ever with me.

x^2 99 (מ) I have more understanding °than all
my teachers:

y^2 For Thy [2]testimonies *are* my meditation.

x^3 100 (מ) I understand more than the °ancients,

y^3 Because I keep Thy [4]precepts.

W 101 (מ) I have refrained my feet from every °evil
°way,
That I °might keep Thy ° word.

W 102 (מ) I have not °departed from Thy [7]judg-
ments:
For Thou hast °taught me.

V X 103 (מ) How °sweet are Thy [11]words unto my
taste!
Yea, sweeter than honey to my mouth!

Y 104 (מ) Through Thy [4]precepts I get under-
standing:
Therefore I hate every false [101]way.

נ NUN.

A a 105 (נ) Thy [9]word *is* a °lamp unto my feet,
(p. 842) And a light unto my path.

b 106 (נ) I have sworn, and °I will perform *it*,
That I will keep Thy [7]righteous [7]judg-
ments.

B 107 (נ) I am afflicted very much:
[26]Quicken me, O [1]LORD, according unto
Thy [9]word.

108 (נ) Accept, I beseech Thee, the freewill
offerings of my mouth, O [1]LORD,
And teach me Thy [7]judgments.

B 109 (נ) [20]My soul *is* continually °in my hand:
Yet do I not forget Thy [1]law.

110 (נ) The [53]wicked have laid a snare for me:
Yet I °erred not from Thy [4]precepts.

A a 111 (נ) Thy [2]testimonies have I taken as an
heritage for ever:
For they *are* the rejoicing of my heart.

b 112 (נ) I have inclined mine heart to perform
Thy [5]statutes alway,
Even unto the end.

ס SAMECH.

C 113 (ס) I hate *vain* °thoughts:
(p. 842) But Thy [1]law do I love.

114 (ס) Thou *art* my °hiding place and my °shield:
I hope in Thy [9]word.

D 115 (ס) Depart from me, ye [101]evildoers:
For I will keep the [6]commandments of
my °God.

E 116 (ס) Uphold me according unto Thy [11]word,
that I may °live:
And let me not be ashamed of my hope.

E 117 (ס) Hold Thou me up, °and I shall be safe:
And I will °have respect unto Thy
[5]statutes continually.

D 118 (ס) Thou hast °trodden down all them that
[21]err from Thy [5]statutes:
For their deceit *is* falsehood.

97-104 (מ MEM). JEHOVAH'S WORD THE SOURCE OF WISDOM. (*Introversion and Alternations.*)

מ | V | X | 97. The Word of Jehovah. Precious.
Y | 98–100. The source of Understanding and Reason.
W | 101. The Psalmist's practice (Pos.) and motive.
W | 102. The Psalmist's practice (Neg.) and Reason.
V | *X* | 103. The Word of Jehovah. Precious.
Y | 104. The source of Understanding and Consequences.

98 100 (Y, above). THE SOURCE OF UNDERSTANDING (Pos.). (*Repeated Alternation.*)

Y | x^1 | 98–. Wiser than mine enemies.
y^1 | –98. Reason.
x^2 | 99–. Wiser than my teachers.
y^2 | –99. Reason.
x^3 | 100–. Wiser than the aged.
y^3 | –100. Reason.

98 through: or, as to.
they are = it [is]: i. e. the Law containing the commandments.
99 than all my teachers. Because Divinely taught Divine wisdom.
100 ancients = elders, or the aged ones.
101 evil. Heb. *rā'āh*. Ap. 44. viii.
way. Including religious way, in the sense of Acts 9. 2; 19. 9, 23; 24. 14. Cp. Acts 16. 17; 18. 26; especially in *v.* 104.
might. A.V., 1611, reads "may".
word. Same word as in *v.* 9. Some codices, with one early printed edition, with Aram., Sept., Syr., and Vulg., read "words" (pl.).
102 departed = swerved. **taught** = directed.
103 sweet = smooth, or agreeable. Not the same word as in 19. 10.

105-112 (נ NUN). JEHOVAH'S WORD THE SOURCE OF LIGHT AND JOY. (*Introversion and Alternation.*)

נ | A | a | 105. The Word my Light.
b | 106. Purpose to keep it.
B | 107, 108. Affliction and Prayer.
B | 109, 110. Danger and Protestations.
A | *a* | 111. The Word my Heritage and Joy.
b | 112. Purpose to keep it.

105 lamp: or lantern, for light on the path for the feet; not merely a light for the eyes (19. 8).
106 I will perform it. Some cod., with seven early printed editions, Aram., Sept., Syr., and Vulg., read "I have performed it"; but some cod., with four early printed editions (1 in marg.), read "and will perform it".
109 in my hand. An idiom for great danger. Cp. Judg. 12. 3. 1 Sam. 19. 5; 28. 21. Job 13. 14.
110 erred = to err from the paths of virtue and piety. Heb. *tā'āh*; not the same word as in *vv.* 21, 118.

113-120 (ס SAMECH). JEHOVAH'S LAW. THE SECURITY GIVEN BY IT. (*Introversion.*)

ס | C | 113, 114. Protestations. "I".
D | 115. Evildoers. Addressed concerning God.
E | 116. Uphold me. From above and without.
E | 117. Uphold me. From beneath and within.
D | 118, 119. Evildoers. God addressed concerning them.
C | 120. Protestations. "I".

113 thoughts = divided or doubting thoughts. Same root as 1 Kings 18. 21 (cp. Jas. 1. 8); or, them that are of double mind.
114 hiding place. Cp. 32. 7; 91. 1.
shield. Cp. 84. 9, and note. Fig. *Anthrōpopatheia.* Ap. 6.
115 God. Heb. Elohim. Ap. 4. I. But "my God" implies Jehovah.
116 live. See note ‖ on p. 827.
117 and I shall be safe = so shall I be saved.
have respect unto. Aram. and Syr. read "find dear delight in". Sept. reads "shall meditate".
118 trodden down: or set at naught.

119 (ד) ° Thou puttest away all the [53] wicked of
the earth *like* dross:
Therefore I love Thy [2] testimonies.

C (p. 842) 120 (ד) ° My flesh trembleth for fear of Thee;
And I am afraid of Thy [7] judgments.

ע AIN.

F (p. 843) 121 (ע) I have done [7] judgment and ° justice:
Leave me not to mine oppressors.
122 (ע) Be surety for Thy servant for good:
Let not the ° proud oppress me.

G 123 (ע) Mine eyes fail for Thy salvation,
And for the [11] word of Thy righteous-
ness.

H 124 (ע) Deal with Thy servant according unto
Thy ° mercy,
And teach me Thy [5] statutes.
125 (ע) I *am* Thy servant; give me under-
standing,
That I may know Thy [2] testimonies.

F 126 (ע) *It is* time for *Thee*, [1] LORD, ° to work:
For they have made void Thy [1] law.

G 127 (ע) Therefore I love Thy [6] commandments
Above gold; yea, above fine gold.
128 (ע) Therefore I esteem all *Thy* [4] precepts
concerning all *things to be* right;

H *And* I hate every false [101] way.

פ PE.

J (p. 843) 129 (פ) Thy [2] testimonies *are* ° wonderful:
Therefore doth [20] my soul ° keep them.
130 (פ) The ° entrance of Thy [9] words giveth
light;
It giveth understanding unto the
° simple.

131 (פ) I opened my mouth, and panted:
For ° I longed for Thy [6] commandments.

K 132 (פ) Look Thou upon me, and be ° merciful
unto me,
° As Thou usest to do unto those that
love Thy ° name.

K 133 (פ) ° Order my steps ° in Thy [11] word:
And let not any ° iniquity have dominion
over me.
134 (פ) ° Deliver me from the oppression of
° man:
So will I keep Thy [4] precepts.
135 (פ) Make Thy face to shine upon Thy
servant;
And teach me Thy [5] statutes.

J 136 (פ) ° Rivers of waters run down mine eyes,
Because they keep not Thy [1] law.

צ TZADDI.

L¹ (p. 843) 137 (צ) ° Righteous *art* Thou, O [1] LORD,
And upright *are* Thy [7] judgments.
138 (צ) Thy [2] testimonies *that* Thou hast com-
manded *are* ° righteous
And very faithful.

M¹ 139 (צ) My zeal hath consumed me,
Because mine enemies have forgotten
Thy [9] words.

L² 140 (צ) Thy [11] word *is* ° very pure:
Therefore Thy servant loveth it.

119 Thou puttest away. Sept. and Vulg. read "I have accounted".

120 My flesh trembleth: or, My flesh creeps (as we say). Cp. Job 4. 15: i.e. at the judgment executed on the wicked.

121–128 (ע AIN). JEHOVAH'S SERVANT'S CONFIDENCE. (*Extended Alternation.*)

ע | F | 121, 122. What I have done, and Prayer (Neg.).
G | 123. The Word. Desire for it.
H | 124, 125. Thy servant's prayer.
F | 126. What Jehovah should do, and Plea (Pos.).
G | 127, 128–. The Word. Love for it.
H | –128. Thy servant's resolve.

121 justice = righteousness. Same word as in *v.* 7.
122 proud = arrogant. This is the only verse in this Psalm which has not one of the "ten words", unless we may include the Living Word Himself, Who is the "surety" for His people. See note on Prov. 11. 15, and cp. Heb. 7. 22. See Ap. 73.
124 mercy = lovingkindness, or grace.
126 to work: i.e. to intervene.

129–136 (פ PE). GUIDANCE BY THE WORD. (*Introversion.*)

פ | J | 129–131. Statements concerning the Word.
K | 132. Prayer concerning the Righteous.
K | 133–135. Prayer concerning the Wicked.
J | 136. Statement concerning the Word.

129 wonderful. Same root as in *vv.* 18, 27.
keep = keep safely.
130 entrance = doorway; which was always an open way for the light, in the absence of windows.
simple = sincere, as opposed to crafty.
131 I longed. An Aramaic word (*yā'ab*). Occurs only here. Weaker than in *vv.* 20, 40, 174.
132 merciful = gracious.
As Thou usest to do = According to Thy ordinance. Heb. *mishpāt*. The seventh in order of the "ten words" (Ap. 73). So rendered in *v.* 91.
name. See note on 20. 1.
133 Order = Direct, or guide.
in = by. Some codices, with one early printed edition, Sept., and Vulg., read "according to".
iniquity. Heb. *'āven*. Ap. 44. iii.
134 Deliver: i.e. by power. Heb. *pādāh*. See notes on Ex. 6. 6 and 13. 13. Not the same word as *vv.* 153, 154, 170.
man. Heb. *'ādām*. Ap. 14. I.
136 Rivers of waters. Heb. *palgēy-mayim*. See note on Prov. 21. 1. Eng. idiom = Floods of tears.

137–144 (צ TZADDI). JEHOVAH'S WORD AND THE PSALMIST. (*Repeated Alternation.*)

צ | L¹ | 137, 138. Thy Word. Righteous.
M¹ | 139. I. Consumed.
L² | 140. Thy Word. Pure.
M² | 141. I. Despised.
L³ | 142. Thy Word. Truth.
M³ | 143. I. Consumed.
L⁴ | 144. Thy Word. Righteous.

137 Righteous, &c. See *v.* 7. See also Rev. 16. 5, 7.
138 righteous and very faithful = righteousness and faithfulness.
140 very pure = refined.
141 small = insignificant. Cp. Judg. 6. 15.
142 is the truth = is truth (no Art.). Cp. John 17. 17.

141 (צ) I *am* ° small and despised: M²
Yet do not I forget Thy [4] precepts.

142 (צ) Thy [7] righteousness *is* an everlasting L³
[7] righteousness,
And Thy [1] law ° *is* the truth.

M[3] (p. 843)
143 (ס) Trouble and anguish have °taken hold on me:
Yet Thy [6]commandments *are* my [77]delights.

L[4]
144 (ס) The righteousness of Thy [2]testimonies *is* everlasting:
Give me understanding, and I shall live.

פ KOPH.

N (p. 844)
145 (פ) I °cried with *my* whole heart; °hear me, O [1]LORD:
I will keep Thy [5]statutes.
146 (פ) I °cried unto Thee; save me,
And I shall keep Thy [2]testimonies.
147 (פ) I °prevented the °dawning of the morning, and cried:
I hoped in Thy °word.
148 (פ) Mine eyes °prevent the *night* °watches,
That I might meditate in Thy [11]word.
149 (פ) °Hear my voice according unto Thy lovingkindness:
O [1]LORD, [25]quicken me according to Thy [7]judgment.

O
150 (פ) They draw nigh that follow °after mischief:
They are far from Thy [1]law.
151 (פ) Thou *art* near, O [1]LORD;
And all Thy [6]commandments *are* truth.

P
152 (פ) Concerning Thy [2]testimonies, I have known of old
That Thou hast founded them for ever.

ר RESH.

N (p. 844)
153 (ר) Consider mine affliction, and °deliver me:
For I do not forget Thy [1]law.
154 (ר) Plead my cause, and °deliver me:
[25]Quicken me according to Thy [11]word.

O
155 (ר) Salvation *is* far from the [53]wicked:
For they seek not Thy [5]statutes.
156 (ר) Great *are* Thy °tender mercies, O [1]LORD:
[25]Quicken me according to Thy [7]judgments.
157 (ר) Many *are* my persecutors and mine °enemies;
Yet do I not decline from Thy [2]testimonies.
158 (ר) I beheld the °transgressors, and °was grieved;
Because they kept not Thy [11]word.
159 (ר) Consider how I love Thy [4]precepts:
[25]Quicken me, O [1]LORD, according to Thy lovingkindness.

P
160 (ר) Thy [9]word *is* true *from* the °beginning:
And every one of Thy [7]righteous [7]judgments *endureth* for ever.

ש SCHIN.

Q[1] (p. 844)
161 (ש) °Princes have persecuted me without a cause:
But my heart standeth in awe of Thy °word.

R[1]
162 (ש) I rejoice at Thy °word,
As one that findeth great spoil.

143 taken hold. Fig. *Prosopopœia*. Ap. 6.

145-152 (פ KOPH.) **153-160** (ר RESH.) PRAYER FOR FAITHFULNESS IN DISTRESS.
(*Extended Alternation.*)

פ
N | 145–149. The Psalmist's cry.
O | 150, 151. Jehovah near Psalmist. Foes nigh.
P | 152. The Word established for ever.

ר
N | 153, 154. The Psalmist's cry.
O | 155–159. Jehovah far from wicked. Foes many.
P | 160. The Word established for ever.

145 cried = called [unto Thee], as in *v.* 146.
hear = answer.
146 cried = called. Fig. *Anaphora*. Ap. 6.
147 prevented = anticipated, or forestalled.
dawning. A *Homonym*. Heb. *nesheph*. See note on 1 Sam. 30. 17. A.V. and R.V. correctly render it here, and in Job 7. 4; though not in 1 Sam. 30. 17. Job 24. 15.
word. Same as in *v.* 11; but some codices, with Sept. and Vulg., read "words" (pl.).
148 prevent = anticipate, or forestall.
watches. See Ap. 51. III. 4 (18), p. 74.
149 Hear. Emphatic = O do hear.
150 after mischief. Some codices, with Sept., Syr., and Vulg., read "after me maliciously".
153 deliver. Twenty-five Heb. words so rendered. Here, *hâlaz* = rescue (with a gentle hand); not the same word as in *vv.* 134, 154, 170.
154 deliver. Heb. *gâ'al* = redeem. See notes on Ex. 6. 6 and 13. 13. Not the same word as in *vv.* 134, 153, 170.
156 tender mercies = compassions.
157 enemies = adversaries: i.e. those who hem me in.
158 transgressors. Heb. *bâgad* = traitors, or treacherous men.
was grieved = loathed myself: i.e. seeing the same tendencies in myself. Cp. Job 42. 6.
160 beginning. Heb. *r'osh* = head. Put by Fig. *Synecdochē* (of Part), Ap. 6, for the whole (including the beginning, and "every one", as in next line) = sum and substance, word and words (Jer. 15. 16. John 17. 8, 14); rendered "sum" in 139. 17.

161-168 (ש SCHIN). JEHOVAH'S WORD GIVES PEACE AND COMFORT. (*Repeated Alternation.*)

ש
Q[1] | 161. Contrastive Statement.
R[1] | 162. Praise. "Thy".
Q[2] | 163. Contrastive Statement.
R[2] | 164. Praise. "Thy".
Q[3] | 165. Contrastive Statement.
R[3] | 166–168. Prayer. "Thy".

161 Princes = Rulers.
word. Same word as in *v.* 9. Some codices, with Sept. and Vulg., read "words" (pl.).
162 word. Same word as in *v.* 11. Some codices with Sept. and Vulg., read "words" (pl.).
163 lying = falsehood = what is false; especially false religion and idolatry.
164 Seven times. Not a "round" number, but the number of spiritual perfection. See Ap. 10.
165 peace. Put by Fig. *Synecdochē* (of Part), Ap. 6, for every blessing connected with peace.
offend them = make them stumble.

Q[2]
163 (ש) I hate and abhor °lying:
But Thy [1]law do I love.

R[2]
164 (ש) °Seven times a day do I praise Thee
Because of Thy [7]righteous [7]judgments.

Q[3]
165 (ש) Great °peace have they which love Thy [1]law:
And nothing shall °offend them.

R[3]
166 (ש) [1]LORD, I have hoped for Thy salvation,
And done Thy [6]commandments.

167 (ש) [20]My soul hath kept Thy [2]testimonies;
And I love them exceedingly.
168 (ש) I have kept Thy [4]precepts and Thy
[2]testimonies:
For all my [1]ways *are* before Thee.

ת TAU.

S[1] (p. 845) 169 (ת) Let my cry come near before Thee, O
[1]LORD:
Give me understanding according to
Thy [9]word.
170 (ת) Let my supplication come before Thee:
°Deliver me according to Thy [11]word.
T[1] 171 (ת) My lips shall °utter praise,
When Thou hast taught me Thy
[5]statutes.
172 (ת) My tongue shall °speak of Thy [11]word:
For all Thy [6]commandments *are* [7]righteousness.
S[2] 173 (ת) Let Thine °hand help me;
For I have chosen Thy [4]precepts.
T[2] 174 (ת) I have [20]longed for Thy salvation, O
[1]LORD;
And Thy [1]law *is* my delight.
S[3] 175 (ת) Let [20]my soul live, and it shall praise
Thee;
And let Thy [7]judgments °help me.
T[3] 176 (ת) I have gone astray like a °lost sheep;
seek Thy servant;
S[4] For I do not forget Thy [6]commandments.

120

°A Song of °degrees.

G[2]1 A (p. 845) 1 In my °distress I °cried unto °the LORD,
And He °heard me.
B 2 °Deliver °my soul, O [1]LORD, from lying
°lips,
And from a deceitful °tongue.
B 3 What shall be given unto thee? or what
shall be °done unto thee,
Thou false tongue?
4 Sharp arrows of the °mighty,
With coals of juniper.
A 5 Woe is me, that I sojourn in °Mesech,
That I dwell in the tents of °Kedar!
6 [2]My soul hath long dwelt
With °him that hateth peace.
7 °I *am for* peace:
But when I °speak, °they *are* for war.

121

°A Song of °degrees.

G[2]2 C[1] a 1 I will lift up mine eyes unto the °hills,
b °From whence °cometh my help.

169-176 (ת TAU). PETITIONS AND STATEMENTS. (*Repeated Alternation.*)

ת | S[1] | 169, 170. Prayer ("Let") and Plea.
T[1] | 171, 172. Statements. "I". Praise.
S[2] | 173. Prayer ("Let") and Plea ("For").
T[2] | 174. Statements. "I".
S[3] | 175. Prayers ("Let").
T[3] | 176–. Statement. "I". Confession.
S[4] | –176. Prayer and Plea ("For").

170 Deliver = Rescue. Heb. *nāzal*, to pluck out of the hands of an enemy; recover. Not the same word as in *vv.* 134, 153, 154.

171 utter = pour forth or bubble over with. Cp. Prov. 15. 2; 18. 4.

172 speak of. Heb. respond with. Put by Fig. *Synecdochē* (of Species), Ap. 6, for all kinds of speaking or singing; hence = praise.

173 hand. Fig. *Anthrōpopatheia* (Ap. 6); "hand" put by Fig. *Metonymy* (of Cause), Ap. 6, for power exercised by it.

175 it shall praise Thee. Refers to Isa. 38. 20.
help me. Refers to Isa. 37. 33–36.

176 lost = perishing. Cp. Matt. 18. 11; Luke 19. 10.

120 (G[2]1, p. 826). GROUP I. PSALM (FIRST). DISTRESS. (*Introversion.*)

G[2]1 | A | 1. Hezekiah and Jehovah.
B | 2. His prayer to Jehovah.
B | 3, 4. His apostrophe to Rab-shakeh.
A | 5–7. Hezekiah and Jehovah.

Title. A Song. Heb. *shīr*. See Ap. 65. XXIII: viz. one of the Songs promised by Hezekiah in Isa. 38. 20.
degrees = the degrees, or steps. Heb. *hamma'ălōth* (with Art.): i. e. the "degrees" mentioned six times in 2 Kings 20. 8–11, and five times in Isa. 38. 8 (Heb.). No other "degrees" known to Scripture which are connected with the shadow of the sun.
For the origin, authorship, examination, and Structure, see Ap. 67, and note § on p. 827.

1 distress. The first Psalm of each of the five groups speaks of DISTRESS; the second of TRUST; the third of BLESSING AND PEACE IN ZION. The distress, here, refers to Sennacherib's siege of Jerusalem (2 Kings 19. 3. Isa. 37. 3)
cried. See 2 Kings 19. 3, 4, 14–19. 2 Chron. 32. 20. Isa. 37. 15–20; 38. 2, 3. See Ap. 67. iv.
the LORD. Heb. Jehovah. Ap. 4. II.
heard = answered.

2 Deliver = Pluck me. Heb. *nāzal*. Same word as in 119. 170. The reference is to 2 Kings 18. 30, 32.
my soul = me. Heb. *nephesh*. Ap. 13.
lips. Heb. = lip: i. e. Rab-shakeh's. The reference is to 2 Kings 18. 19–35; 19. 8–13. 2 Chron. 32. 10–19. Isa. 36. 4–20; 37. 8–13. See Ap. 67. i.
tongue. Fig. *Epistrophe* (Ap. 6), with "tongue", *v.* 3.

3 done = heaped upon: i. e. added to. Cp. 1 Sam. 3. 17; 20. 13, &c.

4 mighty = Mighty [One].

5 Mesech . . . Kedar. Used typically of cruel and merciless peoples; as we use the terms Vandals, Goths, Philistines.

6 him. Some codices, with Sept., Syr., and Vulg., read "them".

7 I = I [even I]; or, I [am all] peace (emphatic).
speak = speak [of peace]. See note on 109. 4.
they are for war. The reference is to 2 Kings 18. 19, 2 Chron. 32. 2. Isa. 36. 5.

121 (G[2]2, p. 826). GROUP I. PSALM (SECOND). TRUST. (*Division.*)

G[2]2 | C[1] | 1, 2. Jehovah's help proclaimed.
C[2] | 3–8. Jehovah's help promised.

Title. A Song. Heb. *shīr*. See Ap. 65. XXIII. **of degrees** = for, or relating to the degrees. Only here thus. Heb. *lamma'ălōth*. See note on Title of 120.

1, 2 (C[1], above). JEHOVAH'S HELP PROCLAIMED. (*Introversion.*)

C[1] | a | 1–. Contemplation of Creation.
b | –1. Whence can help come? Question.
b | 2–. Whence help cometh. Answer.
a | –2. Contemplation of the Creator.

1 hills = mountains. Add a full stop. **From whence, &c.?** Punctuate this line as a question. Cp. Jer. 3. 23. **cometh** = is to come.

b (p. 845) a C² c (p. 846)

2 °My help *cometh* [1] from °the LORD,
°Which made heaven and earth.
3 He will °not suffer thy foot to be moved:
He That ° keepeth thee will not slumber.
4 Behold, He That ° keepeth Israel
Shall ° neither slumber nor sleep.

d 5 [2]The LORD *is* thy ° keeper:
[2]The LORD *is* thy shade upon thy right hand.

c 6 The sun shall not smite thee by day,
Nor the moon by night.

d 7 [2]The LORD °shall preserve thee from all °evil:
He °shall preserve thy °soul.
8 [2]The LORD [7]shall preserve °thy going out and thy coming in
From this time forth, and even for evermore.

122

°A Song °of degrees °of David.

G^2_3 D 1 I was glad when they said unto me,
"Let us go into °the house of °the LORD."

E 2 Our feet °shall stand
Within thy gates, O ° Jerusalem.

F 3 [2]Jerusalem is builded
As a city that is °compact together:

G 4 Whither the tribes °go up, the tribes of °THE LORD,
Unto the ° testimony of Israel,
To give thanks unto the °name of [1]the LORD.

G 5 For there are set °thrones of judgment,
The °thrones of the house of David.

F 6 °Pray for the peace of Jerusalem:

E They shall prosper that love thee.
7 °Peace be within thy walls,
And prosperity within thy palaces.
8 For my brethren and companions' sakes,
I will now °say, [7]"Peace *be* within thee."

D 9 Because of [1]the house of [1]the LORD our °God
I will seek thy good.

123

°A Song of degrees.

G^2_4 H 1 Unto Thee lift I up mine eyes,
O Thou That °dwellest in the heavens.

2 My help. Fig. *Anadiplosis*, repeated from end of *v.* 1.

the LORD = Jehovah (Ap. 4. II), not the hills.

Which made heaven and earth. The reference is to the burden of Hezekiah's prayer (2 Kings 19. 15. Isa. 37. 16). Idols were only the work of men's hands (2 Kings 19. 18. 2 Chron. 32. 19. Isa. 37. 19). Rab-shakeh had reproached "the living God". See further references to this in 124. 8; 134. 3; and Ap. 67. v.

3-8 (C^2, p. 845). JEHOVAH'S HELP. PROMISED. (*Alternation.*)

C^2 | c | 3, 4. What Jehovah *will not* suffer. (Neg.)
d | 5. What He *will* do as the Keeper. (Pos.)
c | 6. What Jehovah *will not* do. (Neg.)
d | 7, 8. What He *will* do as the Keeper. (Pos.)

3 not = May He not. Heb. *'al* (like Gr. *mē*). (Subjective, and conditional).

3 keepeth . . . 4 keepeth . . . 5 keeper. Note the Fig. *Polyptōton* (Ap. 6). Heb. *shomreka . . . shomēr . . . shomreka.* Repeated in *vv.* 7, 8.

4 neither. Heb. *lo'* (like Gr. *ou*). He will not. Absolute.

7 shall preserve thee. The repeated promise of Jehovah by Isaiah (2 Kings 19. 20–34. Isa. 37. 6, 7, 22–35.

7 shall preserve . . . shall preserve . . . 8 shall preserve. Note the Fig. *Polyptōton* (Ap. 6). Heb. *yishmarka . . . yishmor . . . yishmar.*

evil = calamity. Heb. *rā'a'*. Ap. 44. viii.

soul. Heb. *nephesh*. Ap. 13. See Isa. 38.

8 thy going out, &c. Idiom for life in general. The promise was fulfilled in 2 Chron. 32. 22.

122 (G^2_3, p. 826). GROUP I. PSALM (THIRD). DELIVERANCE, BLESSING, AND PEACE IN ZION. (*Introversion.*)

G^2_3 | D | 1. The house of Jehovah.
E | 2. Jerusalem spoken to.
F | 3. Jerusalem spoken of.
G | 4. Description.
G | 5. Description.
F | 6–. Jerusalem spoken of.
E | –6–8. Jerusalem spoken to.
D | 9. The house of Jehovah.

Title. A Song. Heb. *shīr*. See note on Title of Ps. 120, and Ap. 65. XXIII.

of degrees = of the degrees (with Art.), as in Title of 120. See Ap. 67, and note on p. 827.

of David = by David. A Psalm which Hezekiah found ready to his hand. Some codices, with Aram. and Syr., omit "of David".

1 the house of the LORD. Heb. the house of Jehovah (Ap. 4. II). This was Hezekiah's constant care, desire, and thought. It filled his heart. He began his reign by "opening its doors" and cleansing it. See 2 Chron. 29—31, where it is mentioned seventeen times. He spread Sennacherib's letter before Jehovah there (Isa. 37. 14). In his mortal sickness his prayer and its answer related to it (2 Kings 20. 5). The "sign" he asked related to it (2 Kings 20. 8. Isa. 38. 22). His songs were to be sung there (Isa. 38. 20). See Ap. 67. xiii.

the LORD. Heb. Jehovah. Ap. 4. II.

2 shall stand = have stood [and shall still stand.] The reference is to the Passover, which had been kept for "all Israel". See Ap. 67. xv.

Jerusalem. Note the Fig. *Anadiplosis* (Ap. 6), the word being repeated at the beginning of the next verse.

compact = coupled together (as by a bridge), as Moriah was joined with Zion by the Millo. See note on 1 Kings 9. 15; 2 Kings 12. 20, and Ap. 68.

4 go up. See Ap. 68. "Zion".

THE LORD. Heb. Jah. Ap. 4. III.

testimony: the Ark of Jehovah.

name. See note on 20. 1.

5 thrones. Pl. of Majesty = the great Throne.

6 Pray for the peace of Jerusalem. Fig. *Paronomasia* (Ap. 6), *sha'ălū shĕlōm y'rūshālām yishlāyū*. See Ap. 67. vi.

7 Peace be within. Fig. *Epanadiplosis* (Ap. 6), uniting *vv.* 7 and 8 by beginning and ending with the same words.

8 say = speak [saying].

9 God. Heb. Elohim. Ap. 4. I.

123 (G^2_4, p. 826). GROUP II. PSALM (FIRST). DISTRESS. (*Introversion.*)

G^2_4 | H | 1. Prayer to Jehovah.
J | 2–. As the eyes . . . look. } Comparison.
J | –2. So our eyes look. }
H | 3, 4. Prayer to Jehovah.

Title. A Song, &c. Same as Ps. 120.

1 dwellest in the heavens. The reference is to 2 Kings 19. 15 and Isa. 37. 16.

J (p. 846)
2 °Behold, °as the eyes of servants *look*
unto the hand of their masters,
And as the eyes of a maiden unto the
hand of her mistress;

J
So our eyes *wait* upon °the LORD our
°God,
Until that He °have mercy upon us.

H
3 [2]Have mercy upon us, O [2]LORD, [2]have
mercy upon us:
For we are exceedingly filled with °con-
tempt.
4 °Our soul is exceedingly filled
With the °scorning of those that are °at
ease,
And with the [3] contempt of the °proud.

124

°A Song of degrees of David.

G[2/6] K (p. 847)
1 "If *it had not been* °the LORD Who was
on our side,"
°Now may Israel say;
2 "If *it had not been* [1]the LORD Who was
on our side,
When °men rose up against us:

L e
3 Then °they had swallowed us up °quick,
When their wrath was kindled against us:

f
4 Then the waters had overwhelmed us,
The °stream had gone over °our soul:
5 Then the proud waters had gone over
[4]our soul.

M
6 Blessed *be* [1]the LORD,

L e
Who hath not given us *as* a prey to their
teeth.

f
7 [4]Our soul is escaped °as a bird out of the
snare of the fowlers:
The snare is broken, and we are escaped.

K
8 Our help *is* in the °name of [1]the LORD,
°Who made heaven and earth."

125

°A Song of degrees.

G[2/8] N (p. 847)
1 They that °trust in °the LORD
°*Shall be* as mount Zion, *which* cannot
be removed, *but* abideth °for ever.
2 *As* the mountains *are* round about Jeru-
salem,
So [1]the LORD *is* round about His People
From henceforth even [1]for ever.
3 °For the °rod of °the wicked shall not
°rest upon the °lot of the °righteous;
Lest the °righteous put forth their hands
unto °iniquity.

O
4 Do good, O [1]LORD, unto *those that be*
good,

P
And to *them that are* upright in their
hearts.

P
5 As for such as turn aside unto their
crooked ways,

O
[1]The LORD shall lead them forth with the
workers of °iniquity:

N
But peace *shall be* upon Israel.

2 Behold. Fig. *Asterismos*. Ap. 6.
as. Fig. *Simile*.. Ap. 6.
the LORD. Heb. Jehovah. Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
2 have mercy = Be gracious. Fig. *Anaphora*. Ap. 6.
3 contempt = the mockery. Cp. 119. 22, referring to Rab-shakeh.
4 Our soul = we. Heb. *nephesh* (Ap. 13).
scorning = the scoffing. The reference is to the scoffing of Sennacherib and Rab-shakeh (2 Kings 18. 19–35; 19. 8–13, 2 Chron. 32. 10–19, Isa. 36. 4–21; 37. 8–13). Ap. 67. i.
at ease. Same Heb. as "tumult" in 2 Kings 19. 28, and Isa. 37. 29.
proud = proud oppressors.

124 (G[2/6], p. 826). GROUP II. PSALM (SECOND). TRUST. (*Introversion and Alternation.*)

G[2/6]
K | 1, 2. Jehovah our help.
L | e | 3. Voracity of enemies.
f | 4, 5. Comparison. Waters.
M | 6–. Blessed be Jehovah.
L | e | –6. Voracity of enemies.
f | 7. Comparison. Fowlers.
K | 8. Jehovah our help.

Title. See note on Title of Ps. 120.
1 the LORD. Heb. Jehovah. Ap. 4. II.
Now. Refers to Hezekiah's deliverance. See Ap. 67. x.
2 men. Heb. *'ādām*. Ap. 14. I. (Sing. refers to Sennacherib).
they. The pl., referring to Sennacherib's hosts; likened to a stream and waters in *vv.* 4, 5. See note on Ps. 46. 3.
3 quick = alive.
4 stream = torrent, or flood. Heb. *naḥal*. See Ap. 67.
our soul = us. Heb. *nephesh*. Ap. 13. Note the Fig. *Epistrophe* (Ap. 6) in the repetition at end of *v.* 5.
7 as a bird. The reference is to the words of Sennacherib on his cylinder, where he mentions Hezekiah by name, whom he had got "as a bird in a cage". See Ap. 67. xi.
8 name. See note on 20. 1.
Who made heaven and earth. See Ap. 67. v, and note on 121. 2 and 134. 3.

125 (G[2/8], p. 826). GROUP II. PSALM (THIRD). BLESSING AND PEACE IN ZION. (*Introversion.*)

G[2/8]
N | 1–3. Israel's security.
O | 4–. Jehovah's goodness.
P | –4. The upright.
P | 5–. The evildoers.
O | –5–. Jehovah's judgment.
N | –5. Israel's security.

Title. Same as Ps. 120. See Ap. 67.
1 trust = confide. Heb. *bāṭaḥ*. Ap. 69. I.
the LORD. Heb. Jehovah. Ap. 4. II.
Shall be as mount Zion. Some codices, with one early printed edition and Syr., read "are in Mount Zion". Ap. 68.
for ever. Note the Fig. *Epistrophe* (Ap. 6), the words being repeated at the end of the next line.
3 For = Surely.
rod, or cudgel.
the wicked = the wicked (or lawless) one. Heb. *rāshā'*. Ap. 44. x. Here the reference is to Sennacherib (Isa. 30. 31), but it looks forward to 2 Thess. 2. 3, 4.
rest upon = continue over.
lot = heritage (as allotted).
righteous. Pl.: i. e. Hezekiah and the godly in Israel.
iniquity. Heb. *'āval*. Ap. 44. vi.
5 iniquity. Heb. *'āven*. Ap. 44. iii.

126

°A Song of degrees.

G^2_7 Q (p. 848)
1 When °the LORD °turned again the captivity of °Zion,
We were °like them that dream.
R
S
2 Then was our mouth filled with laughter,
And our tongue with °singing:
Then °said they among the °heathen,
"°The LORD hath done great things for them."
3 [2]The LORD hath done great things for us;
Whereof we are glad.
Q
4 [1] Turn again our captivity, O [1]LORD,
R
As the °streams °in the °south.
S
5 They that °sow in tears shall reap in joy.
6 He that goeth forth and weepeth, bearing precious seed,
Shall doubtless come again with rejoicing, bringing his sheaves *with him*.

127

A Song of degrees °for Solomon.

G^2_8 T g
1 Except °the LORD build °the house,
They labour in vain that build it:
h
Except °the LORD keep °the city,
°The watchman waketh *but* in vain.
U
2 *It is* vain for you to rise up early, to sit up late,
To eat the bread of sorrows:
U
°*For* so He giveth His °beloved °sleep.
T g
3 °Lo, °children *are* an heritage °of [1]the LORD:
And the fruit of the womb *is His* reward.
h
4 As arrows *are* in the hand of a mighty man;
So *are* [3]children of the youth.
5 °Happy *is* the °man that hath his quiver full of them:
°They shall °not be ashamed,
But they shall °speak with the enemies in the gate.

128

°A Song of degrees.

G^2_9 V
1 °Blessed *is* every one that °feareth °the LORD;
That walketh in His ways.

---

126 (G^2_7, p. 826). GROUP III. PSALM (FIRST). DISTRESS. (*Extended Alternation.*)

G^2_7 | Q | 1–. Distress.
R | –1. Its ending. As dreams.
S | 2, 3. Joy.
Q | 4–. Distress.
R | –4. Its ending. As streams.
S | 5, 6. Joy.

Title. Same as Ps. 120.

1 the LORD. Heb. Jehovah. Ap. 4. II.
turned... the captivity = turned the fortunes. This does not refer to a captivity or captives, but to a restoration to blessing. See Job 42. 10 and Ezek. 16. 53 and 55, where it is three times explained as "return to your former estate". See Ap. 67. xii. **Zion.** See Ap. 68.
like them that dream. The reference is to the waking in 2 Kings 19. 35. Isa. 37. 36. The illustration is in Luke 24. 41. Acts 12. 9 (603 B.C.).
2 singing: i. e. the songs of Isa. 38. 20.
said they = was it said.
heathen = nations. The reference is to 2 Chron. 32. 22, 23.
The LORD hath done great things. Fig. *Anadiplosis* (Ap. 6), because the phrase is repeated at the beginning of the next verse.
4 streams = torrents. Heb. *'ăphîḳîm*. See 2 Sam. 22. 16. Supply the *Ellipsis*, "as the streams [are turned] in the Negeb".
in the south = in the Negeb, where, in the hill-country of Judæa the *'ăphîḳîm* are turned about in their beds between the rocks and in the gorges.
south. Heb. Negeb; the hill-country of Judæa. See note on Gen. 13. 1, and Deut. 1. 7.
5 sow in tears. The reference is to the "sign" given in Isa. 37. 30. See Ap. 67. ix.

127 (G^2_8, p. 826). GROUP III. PSALM (SECOND). TRUST. (*Alternation.*)

G^2_8 | T | g | 1–. Human builders. Vain.
h | –1. Human defenders of city. Vain.
U | 2–. Human labours. Vain.
U | –2. Divine gifts.
T | g | 3. Divine provision of builders. Sons.
h | 4, 5. Divine provision of defenders.

Title. A Song of degrees. Same as 120 ("the degrees"). Ap. 67. The Structure, and the references to Hezekiah being childless (Ap. 67. xiv), show that this is not a Psalm "made up of two smaller Psalms, having no connection with each other".
for Solomon = of or by Solomon. The central Psalm of the fifteen. Selected by Hezekiah to complete and perfect the arrangement.
1 the LORD. Heb. Jehovah. Ap. 4. II. **the** = a.
2 For so = Thus.
beloved = beloved one (sing.). Heb. *yᵉdîd*. This was Solomon's name (Jedidiah) given by Jehovah (2 Sam. 12. 25). Solomon was given because David was beloved of Jehovah. Some codices, with Sept., Syr., and Vulg., read pl. **sleep** = in sleep: i. e. while they sleep: i. e. without their labour. So He gave to Solomon (1 Kings 3. 5–15); to Adam (Gen. 2. 21, 22); Abraham (Gen. 15. 12, 13); Jacob (Gen. 28. 10–15); Samuel (1 Sam. 3. 3, 4), &c. **3 Lo.** Fig. *Asterismos*. Ap. 6.
children = sons. The reference to the fact that Hezekiah was rejoicing in Isaiah's message that he should have a son, made it a suitable Psalm for Hezekiah to select (2 Kings 20. 12, 18. Isa. 39. 7). Cp. Ps. 128. See Ap. 67. xiv. When his trouble came, he was childless. Hence he remembered Jehovah's promise to David (132. 11). **of** = from. Hence he sings Jehovah's praise. **5 Happy is the man.** Hezekiah was that man. See the Beatitudes. Ap. 63. VI. **man.** Heb. *geber*. Ap. 14. IV. **They**: i. e. the sons.
not be ashamed. Fig. *Tapeinosis* (Ap. 6): quite the opposite. **speak** = meet, whether for negotiation or for fighting.

128 (G^2_9, p. 826). GROUP III. PSALM (THIRD). DELIVERANCE, BLESSING, AND PEACE. (*Alternations.*

G^2_9 | V | 1. Blessedness of those who revere Jehovah. (Third Person.)
W | i | 2. Thou.
k | 3–. Thy house and thy wife. } Second Person.
l | –3. Thy sons. Peace. }
V | 4. Blessedness of those who revere Jehovah. (Third Person.)
W | i | –5. Thou.
k | –5. Thy city and thy life. } Second Person.
l | 6. Thy sons. Peace.

Title. A Song of degrees. Same as 120. See Ap. 67. **1 Blessed is** = O the happinesses of. See the Beatitudes. Ap. 63. VI. **feareth** = revereth. **the LORD.** Heb. Jehovah. Ap. 4. II.

W i (p. 848)
2 For thou shalt eat the °labour of °thine hands:
Happy *shalt* thou *be,* and *it shall be* well with thee.

k
3 Thy °wife *shall be* as a °fruitful vine by the sides of thine house:

l
Thy °children like olive plants round about thy table.

V
4 °Behold, that thus shall the °man be °blessed
That [1]feareth [1]the LORD.

W i
5 [1]The LORD shall bless thee out of Zion:

k
°And thou shalt see the good of Jerusalem all the days of thy life.

l
6 Yea, °thou shalt see thy [3]children's [3]children,
And °peace upon Israel.

129

°A Song of degrees.

$G_1^2{}_0$X (p. 849)
1 "Many a time have they afflicted me from my youth,"
May Israel now say:
2 °"Many a time have they afflicted me from my youth:

Y
°Yet they have not prevailed against me.

X
3 °The plowers plowed upon my back:
They made long their furrows."

Y
4 °The LORD *is* °righteous:
He hath cut asunder the °cords of °the wicked.
5 Let them all be confounded and turned back
That hate °Zion.
6 Let them be °as the grass *upon* the housetops,
Which withereth afore it °groweth up:
7 Wherewith the mower filleth not his hand;
Nor he that bindeth sheaves his bosom.
8 Neither do they which go by say,
"The blessing of [4]the LORD *be* upon you:
We bless you in the °name of [4]the LORD."

130

°A Song of degrees.

$G_1^2{}_1$A (p. 849)
1 Out of the °depths have I cried unto Thee, O °LORD.
2 °LORD*, hear my voice:
Let Thine °ears be attentive
To the voice of my supplications.
3 If Thou, °LORD, shouldest mark iniquities,
O [2]LORD* who shall stand?

B
4 °But *there is* °forgiveness with Thee,
That Thou mayest be feared.

A
5 I wait for [1]the LORD, my °soul doth wait,
And in °His word do I hope.
6 My [5]soul *waiteth* for the [2]LORD*
More than they that °watch for the morning:
I say, more than they that watch for the morning.
7 Let Israel hope in [1]the LORD:

B
For with the [1]LORD *there is* °mercy,
And with Him *is* °plenteous °redemption.
8 And He shall °redeem Israel
From all his °iniquities.

2 labour. Put by Fig. *Metonymy* (of Cause), Ap. 6, for that which is produced by labour.
thine hands: i.e. thine own hands, in contrast with the opposite (Lev. 26. 16. Deut. 28. 30–33, 39, 40). See also Amos 5. 11. Mic. 6. 15.
3 wife . . . fruitful. The reference is, as in Ps. 127, to the fact that Hezekiah was childless at this time and longed for an heir. See Ap. 67. xiv.
children = sons.
4 Behold. Fig. *Asterismos.* Ap. 6.
man = a strong man (pl.). Heb. *geber.* Ap. 14. IV.
blessed. Not the same word as in *v.* 1. That is happy (*Beatitudo*); this is blessed (*Benedictio*).
5 And thou shalt see: or, That thou mayest see.
6 thou shalt see. Hezekiah *did* see.
peace. Because this Psalm concludes a group.

129 ($G_1^2{}_0$, p. 826). GROUP IV. PSALM (FIRST). DISTRESS. (*Alternation.*)

$G_1^2{}_0$ | X | 1, 2–. Distress. Caused by enemies.
Y | –2. Failure of enemies. Stated.
X | 3. Distress. Caused by enemies.
Y | 4–8. Failure of enemies. Prayed for.

Title. A Song of degrees. Same as 120. See Ap. 67.
2 Many a time. Fig. *Anaphora* (Ap. 6), being repeated from *v.* 1.
Yet = Nevertheless. Heb. *gam,* as in 119. 24 ("also"); Ezek. 16. 28. Ecc. 6. 7. Not "reduplicated by mistake, and then spelt differently to make sense", as is alleged by modern criticism.
3 The plowers. No Art.
4 The LORD. Heb. Jehovah. Ap. 4. II.
righteous = just: i.e. in His judgments.
cords: i.e. of bondage. Cp. 2. 3.
the wicked = lawless ones. Heb. *rāshā'.* Ap. 44. x.
5 Zion. See Ap. 68.
6 as the grass = as grass. The reference in *vv.* 6, 7 is not to "Egyptian monuments", but to the reply of Jehovah concerning Sennacherib, which Hezekiah quotes here. Cp. 2 Kings 19. 25, 26. Isa. 37. 27.
groweth up. Either unsheatheth itself into flower, or is plucked up (as Sept. and Vulg.).
8 name. See note on 20. 1.

130 ($G_1^2{}_1$, p. 826). GROUP IV. PSALM (SECOND). TRUST. (*Alternation.*)

$G_1^2{}_1$ | A | 1–3. Waiting on Jehovah.
B | 4. Reason. "For".
A | 5–7–. Waiting for Jehovah.
B | –7, 8. Reason. "For".

Title. A Song of degrees. Same as 120. See Ap. 67.
1 depths. Symbolical of distress. Cp. 42. 7; 66. 12; 69. 2.
LORD. Heb. Jehovah. Ap. 4. II.
2 LORD*. One of the 134 places where the *Sōpherim* altered Jehovah to Adonai. See Ap. 32. So also *vv.* 3, and 6.
ears. Fig. *Anthropopatheia.* Ap. 6.
3 LORD. Heb. Jah. Ap. 4. III.
4 But = For; or Because; corresponding with *v.* 7.
forgiveness = the forgiveness: viz. that which Hezekiah gave thanks for in Isa. 38. 17.
5 soul. Heb. *nephesh.* Ap. 13.
His word: as sent to Hezekiah by Jehovah through Isaiah.
6 watch. Heb. *shāmar* = to keep = observe. An astronomical word, as in 19. 11. Cp. 105. 45; 107. 43; 119. 34. Omit the italics, note the Fig. *Epizeuxis.* Ap. 6, and render: "More than watchers for the morning [while] watching for the morning."
7 mercy = lovingkindness, or grace.
plenteous redemption. Not only from the king of Assyria (Isa. 37), but from "the king of terrors".
redemption. Heb. *pādāh.* See notes on Ex. 13. 13.
8 redeem. Same as *v.* 7.
iniquities. Heb. *'āvāh.* Ap. 44. iv. (Isa. 38.)

131

°A Song of degrees ° of David.

$G^2_{1^2}$ C (p. 850)

1 °LORD, my heart is not haughty, nor
mine eyes lofty:
Neither do I exercise myself in great matters,
Or in things too °high for me.

D

2 °Surely I have behaved and °quieted °myself,
As a child that is weaned of his mother:

D

°My soul *is* even as a weaned child.

C

3 Let °Israel hope in [1]the LORD
From henceforth and for ever.

132

°A Song of degrees.

$G^2_{1^3}$ (THEME) (p. 850) F

1 °LORD, °remember °David,
And °all his afflictions:

2 How he sware unto the [1] LORD,
And vowed unto °the mighty *God* of Jacob;

G

3 Surely °I will not come into the °tabernacle °of my house,
Nor go up into my °bed;
4 I will not give sleep to mine eyes,
Or slumber to mine eyelids,
5 Until I find out a place for [1]the LORD,
°An habitation for [2]the mighty *God* of Jacob.

H

6 Lo, we °heard of °it at Ephratah:
We found °it °in the fields of the wood.
7 We will go into His °tabernacles:
We will worship at His °footstool.

J

8 °"Arise, O [1] LORD, into Thy rest;
Thou, and °the ark of Thy strength.

K

9 Let Thy priests be clothed with righteousness;

L

And let Thy °saints °shout for joy.

M

10 For Thy servant David's sake
Turn not away the face of °Thine anointed."

F

11 The [1] LORD °hath sworn °*in* truth unto David;
He will not turn from it;

G

°"**Of the fruit of thy body will I set upon thy throne.**

12 If thy °children will keep My covenant

---

131 ($G^2_{1^2}$, p. 826). GROUP IV. PSALM (THIRD) DELIVERANCE, BLESSING, AND PEACE.
(*Introversion.*)

$G^2_{1^2}$ | C | 1. Jehovah. My comfort and peace.
D | 2–. I have comforted myself in Thee.
D | –2. I have comforted myself in Thee.
C | 3. Jehovah. Israel's comfort and peace.

Title. A Song of degrees. Same as 120. Ap. 67. of David = by David. For its place here see Ap. 67.
1 LORD. Heb. Jehovah. Ap. 4. II.
high = wonderful.
2 Surely = [See] whether I have not, &c.
quieted = silenced. Some codices, with Sept. and Vulg., read "soothed and uplifted": i.e. comforted.
myself = my soul. Heb. *nephesh*. Ap. 13.
My soul = Myself. Heb. *nephesh*. Ap. 13.
3 Israel. Not "a liturgical addition", but used to link the three Psalms of this group together (129. 1; 130. 7, 8; 131. 3). For Israel is to find rest and peace where their kings (David, and Hezekiah) found it.

132 ($G^2_{1^3}$, p. 826). GROUP V. PSALM (FIRST). DISTRESS. BLESSING FOR THE HOUSE OF JEHOVAH. (*Extended Alternation.*)

THE THEME. David's Distress.

$G^2_{1^3}$ F | 2. David sware unto Jehovah.
G | 3–5. What David sware.
H | 6, 7. Dwelling-place for the Ark. Search.
J | 8. Prayer for the Ark's rest.
K | 9–. Prayer for the Priests.
L | –9. Prayer for the Saints.
M | 10. Prayer for Messiah.
F | 11–. Jehovah sware unto David.
G | –11, 12. What Jehovah sware.
H | 13. Dwelling-place for the Ark. Designation.
J | 14, 15. Answer to Prayer (*v.* 8, J).
K | 16–. Answer to Prayer for Priests (*v.* 9, K).
L | –16. Answer to Prayer for Saints (*v.* 9, L).
M | 17, 18. Answer to Prayer for Messiah (*v.* 10, M).

Title. A Song of degrees. Same as 120. Ap. 67.
1 LORD. Heb. Jehovah. Ap. 4. II.
remember David = remember for David: i.e. remember to fulfil the promises made to him.
David. Hezekiah remembers David, and puts Jehovah in remembrance of him.
all his afflictions = all his being afflicted: all his anxious cares as to his work. The Temple was Hezekiah's care, as it had been David's. Not "post-exilic". We see these anxieties from the beginning of his reign (2 Sam. 7. 1 Chron. 13. 3; 21. 18—22. 1). The subjects of these last three Psalms are merged in blessing.
2 the mighty [God] of Jacob. The mighty One to Whom Jacob vowed his vow. Title occurs outside the Pentateuch, only here, and Gen. 49. 24; Isa. 1. 24 (Israel); 49. 26; 60. 16. Note the Fig. *Epistrophe* (Ap. 6) for emphasis in *v.* 5.

3 I will not come. Note the Fig. *Periphrasis* (Ap. 6) in *vv.* 4, 5. **tabernacle** tent. Heb. *'ohel*. Ap. 40. 3. Cp. Acts 7. 46. **of.** Gen. of Apposition = "the Tent: i.e. my house". The emphasis = my own house. **bed** couch **5 An habitation.** Pl. of Majesty. Heb. *mishkan* Ap. 40. ii. **6 heard**: i.e. while he was at Ephratah. David's father was an Ephrathite (of Bethlehem-Ephratah. Cp. Gen. 35. 19. David had "heard" of it as being in Shiloh. **it**: i.e. the Ark. **in the fields of the wood** = at Jaar's fields: i.e. Kirjath-jearim (1 Chron. 13. 5.). **7 tabernacles** = the plural of Majesty. His great habitation. Heb. *Mishkān*. Ap. 40. 2. **footstool.** Fig. *Anthrōpopatheia*. Ap. 6. **8 Arise.** Fig. *Ellipsis* (Ap. 6) = [and will say] "Arise, O LORD", &c. This is what Solomon did say in 2 Chron. 6. 41: see Ps. 68. 1 (and note there), according to Num. 10. 35. Verses 8–10 record what David said. **the ark of Thy strength.** Occurs only here and 2 Chron. 6. 41. See notes on Ex. 25. 22 and 1 Chron. 13. 3. **9 saints** = favoured ones. **shout for joy.** That is exactly what they did. See the *sub*-scription of Ps. 87 and note there on "Mahalath-Leannoth". **10 Thine anointed** = i.e. David. Not "Zerubbabel", no such oath made to him. **11 hath sworn.** See 2 Sam. 7. 8–17. **in truth** = a truth. **Of the fruit of thy body.** This was what Hezekiah was concerned about: for he as yet had no son, and was in danger of death. Hence this pleading of Jehovah's oath to David. Quoted in Acts 2. 30. **12 children** = sons.

And °My testimony that I shall teach them,
Their °children shall also sit upon thy throne for evermore."

H (p. 850) 13 For [1] the LORD hath chosen °Zion;
He hath desired *it* for °His habitation.

J 14 This *is* My rest for ever:
Here will I dwell; for I have desired it.
15 I will abundantly bless °her provision:
I will satisfy her °poor with bread.

K 16 I will also clothe her priests with salvation:

L And her [2] saints shall shout aloud for joy.

M 17 There will I make °the horn of David °to bud:
I have ordained a °lamp for Mine [3] anointed.
18 His enemies will I clothe with shame:
But upon himself shall °his crown flourish.

133

°A Song of degrees °of David.

$G_{1^4}^2$ N (p. 851) 1 °Behold, °how good and how pleasant *it is*
For brethren to dwell together in °unity!

O m 2 *It is* like the precious °ointment upon the head,

n That °ran down upon the beard,
Even Aaron's beard:
That °went down °to the skirts of his garments;

O m 3 °As the dew of Hermon,

n °*And as the dew* that °descended upon the mountains of °Zion:

N For °there °the LORD commanded the blessing,
Even life for evermore.

134

°A Song of degrees.

$G_{1^5}^2$ P (p. 851) 1 °Behold, bless ye °the LORD, all *ye* °servants of °the LORD,

Q Which by night °stand in °the house of °the LORD.

Q 2 Lift up your hands *in* the sanctuary,
And bless [1] the LORD.

P 3 [1] The LORD That made °heaven and earth
°Bless thee °out of Zion.

My testimony. Heb. = "this My testimony". Some codices, with Aram., Sept., and Vulg., read "[these] my testimonies" (pl.). **children** = sons.

13 Zion. See Ap. 68.

His habitation = His dwelling. Fig. *Anthropopatheia* (Ap. 6).

15 her: i.e. Zion's. **poor** = needy ones.

17 the horn of David = a horn for David.

to bud: i.e. to bring forth: viz. a son and heir. See Ap. 67. xiv.

lamp. According to Gen. 15. 17; and note there.

18 his crown: i.e. his royal crown.

133 ($G_{1^4}^2$, p. 826). GROUP V. PSALM (SECOND). TRUST. BLESSING IN THE HOUSE OF JEHOVAH.
(*Introversion and Alternation.*)

$G_{1^4}^2$
- N | 1. The blessing enjoyed. Unity.
  - O | m | 2–. Comparison to the anointing oil.
    - n | –2. Descent of the oil.
  - *O* | *m* | 3–. Comparison to Hermon's dew.
    - *n* | –3–. Descent of the dew.
- *N* | –3. The blessing enjoyed. Life.

Title. A Song of degrees. Same as 120. The three subjects of the three Psalms of this last group are merged in blessing.

of David = by David. Hezekiah found this Psalm exactly suited for his purpose. David wrote it on the experience of a similar blessing of "unity," when "all Israel" were united "as the heart of ONE MAN" (2 Sam. 19. 9, 14). It was the same with Hezekiah. Read 2 Chron. 30. 5, 6, 11, 18, and note the "ONE HEART" (*v.* 12). See Ap. 67. xv.

1 Behold. The word of the Holy Spirit; as "yea" is of the Father; and "verily" of the Son. Note the Fig. *Asterismos.* Ap. 6.

how good. This was manifested in 2 Chron. 30. 25, 26.

unity = one. The reference is to the "one man" of 2 Sam. 19. 14 (David), and the "one heart" of 2 Chron. 30. 12 (Hezekiah). Heb. *yāḥad* (not *'eḥad*. See note on Deut. 6. 4. Cp. Josephus (*Ant.* ix. 13. 2).

2 ointment = oil (Ex. 30. 23–25).

ran down = descended. Ex. 29. 7. Lev. 8. 12; 21. 10.

went down = descended, as in *v.* 3.

to the skirts, &c. = to the opening of his robes (see Ex. 28. 32). Heb. = mouth (or opening).

3 As = [It is] like, as in *v.* 2.

And as the dew. Omit these italics.

descended. Cp. *v.* 2.

Zion. The dew (or copious summer night mist) was *one.* The same dew descended on Zion in the south as on Hermon in the north. Zion's dew represents the tribe of Judah. Hermon's dew represents Asher, Ephraim, Manasseh, Zebulon, Issachar (2 Chron. 30. 11, 18, 25, 26). The idea is not in the *motion* of this dew, from Hermon to Zion, but in its uniting both in its copious descent.

there. Cp. Deut. 12. 5, 11, 14, 18, 21. Pss. 128. 5; 134. 3. Ps. 133 is blessing IN Zion; Ps. 132 is blessing FOR Zion; Ps. 134 is blessing FROM Zion.

the LORD. Heb. Jehovah. Ap. 4. II.

134 ($G_{1^5}^2$, p. 826). GROUP V. PSALM (THIRD). BLESSING FROM THE HOUSE OF JEHOVAH.
(*Introversion.*)

$G_{1^5}^2$
- P | 1–. Blessing given TO Jehovah.
  - Q | –1. The Servants. Their Watch.
  - *Q* | 2. The Servants. Their Service.
- *P* | 3. Blessing given BY Jehovah.

Title. A Song of degrees. Same as 120. See Ap. 67. **1 Behold.** See note on 133. 1. **the LORD.** Heb. Jehovah. Ap. 4. II. **servants.** Limited and defined in next clause, as in 135. 2. **stand.** The night-watchmen. The reference is to 2 Chron. 29. 11; 30. 16; 31. 2. There were no *seats* in the Tabernacle or Temple. Cp. Heb. 10. 11. **the house of the LORD.** The reference is to Hezekiah's interest in the Temple. See Ap. 67. xiii. **3 heaven and earth.** The reference is to 2 Chron. 32. 19. 2 Kings 19. 15. Isa. 37. 16. See Ap. 67. v. **Bless thee.** The reference may be to 2 Chron. 30. 27; 31. 10. This is the last of the fifteen Songs of THE Degrees, which are referred to in Isa. 38. 20. See Ap. 67. **out of Zion.** See note on "there", 133. 3.

H² R (p. 852)

135 °Praise ye °THE LORD.

S Praise ye the °name of °the LORD;
Praise *Him*, O ye servants of °the LORD.
2 Ye that stand in the house of ¹the LORD,
In °the courts of the house of our °God,
3 Praise ¹THE LORD; for ¹the LORD *is* good:
Sing praises unto His ¹name; for °*it is* pleasant.

T V 4 For ¹THE LORD hath chosen °Jacob unto Himself,
And °Israel for His °peculiar treasure.

W 5 For ℨ know that ¹the LORD *is* great,
And *that* °our LORD *is* above all °gods.
6 Whatsoever ¹the LORD pleased, *that* did He
In °heaven, and in earth, in the seas, and all deep places.
7 He causeth the vapours to ascend from the ends of the earth;
He maketh lightnings for the rain;
He bringeth the °wind out of His °treasuries.
8 Who °smote the firstborn of Egypt,
Both of °man and beast.
9 *Who* sent tokens and °wonders into the midst of thee, O Egypt,
Upon Pharaoh, and upon all his servants.
10 Who °smote great nations,
And slew mighty kings;
11 °Sihon king of the Amorites,
And °Og king of Bashan,
And °all the kingdoms of Canaan:
12 And °gave their land *for* an heritage,
°An heritage unto Israel His People.

U 13 °Thy ¹name, O ¹LORD, *endureth* for ever;

U *And* Thy memorial, O ¹LORD, throughout all generations.

T V 14 °For ¹the LORD will °judge His People,
And He will °repent Himself concerning His servants.

W o 15 °The idols of the °heathen *are* silver and gold,

p The work of ⁸men's hands.

q 16 They have mouths, but they speak not;

r Eyes have they, but they see not;

r 17 They have ears, but they hear not;

q Neither is there *any* °breath in their mouths.

p 18 They that make them °are like unto them:

o *So is* every one that °trusteth in them.

S 19 Bless ¹the LORD, O °house of Israel:
Bless ¹the LORD, O house of Aaron:
20 Bless ¹the LORD, O house of °Levi:
Ye that fear ¹the LORD, bless ¹the LORD.
21 Blessed be ¹the LORD °out of Zion,
Which °dwelleth at Jerusalem.

R ¹Praise ye ¹THE LORD.

135 (H², p. 826). PRAISE.
(*Introversion and Alternation.*)

H² R | 1–. Hallelujah.
S | –1–3. Exhortation to praise. Servants.
T | V | 4. Jehovah's choice of Israel.
W | 5–12. Superiority over idols.
U | 13–. Jehovah addressed. Name.
U | –13. Jehovah addressed. Memorial.
T | *V* | 14. Jehovah's vindication of Israel.
W | 15–18. Superiority over idols.
S | 19–21–. Exhortation to praise. Israel.
R | –21. Hallelujah.

This Psalm is probably by Hezekiah, continuing the Songs of the Degrees. Corresponds with 114 and 115 (H¹). See Structure (p. 826).

1 Praise ye THE LORD - Hallelu-jah. Ap. 4. III.
name. See note on 20. 1.
the LORD. Heb. Jehovah (Ap. 4. II). Note the three Jehovahs between Jah in *v.* 1 and Elohim in *v.* 2. Corresponding with the threefold blessing of Num. 6. 22–27.

2 the courts. This includes the People as well as the priests and Levites. **3** it: i.e. His name.
God. Heb. Elohim. Ap. 4. I.

4 Jacob. Cp. Mal. 1. 2. Rom. 9. 13. Put also by Fig. *Metonymy* (of Cause) for his posterity (Ap. 6).
Israel. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.
peculiar treasure = own possession. Heb. *segullāh*. See note on Ex. 19. 5.

5 our LORD = Adonim. Ap. 4. VIII (3).
gods. Heb. *'Elohīm*. Ap. 4. I. Used here of earthly rulers (82. 6), as representing God. See note on Ex. 22. 9, and cp. Rom. 13. 1–7.

6 heaven, and in earth. Hezekiah's expression. See Ap. 67. v.

7 wind. Heb. *rūach*. Ap. 9. Cp. *v.* 7 with Jer. 10. 13; 51. 16.
treasuries. Heb. = treasures, put by Fig. *Metonymy* (of Adjunct) for treasuries (Ap. 6), and rightly so rendered. Cp. Job 38. 22.

8 smote, &c. Cp. Ex. 12. 29.
man. Heb. *'ādām*. Ap. 14. I.

9 wonders. Cp. Ex. 7—14, and Ps. 136. 15.

10 smote, &c. Cp. Num. 21—26, 34, and 35.

11 Sihon. Cp. Num. 21. 21–34. Deut. 1. 4.
Og. Cp. Deut. 31. 4. Josh. 13. 31.
all. Cp. Josh. 12. 7.

12 gave their land. Cp. Josh. 12. 7.
An heritage. Repeated by Fig. *Anadiplosis*. Ap. 6.

13 Thy name. Cp. *v.* 13 with Ex. 3. 15.

14 For, &c. Cp. Deut. 32. 36.
judge = vindicate.
repent Himself = have compassion.

15-18 (*W*, above). SUPERIORITY OVER IDOLS.
(*Introversion.*)

W | o | 15–. The idols.
p | –15. Their fabrication.
q | 16–. Mouth without speech. (Sing.)
r | –16. Eyes without sight. (Pl.).
r | 17–. Ears without hearing. (Pl.)
q | –17. Mouth without breath. (Sing.)
p | 18–. Their fabricators.
o | –18. The idolaters.

15 The idols, &c., *vv.* 15–18. Not "borrowed" from Ps. 115, but repeated, and varied, because the object here is quite different. Ps. 115 = heathen theology; 135 = Divine theology. heathen – nations.

17 breath. Heb. *rūach*. Ap. 9.

18 are = will become.
trusteth = confideth. Heb. *bāṭaḥ*. Ap. 69. I.

19 house of Israel. Includes all Israel. Cp. 115. 12. See note on Ex. 16. 31.

20 Levi. Not included in 115.

21 out of Zion. Shows that this Psalm is an expansion of Ps. 134
dwelleth. Fig. *Anthropopatheia*. Ap. 6.

H$_2^2$ A E (p. 853)

136 O give thanks unto °the LORD; for *He is* good:
°For His °mercy *endureth* for ever.
2 °O give thanks unto the °God of °gods:
For His [1]mercy *endureth* for ever.
3 O give thanks to the °LORD of lords:
For His [1]mercy *endureth* for ever.

B F
4 To Him Who alone doeth great wonders:
For His [1]mercy *endureth* for ever.
5 To Him That by wisdom °made the heavens:
For His [1]mercy *endureth* for ever.
6 To Him That stretched out the earth °above the waters:
For His [1]mercy *endureth* for ever.
7 To Him That made °great lights:
For His [1]mercy *endureth* for ever:
8 The sun °to rule by day:
For His [1]mercy *endureth* for ever:
9 The moon and stars [8]to rule by night:
For His [1]mercy *endureth* for ever.

C s G
10 To Him That °smote Egypt in their firstborn:
For His [1]mercy *endureth* for ever:

t
11 And °brought out Israel from among them:
For His [1]mercy *endureth* for ever:

J
12 With a strong °hand, and with a stretched out °arm:
For His [1]mercy *endureth* for ever.

u
13 To Him Which divided the Red sea into parts:
For His [1]mercy *endureth* for ever:

K
14 And made Israel to pass through the midst of it:
For His [1]mercy *endureth* for ever:

D
15 But °overthrew Pharaoh and his host in the Red sea:
For His [1]mercy *endureth* for ever.

D
16 To Him Which led His People through the wilderness:
For His [1]mercy *endureth* for ever.

C s
17 To Him Which smote great kings:
For His [1]mercy *endureth* for ever:
18 And slew famous kings:
For His [1]mercy *endureth* for ever:
19 °Sihon king of the Amorites:
For His [1]mercy *endureth* for ever:
20 And Og the king of Bashan:
For His [1]mercy *endureth* for ever:

t J
21 And gave °their land for an heritage:
For His [1]mercy *endureth* for ever:
22 *Even* an heritage unto Israel His servant:
For His [1]mercy *endureth* for ever.

u K
23 Who remembered us in our low estate:
For His [1]mercy *endureth* for ever:
24 And hath °redeemed us from our °enemies:
For His [1]mercy *endureth* for ever.

B L
25 Who giveth °food to all °flesh:
For His [1]mercy *endureth* for ever.

A M
26 [1]O give thanks unto the °GOD of heaven:
For His [1]mercy *endureth* for ever.

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136 (H$_2^2$, p. 826). PRAISE.
(*Introversion and Extended Alternation.*)

H$_2^2$ | A | 1–3. Exhortation to praise.
B | 4–9. General dealings. Creation.
C | s | 10. Smote Egyptians.
t | 11, 12. Brought Israel out of Egypt.
u | 13, 14. Israel's rescue.
D | 15. Overthrow of Enemies. Sea.
D | 16. Guidance of His People. Desert.
C | *s* | 17–20. Smote kings.
t | 21, 22. Brought Israel into Canaan.
u | 23, 24. Israel's rescue.
B | 25. General dealings. Grace.
A | 26. Exhortation to praise.

Psalms 135 and 136 are a pair; and have a corresponding Structure when viewed together. This does not interfere with their own independent Structures. In Ps. 135, verses 19–22 are not "an addition" or "interpolation" from 135. 10, in order to make twenty-two verses (the number of letters in the Hebrew alphabet). Without these verses (*vv.* 19–22) the Structure below would fail.

PSALMS **135** AND **136** COMPARED.
(*Extended Alternation.*)

135 | E | 1–5. Exhortation to praise.
F | 6, 7. Creative wonders.
G | 8, 9. Deliverance from Egypt.
H | 10, 11. Deliverance on Journey.
J | 12, 13. Gift of the Land.
K | 14. Goodness to His People.
L | 15–18. False gods.
M | 19–21. Praise.

136 | *E* | 1–3. Exhortation to praise.
F | 4–9. Creative wonders.
G | 10–15. Deliverance from Egypt.
H | 16–20. Deliverance on Journey.
J | 21, 22. Gift of the Land.
K | 23, 24. Goodness to His People.
L | 25. The True God.
M | 26. Praise.

the LORD. Heb. Jehovah. Ap. 4. II.
For, &c. Figs. *Amœbaeon* and *Epistrophe.* Ap. 6.
mercy = lovingkindness, or grace.
2 O give thanks. Note the Figs. *Cœnotes* and *Anaphora* (Ap. 6) in *vv.* 1, 2, 3.
God of gods. Heb. Elohim of the elohim. Ap. 4. I.
gods. Heb. *'ĕlohīm.* See note on 135. 5 and Ex. 22. 9.
3 LORD of lords. Heb. Adonīm of the adonim. Ap. 4. VIII. Cp. Deut. 10. 17.
5 made the heavens. Cp. Gen. 1. 1.
6 above. i.e. in Gen. 1. 1, and 2 Pet. 3. 5. By the overthrow of Gen. 1. 2 the earth became a ruin, being "overflowed" (2 Pet. 3. 6), and covered with "the deep" (Gen. 1. 2).
7 great lights. Gen. 1. 14, "lightholders".
8 to rule = to have dominion. Gen. 1. 16–18.
10 smote Egypt. Cp. Ex. 12. 29.
11 brought out Israel. Cp. Ex. 13. 17.
12 hand . . . arm. Fig. *Anthrōpopatheia* (Ap. 6).
15 overthrew = shook off.
19 Sihon, &c. These two verses (*vv.* 19, 20) not an "interpolation". See note above.
21 their: i.e. Sihon's and Og's. Not a verse "clearly dropped out", which contained the noun for this pronoun. The kings named show "whose" land is referred to. An "interpolation" from which a verse has "dropped out" is a new idea in the field of imaginative criticism; and, if true, would be quite unworthy of a "commentator's" time and trouble.
24 redeemed = rescued. Heb. *pāraḳ* = to break. Thus to rescue, by breaking the bonds. Rendered "redeem" only here (and Dan. 4. 27 in the Vulgate versions: A.V. "break off"). **enemies** = adversaries.
25 food. Heb. = bread. Put by Fig. *Synecdoche* (of Species) for all kinds of food. Ap. 6. **flesh.** Put by Fig. *Synecdoche* (of Part) for all living beings. Ap. 6. **26 GOD.** Heb. El. Ap. 4. IV. **GOD of heaven.** See note on 2 Chron. 36. 23.

G^3 N^1 (p. 854) **137** By the rivers of °Babylon,
There we sat down,
O^1 Yea, we wept,
When we remembered Zion.
N^2 2 We hanged our harps
Upon the willows in the midst thereof.
3 For there °they that carried us away captive required of us a song;
And they that wasted us *required of us* mirth, *saying*,
"Sing us *one* of the songs of Zion."
4 How shall we sing °the LORD'S song
In a °strange land?
O^2 5 °If I forget thee, O Jerusalem,
°Let my right hand forget *her cunning*.
6 If I do not remember thee,
Let my tongue cleave to the roof of my mouth;
If I prefer not Jerusalem
Above my chief joy.
N^3 7 Remember, O [4]LORD, the °children of °Edom
O^3 In the °day of Jerusalem;
°Who said, °"Rase *it*, rase *it*,
Even to the foundation thereof."
N^4 8 O daughter of Babylon, who art °to be destroyed;
°Happy *shall he be*, that °rewardeth thee
As thou hast served us.
9 [8]Happy *shall he be*, that taketh and dasheth thy °little ones
Against the stones.

138 *A Psalm* °of David.
H^3 P^1 (p. 854) 1 I will °praise Thee with my whole °heart:
Before the °gods will I sing praise unto Thee.
2 I will worship toward Thy °holy °temple,
And praise Thy °name for Thy loving-kindness and for Thy truth:
For Thou hast °magnified Thy °word above all Thy °name.
3 In the day when I cried Thou answeredst me,
And °strengthenedst me *with* strength in °my soul.
4 All the kings of the earth shall praise Thee, O °LORD,
When °they hear the [2]words of Thy mouth.

137 (G^3, p. 826). ISRAEL. DELIVERANCE FROM BABYLON. (*Repeated Alternation.*)

G^3 | N^1 | 1–. Babylon. Weeping.
O^1 | –1. Zion. Remembrance.
N^2 | 2–4. Babylon. Weeping.
O^2 | 5, 6. Jerusalem. Remembrance. "I".
N^3 | 7–. Edom. Remembrance.
O^3 | –7. Jerusalem. Destruction.
N^4 | 8. Babylon. Destruction.

1 Babylon. The Psalm is anonymous, and probably by Hezekiah. No need to refer it to post-exilic times. The Psalm reads as though it were a reminiscence of past experience in Babylon, and a contrast with previous joys in Zion; not, as during or after the seventy years, or an experience of a then present exile in Babylon. The writer is in Jerusalem after an absence not of long duration; and is full of joy. The post-exilic captives were full of sorrow on their return (Ezra 3. 12. Hag. 2. 3). These exiles had obeyed Isaiah's call (Isa. 48. 20. Cp. 43. 14–21).

3 they that carried us away: i.e. the captives of Judah, as those of Israel had been by Shalmaneser and Sargon. The latter took away only 27,280 from Samaria. See note on 1 Chron. 5. 6; and Ap. 67. xi.

4 the LORD'S. Heb. Jehovah's. Ap. 4. II.

strange = foreigner's.

5 If I forget . . . do not remember. The writer's then present personal declaration.

Let my right hand forget. Supply "me" for the Ellipsis. Some codices, with Sept. and Vulg., read "let my right hand be forgotten".

7 children = sons.

Edom. Gen. 27. 39, 40 was not fulfilled until the reign of Joram (2 Kings 8. 20–23. 2 Chron. 21. 8–10 (cp. 1 Kings 22. 47). From that time they were implacable enemies.

day. Put by Fig. *Metonymy* (of Adjunct) for what happened at the time (Ap. 6). Cp. Job 18. 20. Hos. 1. 11. Joel 1. 15. Luke 17. 22, 26; 19. 42. 1 Cor. 4. 3.

Who said. The reference is to what they *said*, not to what they *did*; to the encouragement given to Sennacherib, not to the help given to Nebuchadnezzar. That is what Obadiah, a later prophet, refers to. Isaiah (Hezekiah's contemporary) refers to the earlier words. See Isa. 34. 6. Here Edom does not go beyond words.

Rase it, rase it. Fig. *Epizeuxis* (Ap. 6) for emphasis. This was *said*, not *done*, at that time.

8 to be destroyed. Hezekiah must have been familiar with Isaiah's prophecies, who employs the very words of *vv.* 8, 9. (Isa. 13. 6, 16–18; 21. 9; 47. 14, 15. Cp. Nahum 3. 10.)

Happy. See Ap. 63. VI. for the Beatitudes of the Psalms.

rewardeth. See notes above, which show that the "post-exilic" assumption involves insuperable difficulties if this Psalm is sundered from the contemporary prophecies of Isaiah (especially 13. 1–14; and 27), and from a Babylon under Assyrian rule.

9 little ones. The reference is to Isa. 13. 16–18, which belongs to a Dispensation of Law and Judgment, and is not to be interpreted of the present Dispensation of Grace.

138 (H^3, p. 826). PRAISE. (*Repeated Alternation.*)

H^3 | P^1 | 1–4. To Jehovah. Praise. (Second Person.)
Q^1 | 5, 6. Of Jehovah. (Third Person.)
P^2 | 7. To Jehovah. (Second Person.)
Q^2 | 8–. Of Jehovah. (Third Person.)
P^3 | –8. To Jehovah. (Second Person.)

Title. of David = by David. Placed here by Hezekiah, to correspond with H^1, H^2 and H^4. See p. 826. **1 praise Thee.** Some codices, with Aram., Sept., Syr., and Vulg., add "O Jehovah". **heart.** Sept. adds "for Thou hast heard the words of my mouth", probably from *v.* 4. **gods.** Heb. *'Elohim*. Ap. 4. I. See note on Ex. 22. 8. **2 holy.** See note on Ex. 3. 5. **temple** = house or palace. Heb. *hêykâl*. **name.** See note on 20. 1. **magnified:** i.e. by fulfilling it beyond all expectation. **word** = sayings. Heb. *'imrah*. See Ap. 78. v. **name.** See note on 20. 1. **3 strengthenedst** = encouraged, or emboldened. **my soul** = myself (emphatic). Heb. *nephesh*. Ap. 13. **4 LORD.** Heb. Jehovah. Ap. 4. II. **they hear** = they have heard.

Q¹ (p. 854)
5 Yea, they shall sing °in the ways of ⁴the LORD:
For great *is* the glory of ⁴the LORD.
6 Though ⁴the LORD *be* high, yet hath He
°respect unto the lowly:
But the proud He knoweth afar off.

P²
7 Though I walk in the midst of trouble,
Thou wilt °revive me:
Thou shalt stretch forth Thine °hand
°against the wrath of mine enemies,
And Thy right °hand shall save me.

Q¹
8 ⁴The LORD will perfect *that which* concerneth me:

P³
Thy °mercy, O ⁴LORD, *endureth* for ever:
Forsake not the °works of Thine own hands.

°To the chief Musician.

139

°A Psalm °of David.

G⁴ R (p. 855) S¹ T¹
1 O °LORD, Thou hast °searched me, and °known *me*.
2 Thou ¹knowest my °downsitting and mine °uprising,
Thou understandest my °thought afar off.
3 Thou °compassest my path and my °lying down,
And °art acquainted *with* all my ways.
4 For *there is* not a word in my tongue,
But, lo, O ¹LORD, Thou ¹knowest it °altogether.
5 Thou hast beset me °behind and before,
And laid Thine hand upon me.

U¹
6 *Such* knowledge *is* too wonderful for me;
It is high, I cannot *attain* unto it.

S² T²
7 Whither shall I go from Thy °spirit?
Or whither shall I flee from Thy °presence?
8 If I ascend up into heaven, Thou *art* there:
If I make my bed in °hell, °behold, Thou *art there*.
9 *If* I take the °wings of the morning,
And dwell in the uttermost parts of the sea;
10 Even there shall Thy hand lead me,
And Thy °right hand shall hold me.
11 If I say, "Surely the darkness shall cover me;"
Even the night shall be light about me.
12 Yea, the darkness °hideth not from Thee;
But the night shineth as the day:
The darkness and the light *are* both alike *to Thee*.
13 For Thou hast possessed my reins:
Thou hast °covered me in my mother's womb.
14 I will praise Thee; for I am °fearfully *and* wonderfully made:
Marvellous *are* Thy works;
And *that* °my soul ¹knoweth right well.
15 My °substance was not hid from Thee,
When I was made in secret,
And °curiously wrought in the lowest parts of the earth.
16 Thine eyes did see my °substance, yet being °unperfect;
And in Thy book all *my members* were written,
°*Which* in continuance were fashioned,
When *as yet there was* none of them.

5 in: or, of.
6 respect = regard.
7 revive = make alive, or sustain in life. See note 11 on p. 827.
hand. Some codices, with two early printed editions and Sept., read "hands" (pl.). Fig. *Anthropopatheia* (Ap. 6).
against. Some codices, with two early printed editions, read "Yea, because of".
mercy = lovingkindness, or grace.
works. Some codices, with Syr., read "work" (sing.).
To the chief Musician. See Ap. 64.

139 (G⁴, p. 826). DELIVERANCE FROM SELF. (*Alternation.*)

G⁴ | R | 1. Divine searching
S¹ | T¹ | 2–5. Omniscience.
U¹ | 6. Admiration.
S² | T² | 7–16. Omnipresence.
U² | 17, 18. Admiration.
S³ | T³ | 19–. Omnipotence.
U³ | –19–22. Detestation.
R | 23, 24. Divine searching.

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.
of David = by David. The words alleged to be Chaldaisms in *vv.* 3, 4, 8, 20, are found in the earlier books such as Lev. 1 and 2 Sam. There is no internal evidence of non-Davidic authorship.
1 LORD. Heb. Jehovah. Ap. 4. II.
searched = search out as for treasures or secrets.
known = seen, so as to understand.
2 downsitting . . . uprising. Fig. *Synecdochē* (of Species), Ap. 6, put for all movements.
thought = inward thought. Occurs only here and in *v.* 17.
3 compassest = scrutinisest.
lying down = bed.
art acquainted with = well knowest, or hast inspected.
4 altogether = on every side, or, the whole of it.
5 behind and before. Fig. *Synecdoche* (of Species), Ap. 6, put for every direction.
7 spirit. Heb. *rūach*. Ap. 9.
presence. Heb. = face. Fig. *Anthrōpopatheia*. Ap. 6.
8 hell = Sheol. See Ap. 35.
behold. Fig. *Asterismos*. Ap. 6.
9 wings of the morning. See note on *sub*-scription of Ps. 21.
10 right hand. Fig. *Anthrōpopatheia*. Ap. 6.
12 hideth not from = cannot be too dark for.
13 covered = woven me together. Cp. Job 10. 8, 11.
14 fearfully and wonderfully. Heb. = fears and wonders. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the feelings produced by the works.
my soul = myself. Heb. *nephesh*. Ap. 13.
15 substance = frame. Heb. = bone, as in Gen. 2. 21, 22.
curiously = skilfully. Heb. = embroidered. Cp. Ex. 26. 1; 35. 35.
16 substance . . . unperfect = unfinished substance. Not the same word as in *v.* 15. One word in Hebrew.
unperfect. Not imperfect.
Which in continuance = the days which were ordered, or in which they should be fashioned.
17 How precious. Fig. *Ecphonēsis*. Ap. 6. See note on 1 Sam. 3. 1.
thoughts = desires. See *v.* 2.
GOD. Heb. El. Ap. 4. IV.
sum. Heb. pl. of majesty, denoting the fullness or vastness of them.
18 more in number . . . sand. Fig. *Paræmia*. Ap. 6.

17 °How precious also are Thy °thoughts unto me, O °GOD! U²
How great is the °sum of them!
18 *If* I should count them, they are °more in number than the sand:
When I awake, I am still with Thee.

T³ (p. 855) 19 °Surely °Thou wilt slay °the wicked, O °GOD:
Depart from me therefore, ye °bloody °men.
20 For they speak against Thee °wickedly,
And Thine enemies take *Thy name* in vain.
21 Do not I hate them, O [1] LORD, that hate Thee?
And °am not I grieved with those that rise up against Thee?
22 I hate them with perfect hatred:
I count them mine enemies.

R 23 Search me, O [17] GOD, and [1] know my heart:
Try me, and [1] know my °thoughts:
24 And see if *there be any* °wicked °way in me,
And lead me in the °way everlasting.

°To the chief Musician.

140

°A Psalm °of David.

H¹₁ V¹ (p. 856) 1 Deliver me, O °LORD, from °the evil °man:
Preserve me from the violent °man;

W¹ 2 °Which imagine °mischiefs in *their* heart;
Continually are they gathered together *for* war.
3 **They have sharpened their °tongues like a serpent;**
Adders' poison *is* under their lips. °Selah.

V² 4 Keep me, O [1] LORD, from the hands of the °wicked;
Preserve me from the violent [1] man;

W² Who have purposed to overthrow my goings.
5 The proud have hid a snare for me, and cords;
They have spread a net °by the wayside;
They have set gins for me. [3] Selah.

V³ 6 I said unto the [1] LORD, "Thou *art* my °GOD:"
Hear the voice of my supplications, O [1] LORD.
7 O °GOD the Lord, the strength °of my salvation,
Thou hast °covered my head in the day of battle.

W³ 8 Grant not, O [1] LORD, the desires of the °wicked:
Further not his °wicked device; *lest* they exalt themselves. [3] Selah.

V¹ 9 *As for* the head of °those that compass me about,
Let the °mischief of their own lips °cover them.
10 Let °burning coals fall upon them:
Let them be cast into the fire;
Into deep pits, °that they rise not up again.
11 Let not an °evil speaker be established in the earth:
°Evil shall hunt the violent [1] man to overthrow *him*.

19 Surely, &c. These six verses (19–24) are not an "interpolation". They are required to complete the Structure. See above.
Thou wilt slay, &c. This is Omnipotent work. Cp. Job 40. 9–14.
the wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x.
GOD. Heb. Eloah. Ap. 4. V.
bloody = bloodthirsty.
men. Heb. *'ĕnôsh*. Ap. 14. III.
20 wickedly = rebelliously (pre-meditated).
21 am not I grieved with = do I not loathe.
23 thoughts = distractions or cares. Not the same word as in *vv.* 2, 17.
24 wicked = painful or grievous.
way. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the grief produced by it.
way everlasting. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the happiness which is the effect and end of everlasting life.
To the chief Musician. See Ap. 64.

140 (**H**$^{4}_{1}$, p. 826). PRAYER AND PRAISE.
(*Repeated Alternation.*)

H$^{4}_{1}$
- V¹ | 1. Prayer. Preservation from enemies.
  - W¹ | 2, 3. The evil man. Purposes. (Selah.)
- V² | 4–. Prayer. Preservation from enemies.
  - W² | –4, 5. The evil man. Purposes. (Selah.)
- V³ | 6, 7. Prayer. Preservation from enemies.
  - W³ | 8. The evil man. Desires. (Selah.)
- V⁴ | 9–11. Prayer. Destruction of enemies.

EPILOGUE (12, 13). Trust and Praise.

Title. A Psalm. Heb. *mizmōr*. See Ap. 65. XVII.
of David = by David.
1 LORD. Heb. Jehovah. Ap. 4. II.
the evil = an evil man. Heb. *rā'a'*. Ap. 44. viii.
man. Heb. *'ādām*. Ap. 14. I.
man. Heb. *'ish*. Ap. 14. II.
2 Which = Who.
mischiefs. Not the same word as in *v.* 9, but the same word as "evil" in *v.* 1.
3 tongues. Sing. See note on *v.* 11. Quoted in Rom. 3. 13.
Selah. Connecting the evil with the prayer to be delivered; thus marking the Structure (Ap. 66. II.)
4 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
5 by the wayside. See Job 18. 10.
6 GOD. Heb. El. Ap. 4. IV.
7 GOD the Lord. Heb. Jehovah Adonai. Ap. 4. II and VIII (2).
of. Genitive of character = my saving strength.
covered = screened or protected. Not the same word as in *v.* 9.
8 wicked. Heb. *rāshā'*. Sing. Ap. 44. x. The same word as in *v.* 4.
wicked device = devices or plots. Occurs only here.
9 those that compass me about = one word in Hebrew.
mischief = labour, toil. Heb. *'āmal*. Ap. 44. v.
cover = overwhelm. Not the same word as in *v.* 7.
10 burning coals. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for cruel words and hard speeches which wound the heart as fire wounds the body. Cp. Prov. 16. 27; 26. 23.
that they, &c. = let them not, &c.
11 evil speaker. Heb. a man of tongue; not "a man of lips" (= talkative. Job 11. 2), but with an evil motive = a slanderer. Cp. *v.* 3.
Evil shall hunt = Let evil hunt.
12 the afflicted = a poor one.
the poor = helpless ones.
13 name. See note on 20. 1.
dwell in Thy presence. Cp. 11. 7; 16. 11.

EPILOGUE 12 I know that [1] the LORD will maintain the cause of °the afflicted,
And the right of °the poor.
13 Surely the righteous shall give thanks unto Thy °name:
The upright shall °dwell in Thy presence.

141

°A Psalm of Davi[d].

1 °LORD, I cry unto Thee: make haste unto me;
Give ear unto my voice, when I cry unto Thee.
2 Let my prayer be set forth before Thee *as* °incense;
And the lifting up of my hands *as* the evening °sacrifice.
3 °Set a watch, O [1]LORD, before my mouth;
°Keep the door of my lips.
4 Incline not my heart to *any* °evil thing,
To practise °wicked works
With °men that work °iniquity:
And let me not °eat of their °dainties.
5 Let °the righteous smite me; *it shall be* a kindness:
And let him reprove me; *it shall be* °an excellent oil,
Which shall not break my head:
For °yet my prayer also *shall be* in their calamities.
6 °When their °judges are overthrown °in stony places,
°They shall hear my °words; for they are °sweet.
7 °Our bones are scattered at °the grave's mouth,
As when one °cutteth and °cleaveth *wood* upon the earth.
8 But mine eyes *are* unto Thee, O °GOD the [1]Lord:
In Thee °is my trust; leave not °my soul destitute.
9 °Keep me from the °snares *which* they have laid for me,
And the °gins of the workers of [4]iniquity.
10 Let °the wicked fall into their own nets,
Whilst that ℑ °withal °escape.

142

°Maschil °of David; A Prayer °when he was in the °cave.

1 I cried unto °the LORD with my voice;
With my voice unto °the LORD did I make my supplication.
2 I poured out my complaint before Him;
I shewed before Him my trouble.
3 When my °spirit °was overwhelmed within me, °then Thou knewest my path.

141 (**H**$\frac{4}{2}$, p. 826). PRAYER AND PRAISE.
(*Introversion and Extended Alternation.*)

H$\frac{4}{2}$
- X | Z | 1, 2. I cry to Thee. Help me.
  - A | 3–5–. Prayer for preventing grace (*Shamar*).
  - B | s | –5. Yet, I.
    - t | 6. Punishment of wicked.
      - Y | 7–. Bones scattered.
      - Y | –7. Wood cleaved.
- X | Z | 8. I look to Thee. Help me.
  - A | 9. Prayer for preventing grace (*Shamar*).
  - B | t | 10–. Punishment of wicked.
    - s | –10. Yet, I.

Title. A Psalm of David. See Title of 140.
1 LORD. Heb. Jehovah. Ap. 4. II.
2 incense. Cp. Ex. 30. 7. Rev. 8. 3, 4.
sacrifice = gift offering. Ap. 43. II. iii.
3 Set a watch = Set a guard. Heb. *shāmrāh.* Same word as "keep", *v.* 9 (*A*). Occurs only here.
Keep = keep in safety. Not the same word as in *v.* 9.
4 evil. Heb. *rā'a'.* Ap. 44. viii.
wicked. Heb. *rāsha'.* Ap. 44. x.
men. Heb. *'ĭsh.* Ap. 14. II.
iniquity. Heb. *'āven.* Ap. 44. iii.
eat: i.e. partake of, or have fellowship with.
dainties = pleasant things. Cp. *v.* 6.
5 the righteous = a righteous one.
an excellent oil = oil for the head. This verse is said to be "extremely obscure" and "corrupt to a degree". The Fig. *Metalepsis* (Ap. 6) makes all clear; "head", being first used for *hair*, and then for the *whole person* by Fig. *Synecdoche* (of the Part). Heb. = "as oil on the hair, I will not refuse it". Note the alternation of lines in this verse.
5 yet. Same root as "withal" in *v.* 10 (*B*).
6 When. Not in Hebrew text.
judges = rulers. Cp. 2 Kings 9. 33.
in stony places = as by a rock; or, over a rock. Heb. by the hands of a rock. They: i.e. the people.
words = sayings. Heb. *'imrah.* Ap. 73. v.
sweet. Cognate with "dainties", *v.* 4.
7 Our bones. Sept. (Vatican B, and Alex. A by second hand), Syr., Arab., and Ethiop. read "their bones"
the grave's. Heb. Sheol's. Ap. 35. Note the word "bones" in this connection.
cutteth = sliceth, as in 1 Sam. 30. 12. Song 4. 3; 6. 7 (elsewhere rendered "piece" or "pieces"). Never means "ploweth", as in R.V.
cleaveth. As in Ecc. 10. 9. Zech. 14. 4 (cp. Gen. 22. 3. 1 Sam. 6. 14).
8 GOD the Lord. Heb. Jehovah Adonai. Ap. 4. II. VIII (2).
is my trust = have I sought refuge. Heb. *ḥaṣah.* Ap. 69. II.
my soul = me (emphatic). Heb. *nephesh.* Ap. 13.
9 Keep. Same root as "watch" in *v.* 3. (Heb. *shāmrēnī.*)
snares. A.V., 1611, read "snares" (sing.). Since 1769, "snares" (pl.). Heb. text is sing.
gins = traps. Short for "engine" = an ingenious contrivance.
10 the wicked = lawless ones. Heb. *rāsha'.* Ap. 44. x.
withal = Same as "yet", *v.* 5 (B). escape = pass on [in safety].

142 (**H**$\frac{4}{3}$, p. 826). PRAYER AND PRAISE. (*Extended Alternation.*)

H$\frac{4}{3}$
- C | 1, 2. I cried unto Jehovah.
  - D | 3–. Trouble. Comfort in. } Statements.
    - E | –3. Enemies. }
      - F | 4. Friends. Desertion of.
- C | 5. I cried unto Jehovah.
  - D | 6–. Trouble. Deliverance from. } Pleas.
    - E | –6. Enemies. }
      - F | 7. Friends. Surrounded by.

Title. Maschil = Instruction. See Ap. 65. XI. of David = by David. when . . . cave. Adullam (1 Sam. 22. 1) or En-gedi (1 Sam. 24. 3). The last of eight Psalms referring to this subject. **1** the LORD. Heb. Jehovah. Ap. 4. II. **3** spirit. Heb. *rūach.* Ap. 9. was overwhelmed = fainted. Heb. = was darkened. Cp. 77. 3; 107. 5; 143. 4. Elsewhere only Jonah 2. 8, and Lam. 2. 12. then = then [I remembered] Thou knewest, &c.

E (p. 857) In the way wherein I walked have they
privily laid a snare for me.

F 4 I looked on *my* right hand, and °beheld,
but *there was* no man that would
°know me:
Refuge failed me; no man cared for °my
soul.

C 5 I cried unto Thee, O [1] LORD:
I said, "Thou *art* my refuge
And my portion in °the land of the living."

D 6 Attend unto my cry; for I am brought
very low:

E Deliver me from my °persecutors; for
they are stronger than I.

F 7 Bring [4]my soul out of prison, that I may
praise Thy name:
The righteous shall compass me about;
For Thou shalt deal bountifully with me.

143

°A Psalm of David.

$H^{\frac{1}{4}}$ G J (p. 858) 1 Hear my prayer, O °LORD, give ear to my
supplications:
In Thy faithfulness answer me, *and* in
Thy righteousness.
2 And °enter not into judgment with Thy
servant:
For °in Thy sight shall °no man living
°be justified.

K 3 For the enemy hath °persecuted °my soul;
He hath smitten my life down to the
ground;
He hath made me to dwell in darkness, as
those that have been long dead.
4 Therefore is °my spirit °overwhelmed
within me;
My heart within me is desolate.

H 5 I °remember the days of old;
I meditate on all Thy works;
I °muse on °the work of Thy hands.

H 6 I stretch forth my hands unto Thee:
[3]My soul *thirsteth* after Thee, °as a thirsty
land. °Selah.

G J 7 Hear me speedily, O [1] LORD: [4]my spirit
faileth:
Hide not Thy face from me,
Lest I be like unto them that go down into
°the pit.
8 Cause me to hear Thy °lovingkindness in
the morning;
For in Thee do I °trust:
Cause me to know the way wherein I
should walk;
For I lift up [3]my soul unto Thee.
9 °Deliver me, O [1] LORD, from mine enemies:
I °flee °unto Thee to hide me.
10 Teach me to do Thy °will; for Thou *art*
my °God:
Thy °Spirit *is* good; °lead me into the
°land of uprightness.
11 °Quicken me, O [1] LORD, for Thy °name's
sake:

4 beheld. Supply Ellipsis: "beheld [on my left hand], but", &c.

know = regard, or recognise.

my soul = me (emphatic). Heb. *nephesh*. Ap. 13.

5 the land of the living. See note on Ezek. 26. 20.

6 persecutors = pursuers.

143 ($H^{\frac{1}{4}}$, p. 826). PRAYER.

(*Introversion and Alternation.*)

$H^{\frac{1}{4}}$
- G
  - J | 1, 2. Prayer.
  - K | 3, 4. Enemy. Action.
    - H | 5. Conduct. Past. Remembrance.
    - *H* | 6. Conduct. Present. Desire.
- *G*
  - *J* | 7–11. Prayer.
  - *K* | 12. Enemies. Excision.

Title. A Psalm of David. Same as 140.

1 LORD. Heb. Jehovah. Ap. 4. II.

2 enter not. As in Job 9. 32; 22. 4.

in Thy sight. Cp. 1 Sam. 16. 7. Isa. 55. 8. Job 14. 3.

no man = no one. Cp. Job 15. 14, 15.

be justified = stand or appear [before Thee] just. The verb is Active. Sept., A.V., and R.V. render it passive. Cp. Rom. 3. 20. Gal. 2. 16.

3 persecuted = pursued.

my soul = me (emphatic). Heb. *nephesh*. Ap. 13.

4 my spirit = me. Heb. *rūach*. Ap. 9. Fig. *Synecdoche* (of Part), Ap. 6, put for the whole person, for emphasis.

overwhelmed. Same word as 77. 3; 107. 5; 142. 3.

5 remember. Cp. 77. 5, 10, 11.

muse = talk with myself.

the work of Thy hands. Some codices, with three early printed editions, Aram., Sept., and Vulg., read "works" (pl.).

6 as. Some codices, with seven early printed editions, read "in".

Selah. Connecting and returning to prayer (7–11) as the consequence of the reflection (5, 6). This is the last Selah (of seventy-one) in the Psalms. For three others, see Hab. 3. 3, 9, 13. See Ap. 66. II.

7 the pit = a grave. Heb. *bōr*. A sepulchre, as hewn out of the rock. Hence rendered cistern, or dry pit. Cp. Gen. 37. 20. See note on Gen. 21. 19.

8 lovingkindness: or grace.

trust = confide. Heb. *bāṭaḥ*. Ap. 69. I.

9 Deliver me = pluck me [out of the hands of].

flee. A.V., 1611, reads "fly". Since 1629 the reading is "flee".

unto. Some codices, with one early printed edition and Sept., read "in". Cp. *v.* 8.

10 will = good pleasure.

God. Heb. Elohim. Ap. 4. I.

Spirit. Heb. *rūach*. Ap. 9.

lead, &c. = It will lead.

land. Some codices, with one early printed edition, read "way"; others, with Syr., read "path". Cp. 27. 11.

11 Quicken me = Give, or preserve me in life. See note ‖ on p. 827.

name's. See note on Ps. 20. 1.

12 mercy = lovingkindness, or grace.

enemies. Cp. Structure, *v.* 3 (K).

For Thy righteousness' sake bring [3]my
soul out of trouble.

K 12 And of Thy °mercy cut off mine °enemies,
And destroy all them that afflict [3]my
soul:
For I *am* Thy servant.

144

A Psalm ° of David.

1 °Blessed *be* °the LORD my °strength,
Which teacheth my hands °to war,
And my fingers °to fight:
2 My °goodness, and my fortress;
My high tower, and my °deliverer;
My shield, and *He* in Whom I °trust;
Who subdueth °my People °under me.
3 [1] LORD, °what *is* °man, that Thou takest knowledge of him!
°*Or* the son of °man, that Thou makest account of him!
4 °Man is like to vanity:
His days *are* as a shadow that passeth away.
5 Bow Thy heavens, O [1] LORD, and come down:
Touch the mountains, and they shall smoke.
6 °Cast forth lightning, and scatter them:
Shoot out Thine °arrows, and destroy them.
7 °Send Thine °hand from above;
°Rid me, and °deliver me out of great waters,
From the hand of ° strange children;
8 Whose mouth °speaketh vanity,
And their right hand *is* a right hand of falsehood.
9 I will sing a new song unto Thee, O °God:
Upon a psaltery *and* an instrument of ten strings will I sing praises unto Thee.
10 *It is He* That giveth salvation unto kings:
Who °delivereth °David His servant from the hurtful °sword.
11 [7] Rid me, and [7] deliver me from the hand of [7] strange children,
Whose mouth [8] speaketh vanity,
And their right hand *is* a right hand of falsehood:
12 °That our sons °*may be* as plants grown up in their youth;
That our daughters °*may be* as corner stones, polished *after* the similitude of a palace:
13 *That* our garners [12] *may be* full, affording all manner of store:
That our °sheep may bring forth thousands and ten thousands in our °streets:
14 *That* our oxen [12] *may be* °strong to labour;
That there be °no breaking in, °nor going out;
That *there be* no complaining in our [13] streets.
15 °Happy *is that* people, that is °in such a case:
° *Yea*, happy *is that* People, whose [9] God *is* [1] the LORD.

144 ($\mathbf{H}^{4}_{5}$, p. 826). PRAYER AND THANKSGIVING.
(*Repeated Alternation.*)

$\mathbf{H}^{4}_{5}$ | L^1 | 1–7. David's words. Praise and Prayer.
M^1 | 8. Words of foreigners. Vain and false.
L^2 | 9–11. David's words. Praise and Prayer.
M^2 | 12–15–. Words of foreigners. Vain and false.
L^3 | –15. David's words. Right and true.

Title. of David = by David. The Sept. adds "concerning Goliath." This may be because Ps. 8, which relates to David and Goliath (see its *sub*-scription), has the same words in *v.* 4 as in 144. 3. In any case, Ps. 144 is peculiarly appropriate to David's victory (1 Sam. 17). Not a "compilation" of "fragments" of some "lost Psalms", but a perfect whole with a perfect design, as shown by the Structure above.

1 Blessed. Fig. *Benedictio* (Ap. 6). Not *Beatitudo* as in *v.* 15.

the LORD. Heb. Jehovah. Ap. 4. II.

strength = rock, or fortress. Cp. Deut. 32. 4. 1 Sam. 2. 2; 2 Sam. 22. 47. Pss. 18. 2, 31, 46; 19. 14; 28. 1; 62. 2, 6.

to war . . . to fight. Not merely generally, but specially in the case of Goliath (1 Sam. 17). See Title.

2 goodness = lovingkindness. The Syr. reads "refuge".

deliverer = liberator. Heb. *pālaṭ*. Not the same word as in *vv.* 7, 10, 11. See notes below.

trust = flee for refuge. Heb. *ḥāṣah*. Ap. 69. II.

my People: A special reading called *Sevīr* (see Ap. 34), and some other codices, with Aram. and Syr., read "peoples". Cp. 18. 47.

under me. In some codices there is a marginal note: "under Him"; and this is read the text, in some codices.

3 what . . . ? Fig. *Erotēsis*. Ap. 6. Cp. 8. 4.

man. Heb. *'ādām*. Ap. 14. I.

Or. This word is read in some codices, with one early printed edition. **man.** Heb. *'ĕnōsh*. Ap. 14. III.

4 Man. Heb. *'ādām*. Ap. 14. I.

6 Cast forth = Flash. Heb. lighten lightnings. Fig. *Polyptōton* (Ap. 6). See note on Gen. 26. 28.

arrows. Fig. *Anthrōpopatheia*. Ap. 6.

7 Send = Put forth.

hand. Heb. text reads "hands" (pl.); but some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., read "hand" (sing.), which A.V. and R.V. followed.

Rid = snatch. Heb. *pāṣah*; same word as in *v.* 11, and "delivereth", *v.* 10.

deliver = pluck, or rescue. Heb. *nāṣal*; same word as in *v.* 11, not the same as in *vv.* 2, 10.

strange. Always means foreign, in Hebrew, as in early English.

strange children = aliens. Heb. = 'sons of the foreigner.

8 speaketh. Cp. *v.* 11; and note the words they speak in *vv.* 12–15.

9 God. Heb. Elohim. Ap. 4. I.

10 delivereth = snatcheth; same word as "rid", *vv.* 7, 11.

David . . . sword; with special reference to Goliath's sword in 1 Sam. 17. 50, 51.

12 That = Who. Heb. *'ăsher*. Supply the Ellipsis thus: "Who [say] our sons are, &c." All the words in italic type in *vv.* 12–15– may be omitted, or the Present Tense may be supplied throughout. The verb "say" or "saying" is very frequently to be thus understood. See note on 109. 5.

may be. Supply "Are" and omit "That"

13 sheep = flocks.

streets = open fields. Heb. that which is outside the house. **14 strong to labour** = well laden. **no breaking in** = no invasion. **nor going out** = no captivity. **15 Happy.** See Ap. 63. VI. **in such a case**: i.e. holding the false view that happiness consists in outward prosperity. Cp. 4. 6, 7, and 146. 3 and 5. **Yea.** Supply the Ellipsis (Ap. 6), not as in A.V. and R.V., but [Yea, rather], or [Nay]. The last member (L^3) being David's own words; denying the vain and false words of the aliens (*vv.* 8 and 12–15), and declaring the truth as to that in which real happiness consists. See note on 4. 6, 7.

145

°David's *Psalm* of praise.

E N¹ u (p. 860) 1 (א) I will extol Thee, my °God, O king;
And I will bless Thy °name for ever and ever.

2 (ב) Every day will I bless Thee;
And I will praise Thy [1]name for ever and ever.

O¹ 3 (ג) Great *is* °the LORD, and greatly to be praised;
And His greatness *is* unsearchable.

N² w¹ 4 (ד) One generation shall praise Thy works to another,
And shall declare Thy mighty acts.

x¹ 5 (ה) I will speak of the °glorious honour of Thy majesty,
And of Thy °wondrous works.

w² 6 (ו) °And *men* shall speak of the might of Thy °terrible acts:
x² And I will declare Thy greatness.

w¹ 7 (ז) They shall °abundantly utter the memory of Thy great goodness,
And shall sing of Thy righteousness.

O² 8 (ח) [3]The LORD *is* °gracious, and full of compassion;
Slow to anger, and °of great mercy.
9 (ט) [3]The LORD *is* good °to all:
And His °tender mercies *are* over all His works.

N³ y 10 (י) All Thy works shall praise Thee, O [3]LORD;
And Thy °saints shall bless Thee.
11 (כ) They shall speak of the glory of Thy kingdom,
z And talk of Thy °power;
z 12 (ל) To make known to the sons of °men His mighty acts,
y And the glorious majesty of His kingdom.

O³ a 13 (מ) Thy kingdom *is* °an everlasting kingdom,
And Thy dominion *endureth* throughout all °generations.

b 14 (נ) [3]The LORD upholdeth all that °fall,
And °raiseth up all *those that be* bowed down.

a 15 (ס) The °eyes of all wait upon Thee;
And Thou givest them their meat in due season.
16 (פ) °Thou openest Thine °hand,
And satisfiest the desire of every living thing.

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145 (*E*, p. 826). DAVID'S [PSALM] OF PRAISE. (*Repeated Introversion.*)

E | N¹ | 1, 2. Praise promised. For Jehovah. (David.)
O¹ | 3. Praise offered.
N² | 4–7. Praise promised. For His work. (David and others.)
O² | 8, 9. Praise offered.
N³ | 10–12. Praise promised. For His kingdom. (The works.)
O³ | 13–20. Praise offered.
N⁴ | 21. Praise promised. David and all others.

Title. David's [Psalm] of praise. No other Psalm so entitled. An acrostic Psalm. See Ap. 63. VII.

1, 2 (N¹, above). DAVID ALONE. (*Alternation.*)

N¹ | u | 1–. Thee.
v | –1. Thy name.
u | 2–. Thee.
v | –2. Thy name.

1 God. Heb. Elohim. Ap. 4. I.
name. See note on 20. 1.
3 the LORD. Heb. Jehovah. Ap. 4. II.

4, 7 (N², above). DAVID AND OTHERS. PRAISE. (*Alternation.*)

N² | w¹ | 4. They shall.
x¹ | 5. I will.
w² | 6–. They shall.
x² | –6. I will.
w³ | 7. They shall.

5 glorious, &c. Heb. = the majesty of the glory of Thine honour.
wondrous works = instances or examples of Thy wonders. Heb. = words of Thy wonders.
6 And men = And they. See Structure (N², above).
terrible. See note on 111. 9.
7 abundantly utter = pour forth.
8 gracious, &c. Cp. Ex. 34. 6, 7.
of great mercy = great in lovingkindness, or grace.
9 to all. Sept. reads "to them that wait on Him".
tender mercies = compassions.

10-12 (N³, above). THE WORKS PRAISE. (*Introversion.*)

N³ | y | 10, 11–. Glory. } "Thy".
z | –11. Might. }
z | 12–. Might. } "His".
y | –12. Glory. }

10 saints = favoured or beloved ones. Cp. 16. 10.
11 power. Sing. of the Heb. word "mighty acts" (*v.* 4).
12 men. Heb. *'ādām* (with Art.) = mankind. Ap. 14. I.

13-20 (O³, above). PRAISE OFFERED. (*Alternation.*)

O³ | a | 13. Thou.
[b | 14. He.]
a | 15, 16. Thou.
b | 17–20. He.

13 an everlasting kingdom = a kingdom for all ages. Looking backward (eternal, 77. 5) as well as forward (everlasting, 77. 7). These words, "Thy kingdom [O Christ] is an everlasting kingdom", were (up to 1893) to be seen on the wall of one of the largest Mosques in Damascus. Formerly it was a Temple of Rimmon. It was turned into the (Christian) Church of St. John the Baptist by Arcadius, later it was made into a Mosque by Caliph Walid I (705-717). It was destroyed by fire on Oct. 14, 1893, and subsequently rebuilt. (*Enc. Brit.* vol. 7, p. 785, Camb. (11th) edition.) **generations.** Following this verse (13) the Primitive Text read:

"Faithful is Jehovah in all His words
And holy in all His works",

the verse beginning with the missing letter נ (Nun) = *Ne'mān* (= faithful). It is found in some codices, with Sept., Syr., Vulg., Arabic, and Ethiopic Versions. The Structure O³, above thus confirms the Ancient Versions. **14 fall** = are ready to fall. **raiseth up.** Occurs only here and 146. 8.
15 eyes of all wait. Fig. *Prosopopœia.* Ap. 6. **16 Thou.** This is emphatic in Sept., Syr., and Vulg. Cp. 104. 28. **hand.** Fig. *Anthropopatheia.* Ap. 6.

b (860) 17 (ס) [3] The LORD *is* [7] righteous in all His ways,
And ° holy in all His works.
18 (פ) [3] The LORD *is* °nigh °unto all them
that call upon Him,
To all that call upon Him in truth.
19 (ר) He will fulfil the desire of them that
fear Him:
He also will hear °their cry, and will
save them.
20 (ש) [3] The LORD preserveth all them that
love Him:
But all the ° wicked will He destroy.
N[1] 21 (ת) My mouth shall speak the praise of
[3] the LORD:
And °let °all flesh bless His °holy [2] name
for °ever and ever.

J P (861) **146** °Praise ye THE LORD.
°Praise °the LORD, °O my soul.
2 While I live will I praise [1] the LORD:
I will sing praises unto my °God while I
have any being.
Q c 3 Put not your °trust in princes,
Nor in the son of °man,
d In whom *there is* °no help.
e 4 °His °breath goeth forth, he °returneth to
his °earth;
In that very day his °thoughts perish.
Q c 5 °Happy *is he* that *hath* the °GOD °of
Jacob for his help,
°Whose °hope *is* in [1] the LORD his [2] God:
d 6 Which °made heaven, and earth,
The sea, and all that therein *is:*
Which keepeth truth for ever:
7 Which executeth judgment for the op-
pressed:
Which giveth °food to the hungry.
[1] The LORD looseth °the prisoners:
8 [1] The LORD openeth *the eyes of* [7] the blind:
[1] The LORD raiseth them that are bowed
down:
[1] The LORD loveth [7] the righteous:
9 [1] The LORD preserveth [7] the °strangers;
He °relieveth [7] the fatherless and widow:
But the way of the °wicked He turneth
upside down.
e 10 [1] **The LORD °shall reign °for ever,**
Even thy [2] God, O °Zion, unto all genera-
tions.
P [1] Praise ye THE LORD.

K R (S[1] f[1] 862) **147** °Praise ye THE LORD:
°For *it is* good to sing praises unto
our °God;
For *it is* pleasant; *and* praise is comely.

17 holy = gracious.
18 nigh: i.e. nigh to help. Cp. 34. 18; 119. 151. Deut. 4. 7.
unto all. Note the Fig. *Anadiplosis* (Ap. 6) in the repetition, "to all that call" (for emphasis).
19 their cry: i.e. for help in distress.
20 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
21 let all flesh = all flesh shall, as in *v.* 10; thus completing and perfecting the Structure above.
all flesh. Fig. *Synecdoche* (of the Part), Ap. 6, put for all men. **holy.** See note on Ex. 3. 5.
ever and ever. Many codices, with one early printed edition, here add:—

"And we will bless Jah:
From henceforth even for ever,
Praise ye Jah." Cp. Ps. 115. 18.

146 (J, p. 827). FIRST HALLELUJAH PSALM. (GENESIS.) (*Introversion and Extended Alternation.*)

J | P | 1, 2. Hallelujah.
Q | c | 3–. Wrong trust.
d | –3. Powerless. } Man.
e | 4. Mortal.
Q | c | 5. Right trust.
d | 6–9. Powerful. } Jehovah.
e | 10–. Eternal.
P | –10. Hallelujah.

The first of the five "Hallelujah" Psalms concluding the whole book; each beginning and ending with this word.
The first has GENESIS for its subject; the second, EXODUS; the third, LEVITICUS; the fourth, NUMBERS, and the fifth, DEUTERONOMY. See the Structure, p. 827, and notes below.
1 Praise ye THE LORD = Hallelu-JAH. Ap. 4. III.
Praise. Fig. *Apostrophe.* Ap. 6.
the LORD. Heb. Jehovah. Ap. 4. II.
O my soul = O I myself (emphatic). Heb. *nephesh.* Ap. 13. **2 God.** Heb. Elohim. Ap. 4. I.
3 trust = confidence. Heb. *bāṭaḥ.* Ap. 69. I.
man. Heb. *'ādām.* Ap. 14. I.
no help = no salvation, or saving help. Cp. 33. 16; 60. 11.
4 His breath, &c. This verse occurs in the Apocrypha (1 Macc. 2. 63); but why is it *assumed* that this verse is taken from the Book of Maccabees, instead of this verse in Maccabees being taken from this Psalm?
breath = spirit. Heb. *rūach.* Ap. 9. Not the same word as in 150. 6.
returneth. See Gen. 2. 7; 3. 19, and cp. Ecc. 12. 7. Ps. 104. 29.
earth = ground, or dust. Heb. *'ădāmāh.* Not *'ereẓ* = the Earth. thoughts = purposes, or plans.
5 Happy. The last of the twenty-seven Beatitudes in the Book of Psalms. See Ap. 63. VI.
GOD. Heb. El. Ap. 4. IV.
of Jacob: i.e. the God who met Jacob (Gen. 28. 13) when he had nothing (Gen. 32. 10), and deserved nothing (but wrath, Gen. 27), and promised him everything. This title answers to the N.T. title "the God of all grace" (1 Pet. 5. 10). Happy indeed are all they who have this God for their God.
Whose. Supply the Ellipsis by repeating [Happy he] whose, &c. hope = expectation.
6 made heaven, and earth. Another reference to Genesis (ch. 1). Cp. *v.* 4 (above). See notes on Gen. 14. 19 and Deut. 4. 26.
7 food. Heb. bread. Put by Fig. *Synecdochē* (of Species), Ap. 6, for food in general.
the. No Art. in Heb. **9 strangers** = aliens.
relieveth. Plenty of saving "help" here. Cp. the contrast with "man", (d, *v.* 3), "no help". wicked = lawless. Heb. *rāsha'*. Ap. 44. x. **10 for ever.** Contrast *v.* 4. Cp. Rev. 11. 15. Zion. See Ap. 68.

147 [For Structure see next page].
The second of these five Hallelujah Psalms, the EXODUS Psalm. **1 Praise ye THE LORD.** Heb. Hallelu-JAH. Ap. 4. III. Not "inserted by mistake in verse 1 instead of in the title", but required here by the Structure. See the Structure. **For.** Not "come into the first line from the second by dittography", but an essential part of the second line, which is repeated by the Fig. *Anadiplosis* (Ap. 6) in the third line. The first verse thus *does* contain two lines (beside the "Hallelujah") like all the other verses. God. Heb. Elohim. Ap. 4. I.

2 °The LORD °doth build up Jerusalem:
He °gathereth together the °outcasts of Israel.
3 He healeth the broken in heart,
And bindeth up their wounds.

g¹ 4 He telleth the number of the °stars;
(p. 862) He calleth them all by *their* °names.
5 Great *is* °our LORD, and °of great power:
His understanding *is* infinite.

h¹ 6 ²The LORD lifteth up °the meek:
He casteth the °wicked down to the ground.

S² f² 7 Sing unto ²the LORD with thanksgiving;
Sing praise upon the harp unto our ¹God:

g² 8 Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the °mountains.
9 He giveth to the beast his food,
And to the young ravens which cry.

h² 10 He delighteth not in the strength of the horse:
°He taketh not pleasure in the legs of a °man.
11 ²The LORD taketh pleasure in them that fear Him,
In those that °hope in His mercy.

S³ f³ 12 °Praise ²the LORD, O Jerusalem;
Praise thy ¹God, O °Zion.
13 For He hath strengthened the bars of thy gates;
He hath blessed thy °children within thee.
14 He maketh °peace *in* thy borders,
And filleth thee with the finest of the wheat.

g³ 15 He sendeth forth His °commandment *upon* earth:
His word runneth very swiftly.
16 He giveth snow like wool:
He scattereth the hoarfrost like ashes.
17 He casteth forth his ice like morsels:
Who can stand before His cold?
18 He sendeth out His °word, and melteth them:
He causeth His °wind to blow, *and* the waters flow.

h³ 19 He sheweth His °word unto °Jacob,
His statutes and His judgments unto °Israel.
20 He hath °not dealt so with any nation:
And *as for His* judgments, °they have not known them.

R ¹Praise ye THE LORD.

*F*³ L T 148 °Praise ye THE LORD.
(p. 862) U i Praise ye °the LORD from the heavens:
Praise Him in the °heights.

k 2 Praise ye Him, all His angels:
Praise ye Him, all His hosts.
3 Praise ye Him, sun and moon:
Praise Him, all ye °stars of light.

147 (K, p. 827). THE SECOND HALLELUJAH PSALM. (EXODUS.)
(*Introversion and Extended Alternation.*)

K | R | 1–. Hallelujah.
S¹ | f¹ | –1–3. Praise. Kindness to Israel.
g¹ | 4, 5. General operations. Nature.
h¹ | 6. Contrast. What Jehovah does.
S² | f² | 7. Praise. Kindness to Israel.
g² | 8, 9. General operations. Nature.
h² | 10, 11. Contrast. What Jehovah delights in.
S³ | f³ | 12–14. Praise. Kindness to Israel.
g³ | 15–18. General operations. Nature.
h³ | 19, 20–. Contrast. What Jehovah has shown.
R | –20. Hallelujah.

2 The LORD. Heb. Jehovah. Ap. 4. II.
doth build up Jerusalem = is Jerusalem's builder (participle). No reference to post-exilic building. Cp. 122. 3.
gathereth = will gather.
outcasts = the driven away.
4 stars . . . names. See Ap. 12. Cp. Isa. 40. 26.
names. The reference is to the knowledge of the "names" in building up the nation of Israel. Cp. *vv.* 2 and 20 with Ex. 1. 7–20; and *vv.* 15, 19 with Ex. 20.
5 our LORD. Heb. *'Adonim.* Ap. 4. VIII (3). Cp. 135. 5.
of great power = abounding in power. Cp. Isa. 40. 26.
6 the meek = meek or humble ones. Num. 12. 3.
wicked = lawless. Heb. *rāshā'.* Ap. 44. x.
8 mountains. The Sept. adds "and herb for the service of men". From thence it found its way into the Prayer Book Version. Cp. 104. 14. Here, the addition is out of place, as "man" is not introduced till *v.* 10.
10 He taketh not. Some codices, with Sept., Syr., and Vulg., read "Nor taketh delight".
man. Heb. *'ish.* Ap. 4. II.
11 hope in His mercy = wait for His lovingkindness.
12 Praise the LORD. Not the same word as in *v.* 1. Used only by David and Solomon.
Zion. See Ap. 68. Zion then still standing.
13 children = sons.
14 peace in thy borders = thy borders peace.
15 commandment = sayings, or utterances. Heb. *'imrah.* See Ap. 73. v. Cp. 33. 9; 107. 20.
18 word. Heb. *dābār* = the subject-matter of the articulate utterance (*v.* 15). See Ap. 73. x.
wind. Heb. *rūach.* Ap. 9.
19 word. Some codices, with Sept., Syr., and Vulg., read "word". Others read plural.
Jacob . . . Israel. See notes on Gen. 32. 28; cp. 43. 6; 45. 26, 28.
20 not dealt so, &c. The reference is to Exod. 20. Cp. Deut. 4. 7, 8; and see Ap. 15.
they have not known them. Sept. and Vulg. read "He maketh not known to them".

148 (L, p. 827). THE THIRD HALLELUJAH PSALM. (LEVITICUS.)
(*Introversion and Extended Alternation.*)

L | T | 1–. Hallelujah.
U | i | –1. Praise from the heavens. (2nd Person.)
k | 2–4. Things in the heavens.
l | 5–. Injunction. "Let them praise".
m | –5, 6. Reasons. "For".
U | *i* | 7–. Praise from the earth. (2nd Person.)
k | –7–12. Things in the earth.
l | 13–. Injunction. "Let them praise".
m | –13–14–. Reasons. "For".
T | –14. Hallelujah.

The third of the last five Hallelujah Psalms. The LEVITICUS Psalm. Cp. *v.* 14 with Lev. 10. 3.
1 Praise ye THE LORD. Hallelu-JAH. Ap. 4. III.
the LORD. Heb. Jehovah with *'eth* = Jehovah Himself. Ap. 4. II.
heights. As in Job 16. 19; 25. 2.
3 stars of light. Gen. of Origin (Ap. 17. 2) = stars that give light = light-bearers, as in Gen. 1. 14–16.

4 Praise Him, ye heavens of heavens,
And ye waters that *be* above the heavens.

l 5 Let them praise the name of [1] the LORD:
(. 862) For ℌe commanded, and they were created.
m 6 He hath also stablished them for ever and ever:
He hath made a decree °which shall not pass.

U i 7 Praise [1] the LORD from °the earth,

k Ye °dragons, and all deeps:
8 Fire, and hail; snow, and vapours;
Stormy °wind fulfilling his word:
9 Mountains, and all hills;
Fruitful trees, and all cedars:
10 Beasts, and all cattle;
Creeping things, and flying fowl:
11 Kings of [7] the earth, and all °people;
Princes, and all judges of the earth:
12 Both young men, and maidens;
Old men, and children:

l 13 Let them praise the °name of [1] the LORD:

m For His °name alone is excellent;
His glory *is* above the °earth and heaven.
14 He also exalteth the horn of His People,
The praise of all His °saints;
Even of the °children of Israel, a People °near unto Him.

T [1] Praise ye THE LORD.

149

K V (. 863) °Praise ye THE LORD.
W Sing unto °the LORD a new song,
And His praise in the °congregation of °saints.

X 2 Let °Israel rejoice in Him That made him:
Let the °children of °Zion be joyful in their King.

Y n 3 Let them praise His °name

o In the dance:

Y n Let them sing praises unto Him

o With the °timbrel and harp.

X 4 For [1] the LORD °taketh pleasure in His People:
He will beautify the meek with salvation.

W 5 Let the [1] saints be joyful °in glory:
Let them sing aloud upon their °beds.
6 *Let* the °high *praises* of °GOD *be* in their mouth,
And a twoedged sword in their hand;
7 To execute vengeance upon the °heathen,
And punishments upon the °people;
8 To bind their kings with chains,
And their nobles with fetters of iron;
9 To execute upon them °the judgment written:
This honour have all His [1] saints.

V [1] Praise ye the LORD.

150

J A (. 863) B C °Praise ye THE LORD.
Praise °GOD in His °sanctuary:
Praise Him in the °firmament of His power.

6 which shall not pass: or, which [they] shall not pass.
7 the earth. Note the change and see Structure above.
dragons = sea monsters.
8 wind. Heb. *rûach*. Ap. 9.
11 people = peoples.
13 name. See note on 20. 1.
earth and heaven: i. e. combining the two subjects of *vv.* 1 and 7. This order of these two words occurs only here and Gen. 2. 4. Cp. note on Deut. 4. 26.
14 saints = favoured ones, or beloved.
children = sons.
near unto Him. The reference is to Leviticus and its leading thought. See Lev. 10. 3; 21. 21; and cp. 65. 4.

149 (*K*, p. 827). THE FOURTH HALLELUJAH PSALM. (NUMBERS.)
(*Introversion and Alternation.*)

K | V | 1–. Hallelujah.
W | –1. Saints to praise.
X | 2. Israel to rejoice in Jehovah.
Y | n | 3–. Praise. — In A.V.
o | –3–. How. — For Heb.
Y | *n* | –3–. Praise. — see note
o | –3. How. — below.
X | 4. Jehovah taketh pleasure in Israel.
W | 5–9–. Saints to praise.
V | –9. Hallelujah.

The fourth of the concluding five Hallelujah Psalms, answering to NUMBERS. Cp. *vv.* 5–9 with Num. 24. 17–24.
1 Praise ye THE LORD. Heb. Hallelu-JAH. Ap. 4. III.
the LORD. Heb. Jehovah. Ap. 4. II.
congregation = assembly (in its military aspect).
saints = favoured ones, or beloved, *v.* 5 (*W*).
2 Israel. Cp. the Structure.
children = sons.
Zion. See Ap. 68.
3 In the Hebrew this verse is an *Introversion*:—

Y | 3–. Let them praise His name.
Z | –3–. With the dance.
Z | –3–. With the timbrel and harp.
Y | –3–. Let them sing praises unto Him.

name. See note on 20. 1.
timbrel = drum. See note on Ex. 15. 20.
4 taketh pleasure. Cp. Isa. 54. 7, 8.
5 in glory = "with [ascriptions of] glory".
beds = couches.
6 high praises = extollings.
GOD. Heb. El. Ap. 4. IV.
7 heathen = nations.
people = peoples.
9 the judgment written. See Deut. 32. 40–43. Cp. Isa. 45. 14. Ezek. 25. 14; chs. 38 and 39. Zech. 14. The special reference is to NUMBERS 24. 17–24.

150 (*J*, p. 827). THE FIFTH HALLELUJAH PSALM. (DEUTERONOMY.) (*Introversion.*)

J | A | 1–. Hallelujah.
B | –1–. The Sanctuary.
C | –1. Praise of Jehovah's power.
C | 2. Praise of Jehovah's might.
B | 3–6–. Instruments of the Sanctuary.
A | –6. Hallelujah.

The fifth of the last five Hallelujah Psalms, answering to the great thought of DEUTERONOMY. Cp. *v.* 2 with Deut. 3. 24, and 32. 43.
1 Praise ye THE LORD. Heb. Hallelu-JAH. Ap. 4. III.
GOD. Heb. El. Ap. 4. IV.
sanctuary. The earthly sanctuary and the heavenly: the lower being formed on the pattern of the higher. See Heb. 8. 5; 9. 23; and cp. 1 Chron. 28. 11–13, 19.
firmament: Heb. = expanse (Gen. 1. 6).

C (p. 863)
2 Praise Him °for His °mighty acts:
Praise Him according to His °excellent greatness.

B
3 Praise Him with °the sound of the trumpet:
Praise Him with °the psaltery and harp.
4 Praise Him with [3]the °timbrel and dance:
Praise Him with stringed instruments and °organs.
5 Praise Him upon [3]the loud cymbals:
Praise Him upon the high sounding cymbals.
6 Let every thing that hath °breath °praise THE LORD.

A
°Praise ye THE LORD.

2 for = in [the recital of] His mighty acts.
mighty acts. Some codices, with Aram. and Syr., read "His might".
excellent = the abundance of His greatness or grandeur.
3 the. No Art. in Heb. text.
4 timbrel = drum. See note on Ex. 15. 20.
organs = pipe, or reed (sing., never pl.).
6 breath. Heb. *n'shāmāh* (see Ap. 16): i.e. in contrast with material instruments.
praise THE LORD. Heb. *t'hallēl jah.*
Praise ye THE LORD. Heb. *Hal'lūjah*, thus fitly closing the Book of Psalms. Cp. the endings of the other four books; and see notes on p. 720.

THE PROVERBS[1].

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Introversion and Alternation.*)

INTRODUCTION. 1. 1–6.

A | 1. 7—9. 18. "THE WORDS OF THE WISE". FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THY", "THEE", "THOU", "THINE"). THE "MOTHER".

B | **C** | 10. 1—19. 19. PROVERBS BY SOLOMON. FOR ALL. THIRD PERSON ("HE", "HIS", "HIM", "THEY", "THEM").

D | 19. 20—24. 34. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THOU", "THY").

B | ***C*** | 25. 1—26. 28. PROVERBS BY SOLOMON. FOR ALL. "COPIED BY THE MEN OF HEZEKIAH". THIRD PERSON ("HE", "HIM", "HIS").

D | 27. 1—29. 27. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THEE", "THY").

A | 30. 1—31. 31. "THE WORDS OF AGUR" AND "THE WORDS OF LEMUEL". FOR SOLOMON. FOR A PRINCE AND A KING ("MY SON", "THY"). THE "MOTHER".

[1] For Introduction and Analysis explanatory of the above Structure, see Appendix 74.

°THE PROVERBS.

INT. p. 864)

1 THE proverbs °of Solomon the son of David, king of Israel;
2 °To know °wisdom and °instruction;
°To perceive the °words of °understanding;
3 ²To receive the ²instruction of °wisdom,
Justice, and judgment, and equity:
4 ²To give °subtilty to the °simple,
To the young man knowledge and discretion.
5 A wise *man* °will hear, and will increase learning;
And a man of ²understanding shall attain unto wise counsels:
6 ²To understand a proverb, and °the interpretation:
The °words of the wise, and their dark sayings.
7 The °fear of °the LORD *is* °the beginning of knowledge:
But °fools °despise ²wisdom and ²instruction.

A A¹ p. 865)

TITLE. The Proverbs. Heb. *Mishlai*; Greek, *Paroimiai* = any dark sententious saying; Vulg. *Proverbia.* Whence the English name. Heb. *Mishlai* is from *Māshāl* to rule (Gen. 1. 18; 3. 16. Ex. 21. 8, &c.). Hence applied to words which are to *rule* and *govern* the life. Not a collection of human wisdom, but of Divine rules from heaven for earth.

The book is quoted in the N.T.:

1. 16	in Rom. 3. 15.
3. 11, 12	in Heb. 12. 5, 6. Rev. 3. 19.
3. 34	in Jas. 4. 6. 1 Pet. 5. 5.
11. 31	in 1 Pet. 4. 18.
25. 21, 22	in Rom. 12. 20.
26. 11	in 2 Pet. 2. 22.

And also allusions, as in Rom. 12. 16, &c.

The Structure (p. 864) distinguishes the main divisions of the book, marked by such expressions as "My son"; "The words of the wise"; and the pronouns "thy", "thee", &c.; and the Proverbs "for"; and Proverbs "by" Solomon. Some proverbs are for a ruler, others are general, and for all men.

Māshāl is used of an Allegory (Ezek. 17. 2); a discourse (Num. 23. 7, 8); a taunt (Isa. 14. 4); an argument (Job 29. 1); a byword (Jer. 24. 9); a lament (Mic. 2. 4): all Proverbs are distinguished by parallelism of lines, synonymous, or gradational, or synthetic (i.e. constructive), or antithetic (i.e. contrastive). These again are arranged (as to order) either in alternate or introverted lines.

1 of. Genitive of Relation (Ap. 17), being the title or heading of the whole book, some being "for" him; others "by" him. If not, why the words of 10. 1? Chapters 10—19. 19 are not to "my son", but are in the third person, "he" and "him". See Ap. 74, and note also other sub-headings, 25. 1; 30. 1; 31. 1. All these are covered by the Genitive of Relation (Ap. 17). **2 To know** = For discerning. So in *vv.* 3, 4, 6. **wisdom.** Heb. *chokmah.* There are six words rendered "wisdom" in this book. (1) *chokmah*, rendered "wisdom" except in the passages below. It occurs thirty-nine times in sing., and three times in pl. (1. 20; 9. 1; 24. 7 = true wisdom); forty-two times altogether (6×7. See Ap. 10). (2) *bīnāh* = discernment or discrimination. Once rendered "wisdom" (23. 4). Elsewhere, in twelve passages rendered "understanding"; once "knowledge" (2. 3). (3) *lēb* = heart; rendered "wisdom" four times (10. 21; 11. 12; 15. 21; 19. 8). (4) *'ārmāh* = shrewdness; rendered "wisdom" only in 8. 5; elsewhere only in 1. 4 rendered "subtilty"; 1. 12 rendered "prudence". (5) *sāhal* = prudence, or good sense, rendered "wisdom" once (1. 3); and (6) *sekel* = insight, rendered "wisdom" (12. 8; 23. 9); elsewhere rendered "understanding" (3. 4; 13. 15; 16. 22), and "prudence" (19. 11). For "sound wisdom", see note on 2. 7. **instruction** = admonition or discipline. Sometimes rendered "chastening". **words** = sayings. Heb. *'imrah.* See Ap. 73. No. V. **understanding.** Heb. *bīnāh.* See note on "wisdom", *v.* 2. **3 wisdom.** Heb. *sākāl.* See note on *v.* 2 (No. 5), above. **4 subtilty** = prudence. Same root as Gen. 3. 1. Cp. Matt. 10. 16. 1 Sam. 23. 22. Not the same word as Gen. 27. 35. **simple** = artless, guileless, unsuspecting. Cp. *vv.* 22, 32; 7. 7; 8. 5; 9. 4, 16; 14. 15, 18; 19. 25; 21. 11; 22. 3; 27. 12. **5 will hear.** Illustrations: Eunuch (Acts 8. 27, 39); Sergius Paulus (Acts 13. 7); the Bereans (Acts 17. 11, 12); Apollos (Acts 18. 24–28). **6 the interpretation** = satire, or the point of what is said. Occurs only here and Hab. 2. 6.

1. -6—9. 18 (**A**, p. 864). "THE WORDS OF THE WISE". FOR SOLOMON (FOR A PRINCE AND A KING). SECOND PERSON ("MY SON", "THY", "THEE", "THOU", "THINE"). THE "MOTHER".

(Repeated Alternation.)

A | A¹ | 1. -6—2. 15. Wisdom's Call.
B¹ | 2. 16–22. The Foreign Woman.
A² | 3. 1—4. 27. Wisdom's Call.
B² | 5. 1–23. The Foreign Woman.
A³ | 6. 1–23. Wisdom's Call.
B³ | 6. 24–35. The Foreign Woman.
A⁴ | 7. 1–4. Wisdom's Call.
B⁴ | 7. 5–27. The Foreign Woman.
A⁵ | 8. 1—9. 12. Wisdom's Call.
B⁵ | 9. 13–18. The Foolish Woman.

words. Heb. *dabar.* Ap. 73. x. **7 fear** = reverence. This expression occurs fourteen times in Proverbs (1. 7, 29; 2. 5; 8. 13; 9. 10; 10. 27; 14. 26, 27; 15. 16, 33; 16. 6; 19. 23; 22. 4; 23. 17). See Ap. 75. **the LORD.** Heb. Jehovah. Ap. 4. II. **the beginning.** And only the "beginning", not the end. It is not "wisdom" itself. True wisdom is to justify God and condemn oneself. See note on Job 28. 28, and cp. 9. 10. Ps. 111. 10. **fools.** Heb. *'ĕvil.* In this book three Heb. words are rendered "fools": (1) *'ĕvil* = lax or careless habit of mind and body. Occurs nineteen times in Proverbs, viz. here, 7. 22; 10. 8, 10, 14, 21; 11. 29; 12. 15, 16; 14. 3, 9; 15. 5; 16. 22; 17. 28; 20. 3; 24. 7; 27. 3, 22; 29. 9. (2) *kᵉsīl* = fat, and then *dense*, or *stupid*, which comes of it, showing itself in impiety. Occurs forty-nine times in Proverbs, viz. *vv.* 22, 32; 3. 35; 8. 5; 10. 1, 18, 23; 12. 23; 13. 16, 19, 20; 14. 7, 8, 16, 24, 33; 15. 2, 7, 14, 20; 17. 10, 12, 16, 21, 24, 25; 18. 2, 6, 7; 19. 1, 10, 13, 29; 21. 20; 23. 9; 26. 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12; 28. 26; 29. 11, 20; and eighteen times in Ecclesiastes. (3) *nābāl* = a vulgar churl. Occurs only three times in Proverbs: viz. 17. 7, 21; 30. 22; not in Ecclesiastes. **despise** = have always despised, &c. Illustrations: Cain (Gen. 4. 6–8); Hophni and Phinehas (1 Sam. 2. 12, 25); Nabal (1 Sam. 25. 25); Rehoboam (1 Kings 12. 13); Athenians (Acts 17. 18, 32); Jews and Greeks (1 Cor. 1. 18, 23, 24).

A[1] (*cont.*)

8 °My son, °hear the [2]instruction of °thy father,
And forsake not the law of °thy mother:
9 For °they *shall be* an °ornament of grace unto thy head,
And chains about thy °neck.
10 [3]My son, if °sinners entice thee,
°Consent thou not.
11 If they say, "Come with us,
Let us lay wait for °blood,
Let us lurk privily for °the innocent °without cause:
12 Let us swallow them up alive as °the grave;
And whole, as those that go down into the °pit:
13 We shall find all precious substance,
We shall fill our houses with spoil:
14 Cast in thy lot among us;
Let us all have one purse:"
15 My son, walk not thou in the way with them;
Refrain thy foot from their °path:
16 **For °their feet run to °evil,**
And make haste to shed blood.
17 Surely °in vain the net is spread
In the sight of any bird.
18 And they lay wait for their *own* blood;
They lurk privily for their *own* °lives.
19 So *are* the ways of every one that is greedy of gain;
Which taketh away the °life of the °owners thereof.

a (p. 866)

20 °Wisdom crieth °without;
She uttereth her voice in the °streets:
21 She crieth in the chief place of concourse,
In the openings of the gates:
In the city she uttereth her [2]words, °*saying*,

b

22 "How long, ye [4]simple ones, will ye °love simplicity?
And the scorners delight in their scorning,
And [7]fools hate knowledge?

c

23 °Turn you at my reproof:
°Behold, I will pour out my °spirit unto you,
I will make known my words unto you."

a

24 Because I have called, and ye °refused;
I have stretched out my hand, and no man regarded;
25 But ye have set at nought all my counsel,
And would none of my reproof:

b

26 °I also will laugh at your calamity;
I will mock when your °fear cometh;
27 When your fear cometh as °desolation,
And your °destruction cometh as a whirlwind;
When distress and anguish cometh upon you.
28 °Then shall they call upon me, but I will not answer;
They shall seek me early, but they shall not find me:
29 °For that they hated knowledge,
And did not choose the fear of [7]the LORD:

8 My son. See the Structure (p. 864) for the portions so addressed (1, 8—9. 18; 19. 20–34; 27. 1—29. 27; 30. 1—31. 31). Occurs fifteen times in this member (**A**), and only in the other corresponding members (**D**, *D*, *A*).

hear, &c. Illustrations: Isaac (Gen. 48. 15); Moses (Heb. 11. 23); Samuel (1 Sam. 1. 28; 2. 18; 3. 19–21); Timothy (2 Tim. 1. 5; 3. 15. Acts 16. 1, 2).

thy father. The address is educational, this being the duty of the father, corresponding with *A*, 31. 1–9, as contrasted with "the words of the wise", also addressed to "my son" (19. 20—24. 34; 27. 1—29. 27).

thy mother. Cp. 31. 1–9.

9 they: i. e. instruction and law.

ornament = garland.

neck. Showing cheerful and willing obedience, in contrast with stiffneckedness (Ex. 32. 9) and pride (Isa. 3. 16). See also Gen. 41. 42.

10 sinners. Heb. *chāṭā'*. Ap. 44. i.

Consent thou not: Illustrations: Joseph (Gen. 39. 9, 10); prophet (1 Kings 13. 8, 9); Jehoshaphat (1 Kings 22. 49, contrast 2 Chron. 18. 2; 20. 35–37); Joash (2 Chron. 24. 17, 18).

11 blood. Fig. *Metalepsis* (Ap. 6), "blood" put for bloodshedding, and then bloodshedding put for the one whose blood was shed. See Isa. 33. 15.

the innocent = an innocent one (sing.).

without cause. Cp. John 15. 25.

12 the grave. Heb. *shᵉ'ōl*. Ap. 35.

pit. Heb. *bōr*, a hole bored or dug. Hence a dry pit or grave. Cp. Gen. 37. 20.

15 path. Some codices, with Aram., Sept., Syr., and Vulg., read "paths" (pl.).

16 their feet = they. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for the persons who run. Quoted in Rom. 3. 15.

evil = mischief. Heb. *rā'a'*. Ap. 44. viii.

17 in vain, &c. = it avails not. Fig. *Paræmia*. Ap. 6. The sight of the net does not deter the birds. They (emphatic) still go on to their capture and death. The next verse requires this sense. So men go on in their evil ways, though they know it is to their own ruin (*v.* 18).

18 lives = souls. Heb. *nephesh*. Ap. 13.

19 life = soul. Heb. *nephesh*. Ap. 13.

owners. Heb. *ba'al*, as in *v.* 17. The "owners" of a soul are like the "owners" of wings, and are caught in their own trap with their eyes open.

20–33 (Note the *Extended Alternation* in these verses).

a | 20, 21. The Call made.
b | 22. Expostulation of Wisdom with the simple.
c | 23. Promise to hearers.
a | 24, 25. The Call made.
b | 26–32. Expostulation of Wisdom with refusers.
c | 33. Promise to hearers.

20 Wisdom. Heb. *chokmah*. See note on 1. 2.

without. The emphasis is on the publicity of her call.

streets = open or broad places, especially about the city gates (Deut. 13. 16), or open squares. Gen. 19. 2. Judg. 19. 15, 20. 2 Chron. 29. 4. Ezra 10. 9. Est. 6. 9, 11. Job 29. 7. Ps. 144. 14, &c. Isa. 59. 14, &c. Ezek. 16. 31.

21 saying. The Ellipsis of this verb has frequently to be supplied. See note on Ps. 109. 5.

22 love. The second feature. The first was ignorance in *v.* 7.

23 Turn, &c. = Turn [and listen to] my reproof.

Behold. Fig. *Asterismos* (Ap. 6), to emphasise the conditional promise.

spirit. Heb. *rūach*. Ap. 9. Put by Fig. *Metonymy* (of Subject) for all spiritual blessings.

24 refused: i. e. refused [to hear], *vv.* 24–33.

26 ℑ: i. e. I, Wisdom.

fear = what you fear. "Fear" put by Fig. *Metonymy* (of Cause) Ap. 6, for the calamity which produced the fear. Note the Introversion in Heb. of "fear", "desolation", "destruction", "anguish", in *vv.* 26, 27.

27 desolation = tempest.

destruction = calamity. Illustration: Israel (Deut. 1. 45, 46). See also Isa. 1. 15. Jer. 11. 11. Ezek. 8. 18. Hos. 5. 6.

28 Then, &c.

29 For that = Forasmuch as.

b (cont.) 30 They would none of my counsel:
They despised all my reproof.
31 °Therefore shall they eat of the fruit of
their own way,
And be filled with their own devices.
32 For the turning away of the [4]simple °shall
slay them,
And the prosperity of [7]fools shall destroy
them.

c (p. 866) 33 But whoso hearkeneth unto me °shall
dwell safely,
And shall be quiet from fear of °evil."

2 °My son, if thou wilt receive my °words,
And °hide my commandments with thee;
2 So that thou °incline thine ear unto °wisdom,
°*And* apply thine heart to °understanding;
3 °Yea, if thou criest after knowledge,
And liftest up thy voice for [2]understanding;
4 If thou seekest her °as silver,
And searchest for her as *for* hid treasures;
5 °Then shalt thou [2]understand °the fear of
°the LORD,
And °find the knowledge of °God.
6 For [5]the LORD °giveth wisdom:
°Out of His mouth °*cometh* knowledge
and [2]understanding.
7 °He layeth up °sound wisdom for the
righteous:
He is a °buckler to them that walk °uprightly.
8 °He keepeth °the paths of judgment,
And °preserveth the way of His °saints.
9 °Then shalt thou [2]understand righteousness, and judgment,
And equity; *yea*, every good path.
10 °When [2]wisdom entereth into thine heart,
And knowledge is pleasant unto °thy soul;
11 Discretion shall preserve thee,
[2]Understanding shall keep thee:
12 To °deliver thee from the way of the °evil
man,
From the °man that speaketh °froward
things;
13 Who leave [8]the paths of uprightness,
To walk in the ways of °darkness;
14 Who rejoice to do [12]evil,
And delight in the [12]frowardness of the
°wicked;
15 Whose ways *are* crooked,
And *they* [12]froward in their paths:

B[1] (p. 865) 16 To [12]deliver thee from the °strange woman,
Even from the °stranger *which* flattereth
with her [1]words;
17 Which forsaketh the guide of her youth,
And forgetteth the covenant of her [5]God.

31 Therefore, &c. Illustrations: Israel (Num. 11. 4–6. Ps. 106. 13, 14. Cp. Num. 11. 20–23 and Ps. 106. 15. See also Num. 14. 44, 45). Under Samuel (1 Sam. 8. 7, 19. Cp. 13. 6–23; 31. 1–10). Neglect of Sabbatical year (Ex. 21. 2. Lev. 25. 1–7. Deut. 15. 1, 2. Cp. 2 Chron. 36. 3–21. Jer. 34. 10–22). Saul (1 Sam. 28. 3. Cp. *vv.* 7, 15–20, and note 1 Chron. 10. 13).

32 shall slay them. Illustrations: Israel (Deut. 32. 15–25. Hos. 13. 6–8); Babylon (Isa. 47. 7–9); Moab (Jer. 48. 11–15); Sodom (Ezek. 16. 49); Tyre (Ezek. 28. 2, 7).

33 shall dwell safely. Illustrations: Noah (Gen. 6. 22; 7. 23. Heb. 11. 7); Shadrach, &c. (Dan. 3. 25. Ps. 138. 7); Daniel (Dan. 6. 10, 22. Ps. 119. 10); Christ's sheep (John 10. 28).

evil. Heb. *rā'a'*. Ap. 44. viii.

2. My son. Note this guide to the Structure on p. 864.

words = sayings. Heb. *'imrah*. Ap. 73. v.

hide = lay up. More than listening = hide as in a treasury. Illustrations: Deut. 6. 6. Ps. 119. 9, 11. Matt. 13. 44. Luke 2. 19, 51; 9. 44.

2 incline thine ear = hearken. Heb. prick up or point thine ear. Not the same word as in *v.* 18.

wisdom. Heb. *ḥokma*. See note on 1. 2.

And apply = [then] thou shalt incline or bend thy heart, &c. This is the first step, as *v.* 5 is the result.

understanding = discernment. Heb. *bīnāh*. Note on "wisdom" (1. 2), No. 2.

3 Yea = For if. (Heb. *kī 'im*). If thou goest further and criest and seekest, &c. Then the result is shown in *v.* 5.

4 as silver: or money. Probably the reference is to Job 28.

5 Then. In that case. See notes above.

the fear, &c. That is only "the beginning of wisdom", not the end. See note on 1. 7.

the LORD. Heb. Jehovah. Ap. 4. II.

find. What He has hidden (*v.* 7).

God. Heb. Elohim. Ap. 4. I.

6 giveth. The cry of *v.* 3 implies a Giver. Illustrations: Joseph (Gen. 41. 38, 39); Moses (Ex. 4. 12); Solomon (1 Kings 3. 12; 4. 29); Daniel (1. 17; 2. 23); Stephen (Acts 6. 5, 10); Lydia (Acts 16. 14); Paul's prayer (Eph. 1. 17. Col. 1. 9); John (1 John 5. 20).

Out of His mouth. A phrase common in the prophets, but only here in Proverbs.

cometh. Supply Ellipsis from preceding clause "He giveth".

7 He layeth up. Same word as "hide" in *v.* 1. The wicked cannot find. The righteous must dig. It is in safety from the enemy.

sound wisdom = something stable. Heb. *tushīyah* that which is, or stability. May be so rendered in all its twelve occurrences. Cp. Job 5. 12 (enterprise = anything stable); 6. 13 (wisdom = stability); 11. 6; 12. 16 (wisdom = stability); 26. 3; 30. 22 (substance). Prov. 2. 7; 3, 21; 8. 14 (sound wisdom); 18. 1 (wisdom = all that is). Isa. 28. 29 (working = everything that is). Mic. 6. 9 (the man of wisdom = every one who is or exists). See Ap. 74.

buckler. Cp. Pss. 3. 3; 7. 10; 18. 2, 30, 35; 28. 7; 33. 20. Applied to God, as here. **uprightly** = blamelessly.

8 He keepeth = for preserving. See note on 4. 23.

the paths of judgment = righteous paths.

preserveth, &c. Illustrations: David (1 Sam. 25. 32–34; 27. 1. Cp. 2 Sam. 22. 1); Paul (2 Cor. 12. 7–9).

saints = favoured ones. Heb. *chasīdīm*. The first occurrence in Proverbs of this word which marks a later Jewish sect called *chasīdim* or holy ones. **9 Then**, &c. Another conclusion, as in *vv.* 2 and 5. **10 When**, &c.: or because. Commencing the particular instructions as to the practical power of wisdom, to keep from evil men (*vv.* 10–15) and the foreign woman (*vv.* 16–19); and in the way of good men (*vv.* 20–22). See Ap. 74. **thy soul** = thee. Heb. *nephesh*. Ap. 13. **12 deliver** = pluck, or rescue. **evil** = evil [man]. Heb. *rā'a'*. Ap. 44. viii. man. Heb. *'ish*. Ap. 14. II. **froward** = perverse. Heb. occurs nine times in Proverbs (*vv.* 12, 14; 6. 14; 8. 13; 10. 31, 32; 16. 28, 30; 21. 8); elsewhere only in Deut. 32. 20. **13 darkness.** Put by Fig. *Metonymy* (of Effect), Ap. 6, for the evil which leads thither. Cp. Rom. 13. 12. Eph. 5. 11. **14 wicked.** Same word as "evil", *v.* 12.

2. 16–22 (B[2], p. 865). THE FOREIGN WOMAN.

16 strange woman. Heb. *zār* = apostate to a false religion, of which prostitution formed part. **stranger** = foreigner. Heb. *nākar* = foreign woman. Not of Abraham's seed (Gen. 17. 12): ever a snare to Israel.

18 For her °house inclineth unto death,
And her paths unto °the dead.
19 None that go unto her °return again,
Neither °take they hold of the paths of life.
20 That thou mayest walk in the way of good *men*,
And keep the paths of the righteous.
21 For the upright shall °dwell in the land,
And the °perfect shall remain in it.
22 But the °wicked shall be cut off from the earth,
And the °transgressors shall be rooted out of it.

A² (p. 865)
3 °My son, forget not my law;
But let thine heart °keep my commandments:
2 For length of days, and long life,
And peace, shall °they °add to thee.
3 Let not °mercy and truth forsake thee:
°Bind them about thy neck;
Write them upon the table of thine heart:
4 So shalt thou find favour and good °understanding
In the sight of °God and °man.
5 °Trust in °the LORD °with all thine heart;
And lean not unto thine own °understanding.
6 In all thy ways °acknowledge Him,
And ℌe shall °direct thy paths.
7 °**Be not wise in thine own eyes:**
°Fear °the LORD, and °depart from °evil.
8 It shall be °health to thy °navel,
And °marrow to thy bones.
9 °Honour [5]the LORD with thy °substance,
And with the firstfruits of all thine increase:
10 So shall thy barns be filled with plenty,
And thy °presses shall °burst out with °new wine.
11 [1]**My son, °despise not the chastening of** [5]**the LORD;**
Neither be weary of His correction:
12 **For °whom** [5]**the LORD loveth He correcteth;**
Even as a father the son *in whom* he delighteth.
13 °Happy *is* the [4]man *that* findeth °wisdom,
°And the [4]man *that* getteth [5]understanding.

18 house. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for household.
the dead. Heb. *Rᵉphaīm*, who have no resurrection. Cp. Isa. 26. 14 ("deceased"), 19 ("the dead"); and see Ap. 25. This shows that a Canaanite woman is referred to here.
19 return again. Cp. "rooted out", *v.* 22, with Isa. 26. 18.
take . . . hold = attain to.
21 dwell in the land. Not be "cast out", as in *v.* 22.
perfect: or blameless.
22 wicked = lawless. Not the same word as in *v.* 14. Heb. *rāshā'*. Ap. 44. x.
transgressors = traitors, treacherous or faithless ones. Heb. *bāgad*.

3. 1—4. 27 (A², p. 865). WISDOM'S CALL.

1 My son. See note on 2. 1.
keep = watch, guard. See note on 4. 23.
2 they. Not the "law" and "commandments" of *v.* 1, for they are feminine, but the "days" of *v.* 2 (which are masculine, agreeing with the verb "add", which is masculine also). See Ap. 74.
add to thee. This, in the Hiphil = make increase for thee, or cause thee to increase or grow [in wisdom]: i. e. as the days and years lengthen and increase they will add to thy wisdom if thou forget not, &c. So in other passages where wisdom is supposed to promise long life, which it does not. See notes on *v.* 16; 4. 10; 9. 11; 10. 27.
3 mercy = lovingkindness, or grace.
Bind. Like the phylacteries. Cp. 6. 21; 7. 3; and see Ex. 13. 16.
4 understanding = insight. Heb. *sēkel*. See note on "wisdom" (1. 2), No. 6. Not the same word as in *v.* 5.
God. Heb. Elohim. Ap. 4. I.
man. Heb. *'ādām*. Ap. 14. I.
5 Trust = Confide. Heb. *bāṭaḥ*. Ap. 69. I.
the LORD. Heb. Jehovah. Ap. 4. II.
with all thine heart. Illustrations: Abraham (Gen. 24. 1–8; cp. Prov. 19. 14); Eleazar (Gen. 24. 12–27); Jephthah (Judg. 11. 11); David (1 Sam. 30. 6–8); Asa (2 Chron. 14. 9–15); Hezekiah (2 Kings 18. 4–7; 19. 14–37); Nehemiah (1. 4–11; 2. 4–8).
understanding = discernment. Heb. *bīnāh*. See note on "wisdom" (1. 2), No. 2.
6 acknowledge = recognise, or own.
direct = rightly divide: i. e. dividing and thus showing what is right or pleasing to God. Heb. *yāshar*. Num. 23. 27. Cp. Judges 14. 3, 7. 1 Sam. 18. 20, 28. Rendered by Sept. *orthotomeō*, the same word as in 2 Tim. 2. 15.
7 Be not wise, &c. Illustrations: Ahab (1 Kings 22. 30, 34, 35); Jeroboam (1 Kings 12. 26–33; 13. 33, 34; Asa (1 Kings 15. 19); Ben-hadad (1 Kings 20. 10, 11); quoted Rom. 11. 25; 12. 16.
Fear = revere. See note on 1. 7.
the LORD. Jehovah (with *'eth*) = Jehovah Himself. Ap. 4. II.
depart from = shun, or avoid.
evil. Heb. *rā'a'*. Ap. 44. viii.
8 health = healing. Occurs only here.
navel. Put by Fig. *Synecdoche* (of Part) for the whole body (Ap. 6). But Sept. and Syr., following a different spelling, read "body".
marrow = moistening. **9 Honour . . . substance.** This proverb has led to a universal custom. Cp. 1 Tim. 5. 3, 17. Acts 5. 2 ("price" = honour); 19. 19. Illustrations: Abraham (Gen. 14. 20. Heb. 7. 2); Jacob (Gen. 28. 22); David (1 Chron. 29. 1–5. 28); Widow (Mark 12. 41–44); Woman (Mark 14. 3–9); Cornelius (Acts 10. 2, 4); Philippians (4. 15–19). **10 presses** = wine-vats. Heb. *yeḳeb*. Not *gath*; a wine-press. **burst out** = overflow. **new wine.** Heb. *tīrōsh*. Ap. 27. ii. **11 despise not** = shrink not from. Quoted from Job 1. 20–22, and in Heb. 12. 5, 6. Jas. 5. 17. Cp. Job. 34. 31, 32. One of the passages quoted in the N.T. from Proverbs, viz. 3. 11, 12 (in Heb. 12. 5, 6. Cp. Rev. 3. 19); 3. 34 (Jas. 4. 6); 11. 31 (in 1 Pet. 4. 18); 25. 21, 22 (in Rom. 12 20); 26. 11 (in 2 Pet. 2. 22). Illustrations: David (2 Sam. 15. 25, 26; 16. 10–12; 23. 5); Hezekiah (Isa. 39. 5–8, contrast Ahaz, 2 Chron. 28. 22, and Jehoram, 2 Kings 6. 31–33); Jerusalem (Zeph. 3. 2 Cp. Isa. 1. 5). **12 whom,** &c. Joseph (Gen. 37. 23–36; 39. 20; 40. 23. Cp. Ps. 105. 18); Israel (Deut. 8. 3–5, 15, 16); Jehoshaphat (2 Chron. 20. 35–37); Paul (2 Cor. 12. 7). **13 Happy** = Oh, the blessedness, as in Ps. 1. 1. Note the eight occurrences of this Beatitude in Proverbs: 3. 13; 8. 32, 34 (blessed); 14. 21; 16. 20; 20. 7 blessed); 28. 14; 29. 18. **wisdom.** Heb. *chokmāh*. See note on 1. 2. **And** = yea, or even.

A² (cont.)

14 For °the merchandise of it *is* better than
the merchandise of silver,
And the gain thereof than fine gold.
15 °She *is* more precious than °rubies:
And all the things thou canst desire are
not to be compared unto her.
16 Length of days *is* °in her right hand;
And in her left hand °riches and
honour.
17 °Her ways *are* ways of pleasantness,
And all her paths *are* °peace.
18 [15]She *is* °a tree of life to them that lay
hold upon her:
And happy *is every one* that retaineth her.
19 [5]The LORD by [13]wisdom hath founded the
earth;
By [5]understanding hath He established the
heavens.
20 By His knowledge the depths are broken
up,
And the °clouds drop down the °dew.
21 [1]My son, let not °them depart from thine
eyes:
[1]Keep °sound wisdom and discretion:
22 So shall they be life unto thy °soul,
And grace to thy °neck.
23 Then shalt thou walk in thy way
safely,
And thy foot shall not stumble.
24 When thou °liest down, thou shalt not be
afraid:
Yea, thou shalt lie down, and thy sleep
shall be sweet.
25 °Be not afraid of sudden fear,
Neither of the desolation of °the wicked,
when it cometh.
26 For [5]the LORD shall be °thy confidence,
And shall °keep thy foot from being
taken.
27 °Withhold not good from °them to whom
it is due,
When it is in the power of thine °hand to
do *it*.
28 Say not unto thy neighbour, "Go, and
come again,
And to morrow I will give;"
When thou hast it by thee.
29 Devise not °evil against thy neighbour,
Seeing he dwelleth °securely by thee.
30 Strive not with a ‘man without cause,
°If he have done thee no harm.
31 °Envy thou not °the oppressor,
And choose none of his ways.
32 For the °froward *is* °abomination to [5]the
LORD:
But His °secret *is* with the righteous.
33 °The curse of [5]the LORD *is* in the house
of °the [25]wicked:
But °He blesseth the habitation of °the
just.
34 Surely °**He scorneth the scorners:**
But he giveth grace unto the lowly.
35 The wise °shall inherit glory:
But °shame shall be the promotion of
°fools.

4 Hear, ye °children, the °instruction of a
father,
And attend to °know understanding.
2 For I give you good doctrine,
Forsake ye not my law.

14 the merchandise of it: i.e. lit., her merchandise.
15 She. Emphatic = She, in herself.
rubies = corals, or pearls.
16 in her right hand = in her power; "hand" put by Fig. *Metonymy* (of Cause), Ap. 6, for use as a grand agency for good of all kinds. Not necessarily a long life conferred. See note on *v.* 2 and Ap. 75.
riches, &c. = to be used aright. See Ap. 75.
17 Her ways, &c. Illustration: Hezekiah (2 Chron. 29. 36; 30. 26. Contrast 2 Chron. 28). Cp. Acts 2. 46; 8. 6; 13. 52. 2 Cor. 8. 2.
peace = well-being, or prosperity.
18 a tree of life. See Gen. 2. 9; 3. 22, 24, and cp. Prov. 11. 30; 13. 12; 15. 4. Rev. 2. 7; 22. 2, 14.
20 clouds, &c. = skies.
dew = night mist. See note on Ps. 133. 3. "Dew" falls only when there are no clouds.
21 them. Is masculine, and so perhaps refers to the "mercy and truth" of 3. 3.
sound wisdom = what is stable. See note on 2. 7.
22 soul. Heb. *nephesh*. Ap. 13.
neck. Sept. adds, "Yea, it shall be healing to thy flesh; and refreshing to thy bones".
24 liest down. Sept. reads "sittest".
25 Be not afraid, &c. Illustrations: Moses (Ex. 14. 13, 14); Rahab (Josh. 6. 24, 25. Heb. 11. 31); Elisha (2 Kings 6. 16, 17); Ebed-melech (Jer. 39. 15–18).
the wicked = lawless ones. Heb. *rāshaʿ*. Ap. 44. x.
26 thy confidence. Sept. reads "in all thy ways".
keep = keep safe. Not the same word as in *vv.* 1, 21.
27 Withhold not. Illustrations: Ammonites, &c. (Deut. 23. 3, 4); Nabal (1 Sam. 25. 10, 11; cp. *v.* 15); Widow (1 Kings 17. 12. 2 Kings 4. 7); Parable (Luke 10. 30–35); Corinthians (2 Cor. 8. 1–11; 9. 1–7).
them to whom it is due = the owners thereof.
hand. Heb. text reads "hands", but some codices, with two early printed editions and Sept., read "hand" (sing.).
29 evil. Heb. *rāʿaʿ*. Ap. 44. viii.
securely = confidently, or without suspicion.
30 If he, &c. (Heb. *ʾim lʾo* = verily). Render: "he hath already done thee enough harm".
31 Envy thou not, &c. = Do not become excited against, &c. Illustrations: Moses (Heb. 11. 25, 26); Jezebel (1 Kings 21. 7–13. Cp. 2 Kings 9. 30–37). Ps. 34. 21.
the oppressor = the man (Heb. *ʾish*) of violence. Ap. 14. II.
32 froward = those who turn aside. The same word as in 2. 15; not as elsewhere in Proverbs.
abomination to the LORD. Note all the things thus declared: 3. 32 (11. 20); 6. 16; 8. 7; 11. 1; 12. 22; 15. 8 (21. 27), 9, 16, 26; 16. 5; 17. 15, 15; 20. 10 (23); 28. 9.
secret = secret counsel. What is sealed up from all save those to whom He reveals it.
33 The curse, &c. Illustrations: Baasha (1 Kings 16. 1–4, 12, 13); Jehoiakim (Jer. 22. 18–19); Coniah (Jer. 22. 24–28); Jehu (2 Kings 19. 8–12. Hos. 1. 4); Hazael (Amos 1. 4); Jeroboam II (Amos 7. 9); Esau (Obad. 18).
the wicked = a lawless one (sing.).
He blesseth, &c. Illustrations: Abraham (Heb. 11. 12. Contrast Ahab, 2 Kings 10. 1–11); Jacob (Gen. 30. 27); Joseph (Gen. 39. 2, 21); Obed-edom (2 Sam. 6. 11); the widow (2 Kings 4. 2–7).
the just = just ones (pl.).
34 He scorneth, &c. Quoted in Jas. 4. 6. 1 Pet. 5. 5.
35 shall inherit, &c. Render: "the wise shall inherit glory, but a fool is piling up disgrace". Illustrations: Asaph (Ps. 73. 24); Paul (2 Tim. 4. 8); others (Jas. 1. 12. Dan. 12. 3. John 12. 26).
shame, &c. Illustrations: Jeroboam (1 Kings 21. 22, 2 Kings 13. 2, 11; 14. 24; 15. 9, 18, 24, 28). Cp. Prov. 24. 8.
fools. Heb. *kᵉsîl*. See note on 1. 7.

4. 1 children = sons.
instruction = correction, or admonition.
know understanding = learn discernment.

A² (*cont.*)

3 For I was my father's ° son,
Tender and ° only *beloved* ° in the sight of my mother.
4 He taught me also, and said unto me,
"Let thine heart retain my words:
°Keep my commandments, and ° live.
5 ° Get wisdom, get understanding:
Forget ° *it* not; neither decline from the ° words of my mouth.
6 Forsake ° her not, and she shall ° preserve thee:
Love her, and she shall ° keep thee.
7 ° Wisdom *is* the principal thing; *therefore* get wisdom:
And with all thy getting get understanding.
8 Exalt her, and she shall promote thee:
She shall bring thee to honour, ° when thou dost embrace her.
9 She shall give to thine head an ornament of grace:
° A crown of ° glory shall she ° deliver to thee.
10 Hear, O ° my son, and receive my ° sayings;
And ° the years of thy life shall be many.
11 I have ° taught thee in the way of wisdom;
I have led thee in right paths.
12 ° When thou goest, thy steps shall not be straitened;
And ° when thou runnest, thou shalt not stumble.
13 ° Take fast hold of instruction; ° let *her* not go:
[6]Keep her; for ° ẖe *is* thy life.
14 ° Enter not into the path of the ° wicked,
And go not in the way of ° evil *men*.
15 °Avoid it, pass not by it,
Turn from it, and pass ° away.
16 °For they sleep not, except they have done mischief;
And their sleep is taken away, unless they cause *some* to fall.
17 For they eat the ° bread ° of ° wickedness,
And drink the ° wine ° of violence.
18 ° But the path of the just *is* as ° the shining light,
That shineth more and more unto the ° perfect day.
19 The ° way of the [14]wicked *is* ° as darkness:
They know not at what they stumble.
20 [10]My son, attend to my ° words;
Incline thine ear unto my [10]sayings.
21 Let them not ° depart from thine eyes;
[4]Keep them in the midst of thine heart.
22 For *they are* life unto those that find them,
And ° health to all their flesh.

d (p. 871)

23 °Keep thy heart ° with all diligence;
For out of it *are* the issues of life.

3 son. The Heb. accent (*Dᵉchī*) emphasises this word to show (1) his own early training (*v.* 3); (2) those whom he would instruct (*vv.* 1, 2); (3) his instruction (*vv.* 5–9).
only beloved = unique.
in the sight of my mother. A special various reading, called *Sevīr* (Ap. 34), reads "of my mother's sons". So in some codices, with several early printed editions.
4 Keep = Take heed to.
live: i.e. live again, in resurrection life. See note on Lev. 18. 5. Earthly life could be enjoyed without keeping commandments.
5 Get wisdom: *v.* 6 tells how to do it.
it = her.
words = sayings. Heb. *'imrah*. See Ap. 73. v.
6 her: i.e. wisdom.
preserve = guard.
keep = protect, as one protects the apple of one's eye. See note on *v.* 23.
7 Wisdom . . . wisdom. Heb. in four words, "Beginning—wisdom—get—wisdom" = as the principal thing, get wisdom.
8 when = because. Heb. *kī*.
9 A crown = A diadem.
glory = beauty: i.e. a beautiful diadem.
deliver = deliver fully and freely. Heb. *māgan* (a rare word). Occurs only in Gen. 14. 20, here, and Hos. 11. 8.
10 my son. See note on 1. 8.
sayings. Heb. *'imrah*. See Ap. 73. v.
the years of thy life shall be many = [my sayings] shall grow greater [through] the years of thy life. The verb denotes increase of size, not merely numbers. See notes on 3. 2, 16; 10. 27. The verb here is masculine, but "years of life" is feminine. The verb therefore refers to "sayings".
11 taught = directed.
12 When thou goest: or, as thou walkest; i.e. however hedged in our path seems, it opens out as we go forward.
when thou runnest = if thou runnest. To walk is obligatory; to run is optional.
13 Take fast hold. The Hiphils of this clause are emphatic.
let her not go = do not let her go.
ẖe = she herself. Emphatic.
14 Enter not. Note the Fig. *Synonymia* (Ap. 6) in the verbs of *vv.* 14, 15. Illustrations: Lot (Gen. 13. 10–13); Solomon (2 Kings 23. 13. Cp. with 1 Kings 11. 5); Jehoshaphat (2 Chron. 18. 1; 21. 6. Cp. with 2 Chron. 19. 2; 22. 2, 3, 10, and Prov. 6. 27, 28).
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
evil. Heb. *rā'a'*. Ap. 44. viii.
15 Avoid = let that go; referring to *v.* 14. Note the Fig. *Synonymia*. Ap. 6. **away** = on.
16 For. Heb. *'im lō* = because; i.e. the reason why they sleep not is because they mean mischief, and because they intend an occasion of stumbling.
17 bread. Put by Fig. *Synecdoche* (of Part) for food in general.
of = obtained. Gen. of Origin. Ap. 17 (2).
wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.
wine. Heb. *yayin*. Ap. 27. i.
of violence = obtained by violence. Gen. of Origin. Ap. 17 (2).
18 But. Marking the contrast between the growth of wickedness (*vv.* 16, 17), and the growth of wisdom leading in right paths (*vv.* 11, 12).
the shining light = the dawning of day: advancing and brightening till noon.
perfect = stable part, when the sun seems stationary on the meridian. Illustrations: Jacob (Gen. 49. 10, 18. Heb. 11. 21); Nathanael (John 1. 46–51); Eunuch (Acts 8. 27–39); Cornelius (Acts 10. Cp. Prov. 15. 9). **19 way of the wicked.** Illustrations: Korah (Num. 16. 16–19); Ahab (1 Kings 16. 31); Jews (Jer. 5. 19, 25; 44. 15–23. Ezek. 18. 29. Acts 28. 25, 26). **as.** Some codices, with one early printed edition, read "in". **20 words.** Heb. *dābar*. Ap. 73. x. **21 depart** = get away from. **22 health** = healing. **23 Keep . . . with all diligence.** Above all that must be guarded. The prep. M (ב) marks the place or person that keeps: the meaning being, guard the heart as the great citadel, for out of it are the source and outgoings of life. Same word as in *vv.* 6, 13. Not the same word as in *vv.* 4, 21.

24 Put away from thee a °froward mouth,
And perverse lips put far from thee.
25 Let thine eyes look right on,
And let thine eyelids look straight before thee.
26 °Ponder the path of thy feet,
And let all thy ways be established.
27 Turn not to the right hand nor to the left:
Remove thy foot from [14]evil.

5 °My son, attend unto my wisdom,
And bow thine ear to my °understanding:
2 That thou mayest °regard discretion,
And *that* thy lips may keep knowledge.
3 For the lips of °a strange woman °drop *as* an honeycomb,
And her mouth *is* smoother than oil:
4 But her end is bitter as wormwood,
Sharp as a twoedged sword.
5 Her feet go down to death;
Her steps take hold on °hell.
6 °Lest thou shouldest ponder the path of life,
Her ways are moveable, *that* thou canst not know *them*.
7 Hear me now therefore, O ye °children,
And depart not from the °words of my mouth.
8 Remove thy way far from her,
And come not nigh the °door of her house:
9 Lest thou give thine honour unto others,
And thy °years unto the cruel:
10 Lest [2]strangers be filled with thy °wealth;
And thy °labours *be* in the house of °a stranger;
11 And thou mourn at the last,
When thy flesh and thy body are consumed,
12 And say, 'How have I hated instruction,
And my heart despised reproof;
13 And have not °obeyed the voice of my teachers,
Nor inclined mine ear to them that instructed me!
14 °I was °almost in all °evil
In the midst of the congregation and assembly.'
15 Drink waters out of thine own cistern,
And running waters out of thine own well.
16 °Let thy °fountains be dispersed abroad,
°*And* °rivers of waters in the °streets.
17 Let them be only thine own,
And not [3]strangers' with thee.
18 Let °thy fountain be blessed:
And °rejoice with the wife of thy youth.
19 *Let her be as* the loving hind and pleasant roe;
Let her breasts satisfy thee at all times;
And be thou ravished always with her love.
20 And why wilt thou, my son, be ravished with a °strange woman,
And embrace the bosom of a °stranger?

froward. See notes on 2. 12 and 6. 12, the only other examples of frowardness of mouth.

4. 23-27. Note the *Alternation* in these verses.

d | 23. Positive. Heart.
e | 24. Negative. Mouth.
d | 25. Positive. Eyes.
e | 26, 27. Negative. Feet.

26 Ponder the path, &c. Illustrations: Abraham (Gen. 24. 1-9. See note on 3. 5, 6); Eleazar (Gen. 24. 5); Joshua (24. 15); Ruth (1. 16-18); David (Ps. 39. 1); Hezekiah (Ps. 119. 59); The good wife (Prov. 31. 27); Daniel (1. 8; 6. 3, 4); contrast Asa (2 Chron. 16. 1-9).

5. 1-23 (B^2, p. 865). THE FOREIGN WOMAN.

1 My son. See note on 1. 8.
understanding = discernment.
2 regard discretion, &c. Heb. infinitive = to guard deep counsels and knowledge. Let them mount guard over thy lips. Cp. Jas. 3. 8: "the tongue can no man tame".
3 a strange woman. Two words are used for "strange" and "stranger": one, Heb. *zūr*, an apostate Israelite woman gone over to the idolatrous impurities of heathen religion; the other *nākar*, a purely foreign woman of a similar character. The danger is religious rather than moral. Hence here it is *zūr*. See note on 2. 16.
drop as an honeycomb = distil honey. The invitations of religious idolatry suit the tastes of the natural man.
5 hell = the grave. Heb. *sheōl*. Ap. 35.
6 Lest thou shouldest ponder. Render: So that she findeth not the level path of life; her ways are unstable and she knoweth it not.
7 children = sons.
words = sayings. Heb. *'imrah*. Ap 73. v.
8 door = entrance.
9 years. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what happens in them.
10 wealth. Heb. strength: put by Fig. *Metonymy* (of Cause), Ap. 6, for what is produced by it.
labours. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is produced by it.
a stranger = a foreigner. Heb. *nākar*. Not the same word as in *vv.* 3, 17. See note above and on 2. 16.
13 obeyed = hearkened to.
14 I was almost in all evil. The *Beth Essentiae* denotes "in", in the sense of "as" = I soon became as an evil man, &c. See Ap. 75.
almost = in a little while. Heb. *kim'at*. Occurs eighteen times (Gen. 26. 10. 2 Sam. 19. 36. 1 Chron. 16. 19. 2 Chron. 12. 7. Ezra 9. 8. Job 32. 22. Ps. 2. 12; 73. 2; 81. 14; 94. 17; 105. 12; 119. 87. Prov. 5. 14; 10. 20. Song 3. 4. Isa. 1. 9; 26. 20. Ezek. 16. 47). It is rendered "almost" only in Ps. 73. 2, 119. 87, and here, where it may as well be rendered "soon" or "quickly" as in Job 32. 22. Ps. 81. 14; 94. 17 (marg.). It denotes in a little time, as in Ps. 2. 12; 105. 12 (= soon numbered). 2 Chron. 12. 7 (= a little while). Song 3. 4 (= a little while; i.e. scarcely). Isa. 26. 20.
evil. Heb. *rā'a'*. Ap. 44. viii.
16 Let thy fountains. Sept. reads "Let not thy fountain", &c. This must be the sense from the context. The R.V. obtains it by a question, "Should thy fountain . . .?".
fountains. Plural of emphasis: i.e. thine own wife. Cp. Song 4. 12. **And** = As or nor [thy].
rivers of waters = divisions of waters. Heb. *palgēy māyim*: i.e. thy garden irrigation channels in the streets. See note on 21. 1.
streets = open places.
18 thy fountain: i.e. thine own wife. Cp. *v.* 16.
rejoice with = get thy joy with. Some codices, with Sept., Syr., and Vulg., read "in" instead of "with".
20 strange = apostate. Heb. *zūr*. See note on *v.* 3.
stranger = alien or foreigner. Heb. *nākar*. See note on *vv.* 3, 10.

B² (cont.)

21 For the ways of °man *are* before the eyes of °the LORD,
And He pondereth all his goings.
22 His own °iniquities shall °take the °wicked himself,
And °he shall be holden with the cords of his °sins.
23 ℌe shall °die without instruction;
And in the greatness of his folly he shall go astray.

A³ (p. 865)

6 °My son, °if thou be surety for thy °friend,
If thou hast °stricken thy hand with a °stranger,
2 Thou art snared with the °words of thy mouth,
Thou art taken with the °words of thy mouth.
3 Do this now, my son, and °deliver thyself,
When thou art come into the hand of thy friend;
Go, humble thyself, and make sure thy [1]friend.
4 Give not sleep to thine eyes,
Nor slumber to thine eyelids.
5 [3]Deliver thyself as a roe from the hand *of the hunter*,
And as a bird from the °hand of the fowler."
6 Go to the ant, thou sluggard;
Consider her ways, and be wise:
7 Which having no guide,
Overseer, or ruler,
8 Provideth her meat °in the summer,
And gathereth her food in the harvest.
9 How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
10 *Yet* a little sleep, a little slumber,
A little folding of the hands to sleep:
11 So shall thy °poverty come °as one that travelleth,
And thy want °as an armed °man.
12 A °naughty person, a °wicked [11]man,
Walketh with a °froward mouth.
13 He winketh with his eyes, he speaketh with his feet,
He teacheth with his fingers;
14 °Frowardness *is* in his heart, he deviseth mischief continually;
He °soweth discord.
15 Therefore shall his calamity come suddenly;
Suddenly shall he be broken without remedy.
16 These °six *things* doth °the LORD hate:
°Yea, seven *are* an °abomination °unto Him:
17 °A proud look, a lying tongue,
And hands that shed innocent blood,
18 An heart that deviseth [12]wicked imaginations,
Feet that be swift in running to mischief,
19 A false witness *that* speaketh lies,
And he that soweth discord among brethren.
20 [1]My son, keep thy father's commandment,
And forsake not the law of thy mother:
21 Bind °them continually upon thine heart,
And tie them about thy neck.
22 When thou goest, °it shall lead thee;
When thou °sleepest, °it shall keep thee;
And *when* thou awakest, °it shall °talk with thee.

21 man = a man. Heb. *'ish*. Ap. 14. II. Illustrations: Cain (Gen. 4. 5, 6); Babel's builders (Gen. 11. 4–7); Sodom (Gen. 18. 21, &c.); Uzzah (2 Sam. 6. 6, 7; 1 Chron. 15. 13. Num. 4. 15); David (2 Sam. 12. 9); Baasha (1 Kings 15. 29. Cp. 16. 7); Ahab (1 Kings 21. 19); Belshazzar (Dan. 5. 22–28); Nathanael (John 1. 48); The Seven Assemblies (Rev. 2. 2, 9, 13, 19; 3: 1, 8, 15). Cp. 1 Sam. 16. 7.
the LORD. Heb. Jehovah. Ap. 4. II.
22 iniquities. Heb. *'āvāh*. Ap. 44. iv.
take = trap or entrap him.
wicked = a lawless man. Heb. *rāsha'*. Ap. 44. x.
he shall be holden. Illustrations: Saul (1 Sam. 18. 8, 9. Cp. 24. 16, 17; 26. 21; 28. 5–20); Jerusalem (Jer. 2. 16–19. Ezek. 22. 31); Ahithophel (2 Sam. 17. 23); Judas (John 12. 6. Matt. 26. 47–49). Cp. Prov. 23. 29, 35.
sins. Heb. *chāṭā'*. Ap. 44. i.
23 die without instruction. Illustration: Saul (1 Chron. 10. 13, 14).

6. 1–23 (A³, p. 865). WISDOM'S CALL.

1 My son. See note on 1. 8.
if. This word should be supplied at the beginning of each line in *v.* 2, as well as in *v.* 1.
friend = neighbour.
stricken thy hand. Idiom for making a contract. Cp. Job 17. 3.
stranger = an apostate. Heb. *zār*. See note on 5. 3.
2 words = sayings. Heb. *'imrah*. Ap. 73. v.
3 deliver = rescue.
5 hand. Aram., Sept., and Syr. read "snare".
8 in the summer. True of Eastern ants.
11 poverty = need. There are six words rendered poor or poverty in Proverbs: (1) *rūsh* = in want of necessaries of life (6. 11; 10. 4, 15; 13. 7, 8, 18, 23; 14. 20; 17. 5; 18. 23; 19. 1, 7, 22; 22. 2, 7; 24. 34; 28. 3, 6, 19, 27; 29. 13; 30. 8; 31. 7). (2) *dal* = impoverished, reduced (10. 15; 14. 31; 19. 4, 17; 22. 9, 16, 22, 22; 28. 3, 8, 11, 15; 29. 7, 14). (3) *ḥeṣer* = in want (11. 24; 21. 17; 28. 22). (4) *'ānāh* = wretched (14. 21). (5) *'ebyōn* = destitute, helpless; deficient in will and wealth (14. 31). (6) *yārash* = dispossessed (20. 13; 23. 21; 30. 9).
as one that travelleth = as a highwayman.
as an armed man = as a man with a shield. Cp. 24. 33, 34. **man.** Heb. *'ish*. Ap. 14. II.
12 naughty person. Heb. a man of Belial = a worthless person. Like Anglo-Saxon *nā* (= no, or not) and *wiht* (= a thing) = a thing of naught: i. e. worthless.
wicked. Heb. *'āven*. Ap. 44. iii.
froward = perverse. Same word as in 4. 24; 11. 20; 17. 20; 22. 5. Not the same as elsewhere in Proverbs.
14 Frowardness = Deceitfulness. See note on 2. 12. The same word as in 2. 12, 14; 8. 13; 10. 31, 32; 16. 28, 30. Not the same as elsewhere in Proverbs.
soweth = casteth forth [as seed].
16 six things. Epitomising *vv.* 12–14 (Ap. 10).
the LORD. Heb. Jehovah. Ap. 4. II.
Yea, seven. Fig. *Epanorthōsis*. Ap. 6. To imply that the list is not exhausted.
abomination. See note on 3. 32.
unto Him = unto His soul. Heb. *nephesh*. Ap. 13.
17 A proud look = eyes lifted up. Fig. *Synecdoche* (of Part), Ap. 6, put for pride, which is indicated by this act. This is the first, and the others proceed downward; "eyes", "tongue", "hands", "heart", "feet", and then the whole man.
21 them. This is masc., and cannot refer to the two, above. Does it refer to the "words" and "sayings" of 4. 20?
22 it = she: referring to the "commandment" or "law" of *v.* 20, which are fem. **sleepest** = liest down.
talk = commune. Three, the number of Divine completeness (Ap. 10). Not four (as some suppose) and one "dropped out"!

23 For the commandment *is* a lamp; and the °law *is* light;
And °reproofs of instruction *are* the °way of life:
B³ (p. 865)
24 To keep thee from the °evil woman,
From the flattery of the tongue of a °strange woman.
25 Lust not after her beauty in thine heart;
Neither let her take thee with her eyelids.
26 For by means of a whorish woman *a man is brought* to a piece of bread:
And the adulteress will hunt for °the precious °life.
27 °Can a [11] man °take fire in his bosom,
And his clothes not be burned?
28 Can one go upon hot coals,
And his feet not be burned?
29 So he that goeth in to his neighbour's wife;
Whosoever toucheth her shall not be innocent.
30 *Men* do not °despise a thief, if he steal
To satisfy his °soul when he is hungry;
31 But *if* he be found, he shall restore sevenfold;
He shall give all the substance of his house.
32 °*But* whoso committeth adultery with a woman lacketh °understanding:
He *that* doeth it destroyeth his own [30] soul.
33 A wound and dishonour shall he get;
And his reproach shall not be wiped away.
34 For jealousy *is* the rage of °a man:
Therefore he will not spare in the day of vengeance.
35 He will not regard any ransom;
Neither will he rest content, though thou givest many gifts.

A⁴ (p. 865)
7 ° My son, °keep my ° words,
And lay up my commandments with thee.
2 Keep my commandments, and °live;
And my law as the apple of thine eye.
3 °Bind them upon thy fingers,
Write them upon the °table of thine heart.
4 Say unto wisdom, "Thou *art* my °sister;"
And call understanding *thy* °kinswoman:
B⁴ f (p. 873)
5 That they may [1] keep thee from the °strange woman,
From the °stranger *which* °flattereth with her [1] words.
g
6 For at the window of my house
I looked through my casement,
7 And beheld among the °simple ones,
I discerned among the ° youths,
A young man void of ° understanding,
8 Passing through the °street near her corner;
And he ° went the way to her house,
9 In the °twilight, in the °evening,
In the black and dark night:
f
10 And, behold, there met him a woman
With the attire of an harlot, and °subtil of heart.
11 (She *is* loud and stubborn;
Her feet abide not in her house:
12 Now *is she* without, now in the streets,
And lieth in wait at every corner.)
13 So she caught him, and kissed him,
And with an °impudent face said unto him,
14 "*I have* peace offerings with me;
This day have I payed my vows.
15 Therefore came I forth to meet thee,
Diligently to seek thy face, and I have found thee.
16 I have °decked my bed with coverings of tapestry,
With carved *works*, with fine linen of Egypt.
17 I have perfumed my bed
With myrrh, aloes, and cinnamon.
18 Come, let us °take our fill of love until the morning:
Let us solace ourselves with °loves.

23 law is light. Fig. *Paronomasia* (Ap. 6), *v tōrāh 'ōr*. In Latin it would be similar: *Lex est lux*.
reproofs of instruction = what is directed. Cp. *v.* 20.
way of life = way to life: i.e. life eternal. See note on Lev. 18. 5.

6. 24-35 (B³, p. 865). THE FOREIGN WOMAN.
24 evil. Heb. *rā'a'*. Ap. 44. viii.
strange woman = alien, or foreign woman. Heb. *nākar*. See note on 5. 3.
26 the . . . life = the soul. Heb. *nephesh*. Ap. 13.
27 Can a man . . .? Fig. *Paræmia*. Ap. 6.
take = shovel up.
30 despise. Heb. *būz* (from *bāzah*), is here followed by ל (= L) = for. Render it therefore: "Men will not think it a trifle (or a light matter) for a thief that he should steal: [even] to satisfy", &c. . . . So if he be found, &c.
soul. Heb. *nephesh*. Ap. 13.
32 But whoso = How much more he who.
understanding. Heb. = heart: put by Fig. *Metonymy* (of Subject), Ap. 6, for understanding.
34 a man = a strong man. Heb. *geber*. Ap. 14. IV. Here, it is used of the jealous husband.

7. 1-4 (A⁴, p. 865). WISDOM'S CALL.
1 My son. See note on 1. 8. **keep** = watch.
words = sayings. Heb. *'imrah*. Ap. 73. v.
2 live: i.e. live for ever, in resurrection and eternal life. See note on Lev. 18. 5. Illustrations: Adam (Gen. 3. 22, 23); Lot's wife (Gen. 19. 26); Saul (1 Chron. 10. 13); Prophet (1 Kings 13).
3 Bind them. Cp. 3. 3. Deut. 6. 8; 11. 18.
table = tablet. **4 sister.** Cp. Matt. 12. 50.
kinswoman = close friend (masc.). Only other occ. Ruth 2. 1, of Boaz.

7. 5-23 (B⁴, p. 865). THE FOREIGN WOMAN.
(*Alternation.*)
B⁴ | f | 5. The woman.
| g | 6-9. The young man.
| f | 10-21. The woman.
| g | 22-27. The young man.
5 strange = apostate. Heb. *zūr*. See note on 5. 3.
stranger = alien, or foreigner. See note on 5. 3.
flattereth = maketh smooth.
7 simple. See note on 1. 4. **youths** = sons.
understanding. Heb. heart. Put by Fig. *Metonymy* (of Subject), Ap. 6, for understanding. Cp. 6. 32.
8 street = back street. **went** = sauntered.
9 twilight = darkness. A *Homonym*. See note on 1 Sam. 30. 17.
evening = evening of the day.
10 subtil = hidden. Heb. *nāzar*. Not the same word as in Gen. 3. 1. Same as in Isa. 48. 6.
13 impudent. Heb. hardened. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for boldness.
16 decked, &c. These words in *vv.* 16, 17 are rare words appropriately put into the lips of a foreigner.
18 take our fill = drink deep.
loves. Pl. = much love.

19 For the °goodman *is* not at home,
He is gone a long journey:
20 He hath taken a bag of money with him,
And will come home at °the day appointed."
21 With °her much fair speech she caused him to yield,
With the flattering of her lips she forced him.

g (p. 873)
22 He goeth after her °straightway,
As an ox goeth to the slaughter,
Or as a °fool to the correction of the stocks;
23 Till a dart strike through his liver;
As a bird hasteth to the snare,
And knoweth not that it *is* for his °life.
24 Hearken unto me now therefore, O ye °children,
And attend to the [1] words of my mouth.
25 Let not thine heart decline to her ways,
Go not astray in her paths.
26 For °she hath cast down many wounded:
Yea, many strong *men* have been slain by her.
27 Her house *is* the way to °hell,
Going down to the °chambers of death.

A[5] C (p. 874)
8 Doth not °wisdom cry?
And understanding put forth her voice?

D E
2 She standeth in the top of °high places,
By the way °in the places of the paths.
3 She crieth at the gates, at the entry of the city,
At the coming in at the °doors.

F
4 Unto you, O °men, I call;
And my voice *is* to the sons of °man.
5 O ye °simple, understand °wisdom:
And, ye °fools, be ye of an understanding heart.
6 Hear; for I will speak of °excellent °things;
And the opening of my lips *shall be* right things.

G
7 For my mouth shall speak truth;
And °wickedness *is* an abomination to my lips.
8 All the °words of my mouth *are* in righteousness;
There is nothing °froward or perverse in them.
9 They *are* all plain to him that understandeth,
And right to them that find knowledge.

H J
10 Receive my instruction, and not silver;
And knowledge rather than choice gold.
11 For wisdom *is* °better than rubies;
And all the things that may be desired are not to be compared to it.

K L
12 °I [1] wisdom dwell with prudence,
And find out knowledge of °witty inventions.
13 °The fear of °the LORD *is* to °hate evil:
Pride, and arrogancy, and the evil way,
And the °froward °mouth, do I hate.

19 goodman = master of the house. Cp. Matt. 24. 43. Luke 12. 39.
20 the day appointed = the new moon.
21 her. The A.V. of 1611 omitted "her".
22 straightway = suddenly.
fool. Heb. *'ĕvil.* See note on 1. 7.
23 life = soul. Heb. *nephesh.* Ap. 13.
24 children = sons. See the Structure, p. 864.
26 she hath cast down. Illustrations: Samson (Judg. 16. 4–21); David (2 Sam. 11); Solomon (1 Kings 11. Neh. 13. 26).
27 hell = the grave. Heb. *shĕōl.* Ap. 35.
chambers = inner chambers. An explanation of Sheol.

8. 1—9. 12 (A[5], p. 865). WISDOM'S CALL.
(*Simple and Extended Alternation.*)

A[5] C | 8. 1. Wisdom's call.
D | E | 8. 2, 3. From high places.
F | 8. 4–6. To the simple.
G | 8. 7–9. Reasons.
H | 8. 10–31. Wisdom self-commended.
C | 8. 32–36. Wisdom's call.
D | E | 9. 1–3. From high places.
F | 9. 4–6. To the simple.
G | 9. 7–9. Reasons.
H | 9. 10–12. Wisdom self-commended.

1 wisdom. Heb. *ḥokmah* = wisdom personified. Cp. *v.* 12. See note on 1. 2.
2 high places = places of vantage.
in the places of the paths = in the places where the paths meet.
3 doors = entrances.
4 men. Heb. *'ĭshīm.* Ap. 14. II.
man. Heb. *'ādām.* Ap. 14. I. } All classes.
5 simple. See note on 1. 4.
wisdom. Heb. *'ārmāh.* Not the same word as in *v.* 1 = shrewdness. See note on 1. 2.
fools. Heb. *k'sīl.* See note on 1. 7.
6 excellent. Heb. *nāgīd* = a prince, or representative.
things. Heb. *dābār* = words (see Ap. 73. x.). Hence = representative truths.
7 wickedness = lawlessness. Heb. *rāsha'.* Ap. 44. x.
8 words = sayings. Heb. *'imrah.* Ap. 73. v.
froward = twisted, or crafty.

10–31 (H, above). WISDOM SELF-COMMENDED.
(*Introversion and Extended Alternation.*)

H | J | 10, 11. Wisdom personified.
K | L | 12–14. Prudence.
M | 15, 16. Rule.
N | 17. Recompense.
K | L | 18, 19. Riches, &c.
M | 20. Righteousness.
N | 21. Recompense.
J | 22–31. Wisdom personified.

11 better. Note the seventeen occurrences of this rendering of Heb. *tōb* in Proverbs: 3. 14; 8. 11, 19; 12. 9; 15. 16, 17; 16. 32; 17. 1; 19. 1, 22; 21. 9, 19; 25. 7, 24; 27. 5, 10; 28. 6.
12 I wisdom dwell. Wisdom personified. Fig. *Prosōpopœia.* Ap. 6.
witty = sagacious. Anglo-Saxon *witan*, to know; like Greek *oida* = to know intuitively: not by effort, which is *ginōskō* = to get to know.
13 The fear, &c. See note on 1. 7.
the LORD. Heb. Jehovah. Ap. 4. II.
hate. This is far beyond Zophar's mistaken definition of it in Job 28. 28. A man may "depart" from evil from *policy*, while he loves it in his heart. But to "hate" it comes only from Divine wisdom. By nature men love evil (Jer. 17. 9. Matt. 7. 17; 15. 19. John 8. 19. Rom. 3. 10–18; 8. 7, 8. 1 Cor. 2. 14. Gal. 5. 17. Eph. 2. 2, 3, 12; 4. 17–22. Col. 1. 21. Tit. 3. 3. 1 John 5. 19).
evil. Heb. *rā'a'.* Ap. 44. viii.
froward = perverse.
mouth. Put by Fig. *Synecdochē* (of Part), Ap. 6, for the whole man.

14 Counsel *is* mine, and °sound wisdom:
I *am* °understanding; I have strength.
M 15 °By me kings reign,
(p. 874) And princes decree justice.
16 By me princes rule,
And nobles, *even* all the °judges of the earth.
N 17 I love them °that love me;
And those that seek me early shall find me.
K L 18 Riches and honour *are* with me;
Yea, durable riches and righteousness.
19 My fruit *is* [11] better than gold, yea, than fine gold;
And my revenue than choice silver.
M 20 I lead in the way of righteousness,
In the midst of the paths of judgment:
N 21 That I may cause those that love me to inherit substance;
And I will fill their °treasures.
J O 22 [13] The LORD °possessed me in the °beginning of °His way,
(p. 875) °Before His works of old.
P j[1] k 23 I was °set up °from everlasting, from the beginning,
Or ever the earth was.
l 24 When *there were* no depths, I was °brought forth;
When *there were* no fountains abounding with water.
j[2] 25 Before the mountains were °settled,
Before the hills was I [24] brought forth:
26 While as yet He had not made the °earth, nor the fields,
Nor °the highest part of the dust of the °world.
j[3] 27 When He prepared the heavens, I *was* there:
When He set a °compass upon the face of the depth:
k 28 When He established the °clouds above:
When He strengthened the fountains of the °deep:
29 When He gave to the sea His decree,
That the waters should not pass His commandment:
j[4] When He °appointed the foundations of the earth:
O 30 Then °I was °by Him, °*as* one brought up *with Him:*
And I was daily *His* delight,
°Rejoicing always before Him;

14 sound wisdom. See note on 2. 7.
understanding = discernment. See note on 1. 2.

15 By me kings reign. See Ps. 75. 6, 7. Dan. 2. 21, 47. Rom. 13. 1–7.

16 judges of the earth. Some codices, with two early printed editions, Aram., Syr., read "righteous judges"; reading *ẓedek*, "righteousness", instead of *'ĕrez*, "earth". R.V. follows this.

17 that love me. Illustrations: Joseph (Gen. 37. 2, 13, 16, 17; 39. 3, 9; 41. 38); Samuel (1 Sam. 2. 26; 7. 3–17; cp. Jer. 15. 1); David (1 Sam. 17. 37, 45, 46); Abijah (1 Kings 14. 13); Obadiah (1 Kings 18. 4; cp. *vv.* 3, 12); Josiah (2 Chron. 34. 1–3, 27, 28); Daniel (1. 6, 8; cp. 9. 23; 10. 11–19).

21 treasures = treasuries.

8. 22 31 (*J*, p. 874). WISDOM PERSONIFIED.
(*Alternation.*)

J | O | 22. In eternity past. With Jehovah.
P | 23–29. Before the creation of man.
O | 30. In eternity past. With Jehovah.
P | 31. After the creation of man.

22 possessed = acquired, implying a definite act, as "constituted". Sept. and Syr. render it "created" (*ektise*). Cp. the use of the verb in this book (1. 5; 4. 5, 7; 16. 16; 17. 16; 18. 15; 19. 8; 20. 14; 22. 23). Heb. *kānāh*. Occurs eighty-six times in O.T.; rendered "possess" only four times. Cp. "wisdom" (Luke 11. 49).
beginning . . . Before. See Col. 1. 15–17; 2. 9. Rev. 3. 14. John 1. 1; 17. 5: "begotten before the world . . . born in the world". Elohim taking *creature* form in order to create; as He, later, took *human* form (flesh) to redeem. Hence "creation" and "redemption" combined in Christ (Rev. 4. 11; 5. 9). Man created in His likeness: that in which He appeared to the patriarchs and to Joshua (5. 13) was not temporary, or assumed for the moment, but was permanent.
His way. As distinct from His "works" (Ps. 103. 7).
Before. To this must be referred Eph. 1. 4, and Col. 1. 17. Three times we have "*before* the foundation (or disruption, Gen. 1. 2. See note on Matt. 13. 35) of the world" (John 17. 24. Eph. 1. 4, and 1 Pet. 1. 20). Cp. the expression "*from* (or, *since*) the foundation of the world", seven times (Matt. 13. 35; 25. 34. Luke 11. 50. Heb. 4. 3; 9. 26. Rev. 13. 8; 17. 8). See note on Matt. 13. 35. The former has to do with the "Church", the latter with the "Kingdom"; the former with God's "purpose", the latter with His "counsels".

23–29 (P, above). BEFORE CREATION.
(*Repeated Alternation and Introversion.*)

P | j[1] | k | 23. Before the earth.
l | 24. Before the seas.
j[2] | 25, 26. Before the earth.
j[3] | 27. When the heavens.
k | 28, 29–. When the seas.
j[4] | –29. When the earth.

23 set up = founded. Heb. *naṣak*, as in Ps. 2. 6, "set".
from everlasting = from the outset of the ages. Cp. Heb. 11. 3.

24 brought forth. Same root as Job 15. 7; 39. 1. Ps. 29. 9; 51. 5. Isa. 45. 10; 51. 2; 66. 8. Heb. *ḥûl*. Not the same word as in *v.* 30.

25 settled. Cp. Ps. 104. 8. **26 earth.** Heb. *'eretz*. **the highest part:** or, the first atoms or particles. **world** = the habitable world. Heb. *tēbēl* (not *'ĕretz* = earth). The Talmud (*Taanith* fol. 10A) distinguishes *'ĕretz* as meaning the land of Israel, from the world as meaning *the outside lands*. Cp. Matt. 2. 20. **27 compass** = a circle, or vault. **28 clouds** = skies, or finer clouds. **deep** = abyss. **29 appointed** = fixed by statute, or marked out. **30 I was by** = I became beside Him. John 1. 1. See note on "was", Gen. 1. 2. **by** = close by. **as one brought up with Him** = as one constantly with Him, or under His constant care. Heb. *'āmōn*, from root *'āman* - to be constant or steady, and denoting: (1) The making constant or steady (Ex. 17. 12). (2) The being constant, as a river (Isa. 33. 16. Jer. 15. 18); as a house (2 Sam. 7. 16. Isa. 7. 9); of words (Gen. 42. 20); of a prophet (1 Sam. 3. 20); an allowance (Neh. 11. 23). (3) The stability or faithfulness (Deut. 32. 20. Isa. 65. 16. Jer. 51. 15); hence "Amen", affirming and confirming assent. (4) Of the constant and steady care of a nurse, &c. (Est. 2. 7, 20. 2 Kings 10. 1, 5. Isa. 60. 4; 66. 12. Lam. 4. 5). (5) Of the constant and steady resting of the mind as trusting, relying, or depending upon (Gen. 15. 6; 45. 26. Ex. 4. 5. Deut. 28. 66. Judg. 11. 20). (6) Of the constant, steady hand required in a cunning workman (Song 7. 1 = hands of steadiness, meaning work not hastily done. The R.V. rendering of 8. 30, "a master workman", is made on insufficient ground). **Rejoicing.** Cp. *v.* 31.

P (p. 875) 31 [30] Rejoicing in °the habitable part of His earth;
And my delights *were* with the sons of °men.

C (p. 874) 32 Now therefore hearken unto me, O ye °children:
For °blessed *are they that* keep my ways.
33 Hear instruction, and be wise,
And refuse it not.
34 [32] Blessed *is* the [31] man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
35 For whoso findeth me °findeth life,
And shall obtain °favour of [13] the LORD.
36 But he that °sinneth against me wrongeth his own °soul:
All they that hate me °love death.

D E **9** °Wisdom hath builded her house,
She hath hewn out her seven pillars:
2 She hath killed her beasts; she hath °mingled her °wine;
She hath also furnished her table.
3 She hath °sent forth her °maidens: °she crieth
Upon the °highest places of the city,

F 4 Whoso *is* °simple, let him turn in hither:
As for him that wanteth °understanding,
she saith to him,
5 Come, eat of my °bread,
And drink of the [3] wine *which* I have [2] mingled.
6 °Forsake the °foolish, and °live;
And go in the way of understanding.

G 7 °He that reproveth a scorner getteth to himself shame:
And he that rebuketh a °wicked *man getteth* himself a blot.
8 °Reprove not a scorner, lest he °hate thee:
Rebuke a wise man, and °he will love thee.
9 Give °*instruction* to a wise *man*, and he will be yet wiser:
Teach a just *man*, and he will increase in learning.

H 10 The fear of °the LORD *is* °the beginning of °wisdom:
And °the knowledge of °the holy *is* °understanding.
11 For by me thy days shall °be multiplied,
And the years of thy life °shall be increased.
12 If thou be wise, thou shalt be wise for thyself:
But *if* thou scornest, thou alone shalt bear *it*.

B[5] Q (p. 876) 13 °A foolish woman *is* clamorous:
She is [4] simple, and knoweth °nothing.

R S 14 For she sitteth at the °door of her house,
On a seat in the [3] high places of the city,

T 15 To call passengers
°Who go right on their ways:

Q 16 Whoso *is* [4] simple, let him turn in hither:
And *as for* him that wanteth [4] understanding, she saith to him,

R T 17 "Stolen waters are sweet,
And bread *eaten* in secret is pleasant."

S 18 But he knoweth not that °the dead *are* there;
And that her guests *are* in the depths of °hell.

31 the habitable part of His earth. Heb. *tēbēl 'ereẓ*. See note on "world", *v.* 26.
men. Heb. *'ādām*. Ap. 14. I. Cp. Gen. 2. 19; 3. 8, 21. Made in His image. Gen. 1. 26, 27.
32 children = sons.
blessed = happy. See note on 3. 13.
35 findeth life: i.e. resurrection life, and life eternal. Cp. John 3. 36. 1 John 5. 12. See note on Lev. 18. 5.
favour = as shown in Rom. 6. 23.
36 sinneth. Heb. *ḥāṭā'*. Ap. 44. i.
soul. Heb. *nephesh*. Ap. 13.
love death = live and act so as to lose life. Fig. *Metonymy* (of Cause), Ap. 6.

9. 1 Wisdom. Pl. as in 1. 20; 9. 1; and 14. 1.
2 mingled. Cp. Isa. 5. 22. Not with water but with spices. **wine.** Heb. *yayin*. Ap. 27. I.
3 sent forth her maidens. An Eastern custom. In N.T. the invitation was carried by menservants (Matt. 22. 3. Luke 14. 17).
maidens = or young persons (masc. or fem.) Heb. *na'ar*. **she crieth:** or, each to cry.
highest places. Cp. 1 Sam. 10. 5, 10, &c.
4 simple. See note on 1. 4.
understanding. Heb. "heart". Put by Fig. *Metonymy* (of Subject), Ap. 6, for understanding.
5 bread. Put by Fig. *Synecdoche* (of Part), Ap. 6, for all kinds of food.
6 Forsake, &c. Illustrations: Moses (Heb. 11. 24–27); Caleb and Joshua (Num. 13. 30–33; 14. 6–9, 38); Rahab (Josh. 2. 9–13; 6. 25. Heb. 11. 31); Ruth (1. 16; 2. 11, 12); Dionysius and Damaris (Acts 17. 34); Ephesians (Acts 19. 19. Eph. 2. 13); members of Nero's household (Phil. 1. 13; 4. 22).
foolish = heartless. Heb. *pᵉthī* (masc. pl.). Not either of the three words in *v.* 13 or 1. 7, but the same word as in *v.* 4.
live: i.e. live for ever. See note on Lev. 18. 5.
7 He that reproveth, &c.: *vv.* 7–12 not "out of their proper context". See the Structure on p. 874.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
8 Reprove not a scorner, &c. Illustrations: Joseph (Gen. 37. 2); the Prophet (2 Chron. 25. 16); Jews (Isa. 36. 21); the Baptist (Matt. 14. 1–10).
hate thee. We *condemn* one who has wronged us, and he condemns us. God's plan is to *convict* and make the sinner condemn himself.
he will love thee. Illustrations: Nathan (2 Sam. 12. Cp. 1 Chron. 3. 5 and 1 Kings 1. 32–34); the two disciples (Luke 24. 25, 29); Peter (John 21. 17); Peter (Gal. 2. 11–14. Cp. 2 Pet. 3. 15).
9 instruction, or supply "a hint".
10 the LORD. Heb. Jehovah. Ap. 4. II.
the beginning: not the end. See note on 1, 7.
wisdom. See note on 1. 2.
the knowledge, &c. Not departing from evil from policy, but hating it (8. 13).
the holy = the Holy One. (Pl. of majesty.)
understanding = discernment. See note on 1. 2.
11 be multiplied = become great [in importance or usefulness]. Not necessarily "many" in number.
shall be increased: i.e. in importance. Not necessarily in number. See note on 3. 16.

9. 13–18 (**B**[5], p. 865). THE FOOLISH WOMAN.
(*Alternation and Introversion.*)

B[5] Q | 13. Her call.
R | S | 14. From high places.
T | 15. From the right way.
Q | 16. Her call.
R | T | 17. To the wrong way.
S | 18. To the lowest place.

13 A foolish woman. The contrast is with *v.* 1. Heb. *kᵉsīl*. See note on 1. 7. **nothing** = nothing whatever.
14 door = entrance.
15 Who go right, &c. = passing on their way, or [To call them] that go straightforward, &c.
18 the dead = Rephaim. (No Art.) See Ap. 25.
hell = Sheol. Ap. 35.

C U¹ W¹ (p. 877)

10 °The proverbs of Solomon.
°A wise son maketh a glad father:
But °a foolish son *is* the heaviness of his mother.
2 Treasures of °wickedness °profit nothing:
But °righteousness delivereth from °death.
3 °The LORD °will not suffer the °soul of °the righteous to famish:
But He °casteth away the substance of °the wicked.
4 He becometh °poor that dealeth *with* a °slack hand:
But the hand of the diligent maketh rich.
5 He that° gathereth in summer *is* a wise son:
But he that °sleepeth in harvest *is* a son that causeth shame.
6 °Blessings *are* upon the °head of °the just:
But °violence covereth the mouth of ³the wicked.
7 °The memory of ⁶the just *is* blessed:
But °the name of ³the wicked shall rot.
8 The wise in heart °will receive commandments:
But °a prating fool shall fall.
9 He that walketh° uprightly walketh surely:
But he that perverteth his ways shall be known.
10 He that winketh with the eye causeth sorrow:
But a ⁸prating fool shall fall.
11 The °mouth of a righteous *man is* a well of life:
But ⁶violence covereth the mouth of the ³wicked.
12 °Hatred stirreth up strifes:
But °love covereth all °sins.
13 In the °lips of him that hath understanding wisdom is found:
But a rod *is* for the back of him that is void of °understanding.
14 Wise *men* lay up knowledge:
But the ¹¹mouth of the °foolish *is* near destruction.
15 The rich man's wealth *is* °his strong city:
The °destruction of the °poor *is* their °poverty.
16 The labour of ³the righteous *tendeth* to life:
The °fruit of °the ³wicked to °sin.

10. 1—19. 19 (**C**, p. 864). PROVERBS BY SOLOMON. FOR ALL. Third Person ("HE", "HIM", "THEY"). (*Division.*)

C | U¹ | 10. 1—15. 33. The Pious and the Ungodly. With reference to others. Their lots in life. (Chiefly Antithetic.)
U² | 16. 1—19. 19. The Pious and the Ungodly. With reference to God. Their life and character. (Chiefly Synthetic.)

10. 1—15. 32 (U¹, above). THE PIOUS AND THE UNGODLY. WITH REFERENCE TO OTHERS. (*Division.*)

U¹ | W¹ | 10. 1–32. Their Life and Conduct. (General.)
W² | 11. 1—15. 33. Their advantages and disadvantages. (Particular.)

For all men; not for any special person, such as "MY SON". See the Structure, p. 864.

1 The proverbs of Solomon. This is the heading of a distinct class of Proverbs marked off by different authorship. All are in two lines, except 19. 7, which has three lines. They are miscellaneous, having self-developing connections, finding their reasons in what follows.

A wise son. Illustration: Joseph (Gen. 47. 12. Cp. 48. 2).

a foolish son. Heb. *kᵉsīl*. See note on 1. 7. Illustration: Esau (Gen. 26. 34, 35; 27. 45, 46).

2 wickedness = lawlessness. Heb. *rāsha'*. Ap. 44. x.

profit nothing. Illustrations: Rehoboam (2 Chron. 12. 1–4, 9); Gehazi (2 Kings 5. 20–27. Prov. 21. 6); Nebuchadnezzar (Dan. 4. 31, 33); Belshazzar (Dan. 5); the Rich Fool (Luke 12. 20, 21. Cp. 16. 23, 24). Cp. Prov. 11. 28.

righteousness delivereth, &c. Illustrations: Daniel (6. 22–30; 6. 22. Cp. Prov. 13. 6); Noah (Gen. 7. 1. Heb. 11. 7).

death. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the things which lead to death.

3 The LORD. Heb. Jehovah. Ap. 4. II.

will not suffer, &c. Illustrations: Elijah (1 Kings 17); David (2 Sam. 17. 27–29).

soul. Heb. *nephesh*. Ap. 13.

the righteous = a righteous one.

casteth away = repel, &c. Illustrations: Israel (Judg. 6. 1–4); Samaria (1 Kings 18. 2. 2 Kings 6. 5); Jerusalem (Lam. 5. 10. Zeph. 1. 18); the Chaldeans (Hab. 2. 8).

the wicked = lawless ones. Heb. *rāshā'*. Ap. 44. x.

4 poor = needy. Heb. *rūsh*. See note on 6. 11.

slack = deceitful. As in 12. 24. Ps. 52. 2; 120. 2. Hos. 7. 16. Mic. 6. 12.

5 gathereth in summer, &c. Illustrations: Isaac (Gen. 18. 19); Joseph (Gen. 47. 12); Timothy (2 Tim. 3. 15. Acts 16. 1, 2).

sleepeth in harvest. Cp. 24. 30–34.

6 Blessings: not simply good things, but good things bestowed by another.

head. Put by Fig. *Synecdochē* (of Part), Ap. 6, for the whole person.

the just = a just one.

violence, &c.: or, the mouth of lawless ones conceal violence.

7 The memory = What is remembered of him; not what he remembers; see Ps. 146. 4. Illustrations: Elisha (2 Kings 13. 21); Jehoiada (2 Chron. 24. 15, 16); the woman (Mark 14. 9); Mary (Luke 1. 28, 48); Dorcas (Acts 9. 36, 39. Cp. Prov. 22. 1); Antipas (Rev. 2. 13).

the name, &c. Illustrations: Balaam (2 Pet. 2. 15. Jude 11. Rev. 2. 14); Ahaz (2 Chron. 28. 22); Athaliah (2 Chron. 24. 7); Herod (Acts 12. 22, 23. Cp. Ps. 9. 16).

8 will receive, &c. Illustrations: Abraham (Gen. 22. Heb. 11. 8, 17); David (2 Sam. 7); widow (1 Kings 17. 10–16); Rechabites (Jer. 35. 6–10. Cp. Prov. 23. 22).

a prating fool = a fool (Heb. *'ĕvīl*. See note on 1. 7) of lips: lips put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by them. Illustrations: Korah, &c. (Num. 16); Diotrephes (3 John 9, 10). Cp. 2 Pet. 2. 10. Jude 10, 13.

9 uprightly = in integrity.

11 mouth. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.

12 Hatred stirreth up strifes. Illustrations: Ishmael (Gen. 21. 9–14. Gal. 4. 29); Jews (Acts 13. 50; 14. 2–4; 17. 5, 13).

love covereth. The opposite action. Cp. 1 Cor. 13. 4. Illustrations: Joseph (Gen. 40. 15. Cp. 45. 5–8. Prov. 17. 9; 19. 11); David (2 Sam. 1); Paul (Philemon); Christ (Matt. 26. 41. Mark 16. 7. John 20. 25–27; 21. 15–19, &c.).

sins. Heb. *pāsha'*. Ap. 44. ix.

13 lips. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by them.

understanding. Heb. "heart", put by Fig. *Metonymy* (of Subject), Ap. 6, for understanding.

foolish. Same word as in *v.* 8.

15 his strong city. Heb. city of his strength. Fig. *Antimereia*. Ap. 6.

destruction = that which destroys them. Fig. *Metonymy* (of Effect), Ap. 6.

poor = weak. Heb. *dal*. See note on 6. 11.

poverty = *rūsh*. See note on 6. 11.

16 fruit = produce.

the wicked = a lawless one.

sin. Heb. *chāṭa'*. Ap. 44. i.

W¹ (*cont.*)

17 He *is in* the way of life that keepeth instruction:
But he that °refuseth reproof °erreth.
18 ℌe that hideth hatred *with* lying lips,
And ℌe that uttereth a slander, *is* a [1] fool.
19 In the multitude of words there °wanteth not [12]sin:
But he that °refraineth his lips *is* wise.
20 The °tongue of [6]the just *is as* choice silver:
The heart of [3]the wicked *is* little worth.
21 The [13]lips of [3]the righteous °feed many:
But [8]fools die °for want of °wisdom.
22 The blessing of [3]the LORD, °it maketh rich,
And He addeth no sorrow with it.
23 *It is* °as sport to a [1]fool to do mischief:
°But a °man of °understanding hath °wisdom.
24 The fear of [3]the wicked, it shall come upon him:
But the desire of °the righteous °shall be granted.
25 °As the whirlwind passeth, so *is* [3]the wicked no *more:*
But [3]the righteous *is* °an everlasting foundation.
26 As vinegar to the teeth, and as °smoke to the eyes,
So *is* the sluggard to them that send him.
27 °The fear of [3]the LORD °prolongeth days:
But the years of [3]the wicked shall be °shortened.
28 °The °hope of [24]the righteous *shall be* gladness:
But the °expectation of [3]the wicked shall perish.
29 The way of [3]the LORD *is* strength to °the upright:
But °destruction *shall be* to the workers of °iniquity.
30 [3]The righteous shall never be °removed:
But [3]the wicked shall not inhabit the °earth.
31 The mouth of [6]the °just °bringeth forth [23]wisdom:
But the °froward tongue shall be °cut out.
32 The [13]lips of [3]the righteous know what is acceptable:
But the mouth of [3]the wicked *speaketh* °frowardness.

W² X¹ (p. 878)

11 °A false balance *is* °abomination to °the LORD:
But a just °weight *is* His delight.
2 °*When* pride cometh, then cometh shame:
°But with the lowly *is* °wisdom.
3 The °integrity of °the upright shall guide them:
But the °perverseness of °transgressors shall destroy them.

17 refuseth. Some codices read "hateth".
erreth = leadeth astray.
19 wanteth not sin = lacketh not sin. Illustrations: Job (32. 2; 34. 5, 12; 35. 16; 42. 3); Job's friends (32. 3; 42. 7, 8); the widows (1 Tim. 5. 13). Of the "Twelve", the one who spake most (Peter) erred most (Matt. 16. 22; 26. 74).
refraineth = restraineth. Illustrations: Eleazar (Gen. 24. 21. Cp. Prov. 4. 26; 15. 28); Aaron (Lev. 10. 3); Saul (1 Sam. 10. 27. Cp. Prov. 11. 12).
20 tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.
21 feed = shepherd: i.e. instruct. Illustrations: Job (4. 3, 4; 29. 21, 22); David (Ps. 78. 70–72); Peter (Acts 4. 1–4); Philip (Acts 8. 5–8); Paul and Barnabas (Acts 11. 26; 14. 22–28); Judas and Silas (Acts 15. 32, 33).
for = through.
wisdom: Heb. "heart", put by Fig. *Metonymy* (of Subject), Ap. 6, for understanding.
22 it = itself: i.e. the uttered blessing, like the "words of the wise".
23 as sport. A.V. of 1611 read "as a sport".
But. Supply Fig. *Ellipsis* (Ap. 6), "But [to exercise] wisdom [is as sport] to a man of understanding".
man. Heb. *'ish.* Ap. 14. II.
understanding . . . wisdom. See note on 1. 2.
24 the righteous = righteous ones.
shall be granted. Illustrations: Hannah (1 Sam. 1. 20); Esther (4. 16; 8. 15–17); Daniel (2. 16–23); Simeon (Luke 2. 25–30).
25 As the whirlwind passeth, &c. Illustrations: Gen. 7. 21–23 (cp. Matt. 24. 37–39. Luke 17. 26, 27); Elah (1 Kings 16. 7–10); Sennacherib (2 Kings 19. 35–37).
an everlasting foundation. Cp. Matt. 7. 24–27.
26 smoke. In Eastern tents and houses, wood or charcoal fires, and no chimneys.
27 The fear of the LORD. See note on 1. 7.
prolongeth days = increaseth days; not necessarily in number, but in greater value and importance.
shortened = cut down, or made little, as in Isa. 50. 2; 59. 1. Mic. 2. 7. Num. 11. 23; 21. 4 (discouraged). Judg. 10. 16 (grieved); 16. 16 (vexed). Job 21. 4 (troubled). Zech. 11. 8 (loathed). Ps. 102. 23, where it refers to affliction, not to continued living.
28 The hope of the righteous, &c. Illustrations: Abraham (Rom. 4. 18–20); Joseph (Ps. 105. 17–21); Hezekiah (Ps. 126); Daniel (6. 10).
hope. Heb. *yâḥal* = an unlikely hope.
expectation = confidence. Heb. *tikvah* = a likely hope. Illustrations: Goliath (1 Sam. 17. 44, 51); Athaliah (2 Kings 11. 1–16); Sennacherib (2 Kings 19. 23, 37. 2 Chron. 32. 21); Herod (Matt. 2. 16).
29 the upright = an upright one.
destruction = ruin. Illustrations: Saul (1 Chron. 10. 13, 14. Prov. 11. 3); Jeroboam (1 Kings 14. 7–11. Isa. 50. 11). **iniquity.** Heb. *'âven.* Ap. 44. iii.
30 removed = moved, or shaken.
earth: or land [of promise].
31 just = righteous, as in *vv.* 30, 32.
bringeth forth: i.e. as a plant.
froward. See note on 2. 12.
cut out = cut off as unproductive. [perverseness.
32 frowardness. See note on 2. 12. Here pl. = great

11. 1—15. 33 [For Structure see next page].

11. 1-31 (X¹, p. 879). WITH REFERENCE TO ONE'S NEIGHBOURS.

1 A false balance = False balances. **abomination.** See note on 3. 32. **the LORD.** Heb. **Jehovah.** Ap. 4. II. **weight** = stone. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the weight it represents. This proverb is repeated three times (16. 11; 20. 10, 23). Cp. Lev. 19. 36. Deut. 25. 13–15, and Mic. 6. 11. There was a royal standard (2 Sam. 14. 26). **2 When pride cometh, then, &c.** Illustrations: Miriam (Num. 12. 10); Uzziah (2 Chron. 26. 16–21); Nebuchadnezzar (Dan. 4. 30); Moab (Zeph. 2. 8, 10); Nineveh (Zeph. 2. 15). **But with the lowly, &c.** Illustrations: Joseph (Gen. 41. 16, 38, 39); Daniel (Dan. 2. 20, 21. Cp. Prov. 2. 6). **wisdom.** See note on 1. 2. **3 integrity, &c.** Illustrations: Joseph (Gen. 39. 4, 22, 23; 50. 25. Heb. 11. 22). **the upright** = upright ones. **perverseness, &c.** = slipperiness. Illustrations: Israel (Deut. 1. 43, 44); Balaam (Num. 22. 32; 31. 8); Hophni and Phinehas (1 Sam. 2. 25; 4. 11); Saul (1 Sam. 15. 23); Absalom (2 Sam. 15. 3–6; 18); Ahithophel (2 Sam. 17. 1–3, 23); Ahab (1 Kings 21. 25, 26; 22. 34, 37); Jews (Jer. 34. 8–22); Jerusalem (Ezek. 9. 9, 10). **transgressors** = traitors. Heb. *bâgad* = faithless to covenant. Not the same word as in 16. 10; 26. 10; 28. 21; but the same as in all other passages in this book.

X¹ (*cont.*)

4 Riches profit not in °the day of wrath:
But righteousness °delivereth from death.
5 The righteousness of the °perfect shall direct his way:
But °the °wicked shall fall by his own °wickedness.
6 The righteousness of [3]the upright shall [4]deliver them:
But [3]transgressors shall be taken in *their own* °naughtiness.
7 When a [5]wicked °man dieth, *his* °expectation shall perish:
And the hope of unjust *men* perisheth.
8 °The righteous is °delivered out of trouble,
And [5]the wicked cometh in his stead.
9 An hypocrite with *his* °mouth destroyeth his neighbour:
But through knowledge shall °the just be [8]delivered.
10 °When it goeth well with the righteous, the city rejoiceth:
And °when °the wicked perish, *there is* shouting.
11 By the blessing of the upright the city is exalted:
But it is °overthrown by the [9]mouth of [10]the [5]wicked.
12 He that is void of °wisdom °despiseth his neighbour:
But a °man of understanding holdeth his peace.
13 °A talebearer revealeth °secrets:
But he that is of a faithful °spirit concealeth the matter.
14 Where no °counsel *is*, the people fall:
But in the °multitude of counsellers *there is* °safety.
15 He that is surety °for a stranger shall °smart *for it:*
And he that hateth suretiship °is sure.
16 A °gracious woman retaineth honour:
°And strong *men* retain riches.
17 The °merciful [12]man doeth good to °his own soul:
But *he that is* cruel °troubleth his own flesh.
18 [5]The wicked °worketh a °deceitful work:
But °to him that soweth righteousness *shall be* a sure reward.
19 °As righteousness *tendeth* to life:
So he that pursueth °evil *pursueth it* to his own death.
20 They that are of a froward heart *are* °abomination to [1]the LORD:
But *such as are* upright in *their* way *are* His delight.

11. 1—15. 33 (W², p. 877). THE PIOUS AND UNGODLY. THEIR ADVANTAGES AND DISADVANTAGES. (*Division.*)

W² | X¹ | 11. 1-31. With reference to one's Neighbours.
X² | 12. 1-28. With reference to Domestic and Public vocations.
X³ | 13. 1-25. With reference to Temporal and Eternal good.
X⁴ | 14. 1-35. With reference to Wise and Foolish; Rich and Poor; Masters and Servants.
X⁵ | 15. 1-33. With reference to other relations in the religious sphere.

4 the day, &c. The day of [God's] wrath.
delivereth = rescueth. Heb. *nāzal* here and in *v.* 9, but not in *vv.* 8, 9, or 21.
5 perfect = without blemish or blame. Heb. *tāmīm*: used of sacrifices.
the wicked . . . wickedness = a lawless one . . . lawlessness. Heb. *rāshā'*. Ap. 44. x. Not the same word as in *v.* 21.
6 naughtiness. See note on 6. 12.
7 man. Heb. *'ādām*. Ap. 14. I.
expectation shall perish. Illustrations: Balaam's (Num. 23. 10; 31. 8); Absalom's (2 Sam. 18. Cp. Prov. 20. 20). Cp. also Job 21. 7-13 and Ps. 73. 19. Luke 12. 16-20.
expectation. Heb. *kāvah*. See note on 10. 28.
8 The righteous = A righteous one.
delivered = drawn out, liberated with gentle effort. Heb. *chālaz*. The same word as in *v.* 9, but not the same as in *vv.* 4, 6, and 21. Illustrations: Mordecai and Haman (Est. 7. 9, 10); Daniel and his accusers (Dan. 6. 23, 24); Israel and Egyptians (Ex. 14, and Isa. 43. 3, 4).
9 mouth. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is said by it.
the just = righteous ones.
10 When it goeth well, &c. Illustrations: Hezekiah (2 Chron. 29. 3-36; 30. 26); Nehemiah (Neh. 2; 6. 15; 8. 17); Mordecai (Est. 8. 15, 16).
when the wicked perish, &c. Illustrations: Pharaoh (Ex. 15); Sisera (Judg. 5); Athaliah (2 Kings 11. 20).
the wicked = wicked ones.
11 overthrown; or ruined.
12 wisdom. Heb. "heart", put by Fig. *Metonymy* (of Subject), Ap. 6, for sense.
despiseth = reproacheth: in contrast with the next line.
man. Heb. *'ĭsh*. Ap. 14. II.
13 A talebearer = He that goes about talebearing: or, a pedlar in scandal. Cp. Lev. 19. 16. Jas. 1. 26. Illustrations: Doeg (1 Sam. 21. 7; 22. 9, 10. Ps. 52. 2, Cp. Prov. 24. 28); the nobles of Judah (Neh. 6. 17-19).
secrets = a secret.
spirit. Heb. *rūach*. Ap. 9.
14 counsel: or helmsman.
multitude of counsellers. Provided they are really "counsellers". **safety** = salvation.
15 for a stranger, &c. Christ became surety for His People, and they were "strangers" (Eph. 2. 12); and He smarted for it, blessed be His Name! Heb. *zūr*, an apostate. See note on 5. 3.

smart for it = be sore broken. See Ps. 38. 8; 69. 20. **is sure** = is secure. Heb. *batak*. Ap. 69. i. **16 gracious woman.** Cp. the woman of Folly (9. 13). **And strong men, &c.** Sept. and Syr. read, "but the diligent". **17 merciful man** = man of lovingkindness, or grace. **his own soul** = his own self. Heb. *nephesh*. Ap. 13. Illustrations: the Kenites (1 Sam. 15. 6. Ecc. 11. 1); David (1 Sam. 30. 11-20); Jonathan (2 Sam. 9. 7; 21. 7); Job (Job 42. 10. Cp. Prov. 13. 2); the Centurion (Luke 7. 2-10); Cornelius (Acts 10. 4. Cp. Prov. 12. 14); the Maltese (Acts 28. 1-10). **troubleth, &c.** Illustrations: Cain (Gen. 4. 10-12); Joseph's brethren (Gen. 37; 42. 21); Adoni-bezek (Judg. 1. 6, 7); Agag (1 Sam. 15. 33); Haman (Est. 9. 25); Jonah (Jonah 4. 1-3); the miser (Ecc. 4. 8). **18 worketh, &c.** Pharaoh (Ex. 1. 20. Acts 7. 19). Caiaphas (John 11. 49, 50). Cp. Acts 8. 1, 4. **deceitful** = lie. Heb. *sheker*. The verb, adjective, and noun are the renderings of eight words in Proverbs: (1) *sheker* = a lie (11. 18; 20. 17; 31. 30); (2) *rāmāh* = cheating (12. 5, 17, 20; 14. 8, 25; 26. 19, 24); (3) *shāgah* = wander, go astray (20. 1); (4) *kāzab* = fraud (23. 3); (5) *pāthāh* = delude (24. 28); (6) *nāshāh* (26. 26); (7) *'āthar*. See note on 27. 6; (8) *tok*. See note on 29. 13. **to him . . . a sure reward.** Illustrations: Noah (Gen. 6. 22; 7. Heb. 11. 7); Abraham (Heb. 6. 15); Joseph (Gen. 37—41. Cp. Ps. 37. 4-6); Simeon (Luke 2. 25-32. Lam. 3. 25, 26); Paul (2 Cor. 1. 12. 2 Tim. 4. 7, 8). **19 As righteousness** = Thus righteousness. Heb. *kēn*. Sept. and Syr. read Heb. *ben*, A righteous son. **evil.** Heb. *rā'a'*. Ap. 44. viii. **20 abomination.** See note on 3. 32.

X¹ (*cont.*)

21 *Though* °hand *join* in hand, [5]the °wicked
shall not be unpunished:
But the seed of °the righteous shall °be
delivered.
22 *As* a °jewel of gold in a swine's snout,
So is a °fair woman which is without dis-
cretion.
23 The desire of [21]the righteous *is* only good:
But the [7]expectation of [10]the [5]wicked *is*
wrath.
24 There is that scattereth, and yet in-
creaseth;
And *there is* that withholdeth more than
is meet, but *it tendeth* to °poverty.
25 The liberal °soul shall be °made fat:
And ℌe that watereth shall be watered also
himself.
26 He that °withholdeth corn, the people
shall curse him:
But blessing *shall be* upon the head of
him that selleth *it*.
27 He that diligently seeketh good procureth
favour:
But he that seeketh °mischief, it shall come
unto him.
28 ℌe that °trusteth in his riches shall fall
But [21]the righteous shall flourish as a
branch.
29 He that troubleth his own house shall in-
herit °the wind:
And the °fool *shall be* servant to the wise
of heart.
30 The fruit of [8]the righteous *is* a tree of life;
And he that °winneth [25]souls *is* wise.
31 Behold, [8]the righteous °shall be recom-
pensed in the earth:
Much more [5]the wicked and °the sinner.

X² (p. 878)

12 Whoso loveth °instruction loveth know-
ledge:
But he that hateth reproof *is* brutish.
2 A good *man* obtaineth favour of °the LORD:
But a °man of °wicked devices °will He
condemn.
3 A °man shall not be established by °wick-
edness:
But the root of °the righteous shall not be
moved.
4 A °virtuous woman *is* a °crown to her
husband:
But she that maketh ashamed *is* as rotten-
ness in his bones.
5 The °thoughts of the righteous *are* °right:
But the °counsels of °the [2]wicked *are*
°deceit.
6 The °words of [5]the [2]wicked *are* to lie in
wait for blood:
But the mouth of °the upright shall deliver
them.
7 [2]The [5]wicked are °overthrown, °and *are*
not:
But the house of [3]the righteous shall stand.
8 A [2]man °shall be commended according
to his °wisdom:
But he that is of a perverse heart °shall
be despised.
9 °*He that is* despised, and hath a servant,
is °better
Than he that honoureth himself, and lack-
eth bread.

21 hand join in hand. Illustrations: the Babel builders (Gen. 11. 1–9); Korah (Num. 16); the Canaanite kings (Josh. 9. 1, 2); Adoni-zedek (Josh. 10); the Confederacy (Isa. 7. 1–16); the Ten Kingdoms (Rev. 19).
wicked. Not the same word as in *vv.* 5, 23, 31. Heb. *rā'a'*. Ap. 44. viii.
the righteous = righteous ones.
be delivered = escape. Not the same word as in *vv.* 4, 6, 8, 9. Heb. *mālat* = to slip away.
22 jewel = a nose-jewel, worn by women. See Gen. 24. 47. Isa. 3. 21. fair = beautiful.
23 Illustrated in *vv.* 24–31.
24 poverty = want. Heb. *ḥeṣer*. See note on 6. 11.
25 soul. Heb. *nephesh*. Ap. 13.
made fat = enriched. Illustrations: widow (1 Kings 17. 10, &c.); Shunammite (2 Kings 4. 8, 37); Publius (Acts 28. 7, 8). Cp. Phil. 4. 15.
26 withholdeth. Different from hoarding it in store as in Egypt (Gen. 41. 34–36; 53–57).
27 mischief. Heb. *rā'a'*. Ap. 44. viii.
28 trusteth = confideth. Heb. *bāṭaḥ*. Ap. 69. i.
29 the wind. Heb. *rūach*. Ap. 9.
fool. Heb. *'ĕvil*. See note on 1. 7.
30 winneth = taketh, or catcheth.
31 shall be recompensed in the earth. This was the promise for that Dispensation (Ps. 37), not for this. See 1 Pet. 4. 18 and Ap. 63. ix. Rightly divide the Dispensations, and all difficulties are removed.
the sinner = a sinner. Heb. *ḥāṭā'*. Ap. 44. i.

12. 1–28 (X², p. 878). WITH REFERENCE TO DOMESTIC AND OTHER VOCATIONS.

1 instruction = discipline, or correction.
2 the LORD. Heb. Jehovah. Ap. 4. II.
man. Heb. *'ĭsh*. Ap. 14. II.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
will He condemn: or will pronounce him guilty, as Job 40. 8. **3** man. Heb. *'ādām*. Ap. 14. I.
wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.
the righteous = righteous ones.
4 virtuous = worthy. See 31. 10 and Ruth 31. 11.
crown. Always used of a bridal or royal crown.
5 thoughts = plans.
right = just (as to their character). Illustrations: David (1 Sam. 23. 9; 26. 8–11); Daniel (Dan. 1. 8; 6. 4); Nathanael (John 1. 47).
counsels = steerings, or directions. Illustrations: Korah (Num. 16); Jeroboam (1 Kings 12. 28. Cp. v. 26); the prophet of Beth-el (1 Kings 13. 18. Cp. Prov. 11. 9); Sanballat (Neh. 6. 2); Haman (Est. 3. 5, 6, 8); Ishmael (Jer. 40. 14); Herod (Matt. 2. 8, 16); Pharisees (Matt. 22. 15, 16); Judas (John 12. 4–6).
the wicked = lawless ones.
deceit = deception. Heb. *rāmah*. See note on 11. 18.
6 words. Heb. *dābar*. Ap. 73. x.
the upright = upright ones.
7 overthrown. Cp. Gen. 19. 21, 25, 29. 2 Sam. 10. 3. 1 Chron. 19. 3, &c.
and are not = there is nothing of them left.
8 shall be commended. Illustration: Joseph (Gen. 41. 39). wisdom. Heb. *sākal*. See note on 1. 2.
shall be despised. Illustrations: Hophni and Phinehas (1 Sam. 1. 3; 2. 17, 30); Nabal (1 Sam. 25. 2, 17. Cp. Prov. 28. 6); Judah (Jer. 4. 22, 30. Lam. 1. 8); lost son (Luke 15. 15, 16).
9 He that is despised, and hath = Better to be little noticed and have, &c. better. See note on 8. 11.
10 regardeth, &c. = knoweth. Illustrations: Jacob (Gen. 33. 13, 14); David (1 Sam. 17. 34, 35).
life = soul. Heb. *nephesh*. Ap. 13.
cruel. Illustrations: Nahash (1 Sam. 11. 1, 2); Pilate (Luke 23. 16).

10 A righteous *man* °regardeth the °life of
his beast:
But the tender mercies of [5]the wicked *are*
°cruel.

X² (cont.)

11 He that tilleth his land °shall be satisfied with bread:
But °he that followeth vain *persons is* void of °understanding.
12 °The [2]wicked desireth °the net °of °evil *men:*
But the root of [3]the righteous °yieldeth *fruit.*
13 °The wicked is snared by the °transgression of *his* °lips:
But °the just °shall come out of trouble.
14 A [2]man shall be satisfied with good by the fruit of *his* mouth:
And the recompence of a [3]man's hands shall be rendered unto him.
15 The way of a °fool *is* right in his own eyes:
But he that hearkeneth unto counsel *is* wise.
16 A [15]fool's wrath °is °presently known:
But a prudent *man* °covereth °shame.
17 *He that* speaketh truth sheweth forth righteousness:
But a false witness [5]deceit.
18 There is that speaketh °like the °piercings of a sword:
But the °tongue of the wise °*is* health.
19 The °lip of truth shall be established for ever:
But a lying tongue *is* °but for a moment.
20 [5]Deceit *is* in the heart of them that imagine [12]evil:
But to the counsellors of peace *is* joy.
21 There shall °no evil happen to [13]the just:
But [5]the wicked shall be filled with °mischief.
22 Lying [19]lips *are* °abomination to [2]the LORD:
But °they that deal truly *are* His delight.
23 A prudent [3]man °concealeth knowledge:
But the heart of °fools proclaimeth [15]foolishness.
24 The hand of the diligent °shall bear rule:
But the slothful shall be under tribute.
25 °Heaviness in the heart of man maketh it °stoop:
But a good word °maketh it glad.
26 °The righteous °*is* more excellent than his neighbour:
But the way of [5]the wicked °seduceth them.
27 The slothful *man* °roasteth not that which he took in hunting:
But the °substance of a diligent [3]man *is* precious.
28 In the way of righteousness *is* °life;
And *in* the pathway *thereof there is* °no death.

11 shall be satisfied. Illustrations: Isaac (Gen. 26. 12); Jacob (Gen. 31. 40; 32. 10).
he that followeth, &c. Illustrations: Abimelech's followers (Judg. 9. Cp. Prov. 24. 21); Theudas (Acts 5. 36, 37).
understanding. Heb. "heart", put by Fig. *Metonymy* (of Subject), Ap. 6, for sense. Sept. adds: "He that delighteth himself in the drinking of wine shall leave his own stronghold a disgrace."
12 The wicked=a lawless one.
the net. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is caught in it.
of evil men: i. e. which evil men use.
evil. Heb. *rā'a'*. Ap. 44. viii: not the same word as in *vv.* 13, 21.
yieldeth=giveth [to others]: i. e. instead of taking them as prey.
13 The wicked=an evil man. Heb. *rā'a'*. Same word as "evil" in *v.* 12.
transgression. Heb. *pāsha'*. Ap. 44. ix.
lips. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by them. Illustrations: Korah (Num. 16. 1–3, 31–35. Ps. 64. 8); the Amalekite (2 Sam. 1. 2–16); Adonijah (1 Kings 2. 23); Daniel's accusers (Dan. 6. 24); Jews (Matt. 27. 25).
the just=a righteous one.
shall come out, &c. Illustrations: Joshua and Caleb (Num. 14. 10, 24, 30); Esther and her People (Est. 7. 3; 8. 3–17; 9. 25); Peter (Acts 11. 2–18; 12. 3–18).
15 fool. Heb. *'ĕvil*. See note on 1. 7.
16 is=letteth itself be.
presently=immediately, at once, the same day. Illustrations: Jehoram (2 Kings 6. 31); Jezebel (1 Kings 19. 1, 2); Nebuchadnezzar (Dan. 3. 19); synagogue at Nazareth (Luke 4. 28).
covereth=concealeth.
shame=public ignominy. Fig. *Metonymy* (of Effect), Ap. 6, put for the affront which causes it. Illustrations: Gideon (Judg. 8. 2, 3. Cp. 8. 1); Hezekiah (Isa. 36. 21. Cp. Prov. 26. 4); David (1 Sam. 17. 29, 30. Cp. *v.* 28); Saul (1 Sam. 10. 27. Cp. 20. 30–33).
18 like the piercings, &c. Illustrations: Saul (1 Sam. 20. 30; and 18. 21. Cp. Ps. 57. 4, and Prov. 16. 27); Doeg (1 Sam. 22. 9–19); Jews (John 8. 48); Jeremiah (Lam. 3. 14. Heb. 11. 36).
piercings=stabs. Occurs only here.
tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.
is health. Illustrations: Jethro (Ex. 18. 17–26); Abigail (1 Sam. 25. 24–33); the woman (2 Sam. 20. 16); Stephen (Acts 7. 59. Cp. 22. 20).
19 lip. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken. Illustration: Caleb and Joshua (Num. 14. 30, 38).
but for a moment. Illustrations: Ahab (1 Kings 22. 30, 37; Hananiah (Jer. 28. 2, 11. Cp. *vv.* 15–17); Gehazi (2 Kings 5. 22, 25, 27. Prov. 10. 9); Ananias (Acts 5. 5, 10. Prov. 21. 6).
21 no evil=nothing in vain. Heb. *'āven*. Ap. 44. iii.
mischief. Heb. *rā'a'*. Same word as "evil" in *vv.* 12, 20.
22 abomination, &c. See note on 3. 32.
they that deal truly are, &c. Some codices, with Sept., read "is" (sing.) = he that dealeth, &c.
23 concealeth knowledge. Illustrations: Samuel (1 Sam. 9. 27. Cp. 10. 16); Nehemiah (Neh. 6. 2, 3).
fools. Heb. *k'sīl*. See note on 1. 7. Not the same word as in *vv.* 15, 16. **24 shall bear rule.** Illustrations: Eleazar (Gen. 24. 2, 10); Joseph (Gen. 39. 4, 22); Jeroboam (1 Kings 11. 28). **25 Heaviness**=Anxiety (fem.). **stoop**=bowed down. Illustrations: Ezra (Ezra 9. 3—10. 6); Nehemiah (Neh. 1. 4); David (Ps. 40. 12); Jeremiah (Jer. 8. 18). **maketh,** &c.=maketh [the man] glad [by driving it (fem.), the anxiety (fem.), away]. **26 the righteous**=a righteous one. **is more excellent than his neighbour**=guideth his neighbour. **seduceth them**=leadeth them astray. The clauses are not "unrelated", nor is the text "corrupt beyond restoration", when properly translated. **27 roasteth not,** &c.=starteth not his game (see the Oxford Gesenius). **substance:** i. e. that which the diligent man "starts" and obtains is substantial. The proverb is not "humorous". **28 life:** i. e. life eternal. See note on Lev. 18. 5. **no death**=immortality. Or take *nethībāh* (as in Judg. 5. 6. Isa. 59. 8) as denoting, with *derek*, no devious winding by-path. In this case we must read *'el*, "to", instead of *'al*, "no". This avoids the necessity of the italics.

X³ (p. 878)

13 A wise son *heareth* his father's °instruction:
But a scorner heareth not rebuke.
2 A °man shall °eat good by the fruit of *his* mouth:
But the °soul of the °transgressors *shall eat* violence.
3 He that keepeth his mouth keepeth his °life:
But he that openeth wide his lips shall have destruction.
4 The ²soul of the sluggard desireth, and *hath* nothing:
But the ²soul of °the diligent shall be made fat.
5 A righteous *man* °hateth lying:
But a °wicked *man* is loathsome, and °cometh to shame.
6 Righteousness keepeth *him that is* upright in the way:
But °wickedness °overthroweth °the sinner.
7 There is that °maketh himself rich, yet *hath* nothing:
There is that °maketh himself °poor, yet *hath* great riches.
8 The °ransom of a ²man's ³life *are* his riches:
But °the ⁷poor heareth not rebuke.
9 The light of °the righteous °rejoiceth:
But the °lamp of °the ⁵wicked shall be °put out.
10 Only °by pride cometh contention:
But with the °well advised *is* wisdom.
11 Wealth *gotten* by vanity shall be diminished:
But he that gathereth °by labour shall increase.
12 Hope °deferred °maketh the heart °sick:
But *when* the desire cometh, *it is* °a tree of life.
13 Whoso despiseth °the word °shall be destroyed:
But he that feareth the commandment °shall be rewarded.
14 The law of °the wise *is* a fountain of life,
To depart from the snares of death.
15 Good understanding °giveth favour:
But the way of ²transgressors *is* °hard.
16 Every prudent *man* dealeth with knowledge:
But a °fool layeth open *his* °folly.
17 A ⁵wicked messenger falleth into °mischief:
But a faithful ambassador *is* °health.
18 °Poverty and shame *shall be to* him that refuseth instruction:
But he that regardeth reproof shall be honoured.
19 The desire accomplished is sweet to the ²soul:
But *it is* abomination to °fools to depart from °evil.
20 He that walketh with wise *men* °shall be wise:
But °a companion of ¹⁶fools °shall be destroyed.

13. 1–25 (X³, p. 878). WITH REFERENCE TO TEMPORAL AND ETERNAL GOOD.

1 instruction = correction, or discipline.
2 man. Heb. *'ish*. Ap. 14. ii.
eat = get his food: "eat" being put by Fig. *Metonymy* (of Effect), Ap. 6, for what is gained by effort.
soul. Heb. *nephesh*. Ap. 13.
transgressors = traitors, faithless ones. Heb. *bāgad*, as in *v.* 15; 2. 22; 11. 3, 6; 16. 10; 21. 18, &c.
3 life = soul. Heb. *nephesh*. Ap. 13.
4 the diligent = diligent ones.
5 hateth lying. Illustrations: Joseph (Gen. 46. 31–34); Samuel (1 Sam. 3. 18); Micaiah (1 Kings 22. 13, 14; Prov. 14. 5); Elihu (Job 32. 22); Hezekiah (Ps. 119. 29, 163); David (Ps. 101. 7); Agur (Prov. 30. 8); Jeremiah (Jer. 26. 1–15); John Baptist (Matt. 14. 4).
wicked = lawless one. Heb. *rāshā'*. Ap. 44. x.
cometh to shame. Illustrations: Jehoram (2 Chron. 21. 18, 19); Gehazi (2 Kings 5. 27. Prov. 20. 17); Jezebel (2 Kings 9. 35); Manasseh (2 Kings 21. 7–13. Prov. 17. 15); Herod (Acts 12. 21–23).
6 wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.
overthroweth = subverteth.
the sinner = the sin offering. Heb. *chāṭā'* = sin. Always so rendered in Leviticus. Ap. 43. II. v.
7 maketh himself rich: i.e. or pretendeth to be rich. Heb. *'āshar*. The Hithpael occurs only here.
poor = needy. Heb. *rūsh*. See note on 6. 11.
8 ransom = covering. Heb. *kopher*.
the poor, &c.: i.e. poor [becometh he that] heeded not rebuke.
9 the righteous = righteous ones.
lamp . . . put out. May mean that his family or line will become extinct. **the wicked** = lawless ones.
10 by pride cometh contention = by pride only cometh, &c. Illustrations: Korah (Num. 16); men of Ephraim (Judg. 12. 1–6); Rehoboam (1 Kings 12); the Apostles (Luke 22. 24). **well advised:** or modest.
11 by labour = by the hand: "hand" being put by Fig. *Metonymy* (of Cause), Ap. 6, for the labour effected by it.
12 deferred = protracted.
maketh . . . sick = enfeebleth. Illustrations: Abraham (Gen. 15. 2, 3); David (Ps. 42. 1–3); the Jews (Lam. 4. 17); the two disciples (Luke 24. 17, 21).
a tree of life. See Gen. 2. 9.
13 the word. Heb. *dābar* (no Art.). Ap. 73. x.
shall be destroyed. Illustrations: the world (Gen. 6. 1 Pet. 3. 20. 2 Pet. 2. 6); Israel (Deut. 28. 15–68); the lord (2 Kings 7. 2, 17–20); Joash (2 Chron. 24. 17–25); Amaziah (2 Chron. 25. 16–27. Prov. 15. 32); the priests and others (2 Chron. 36. 16); Jehoiakim (Jer. 26. 20–24); the Jews (Jer. 44. 17, 27).
shall be rewarded. Illustrations: Pharaoh's servants (Ex. 9. 20, 25); Amaziah (2 Chron. 25. 6–11); Ebed-melech (Jer. 39. 15–18). Contrast Josiah (2 Chron. 34. 27, 30) with Jehoiakim his son (Jer. 36. 23–30; 22. 18, 19).
14 the wise = a wise one.
15 giveth favour. Illustrations: Abraham (Gen. 23. 10, 11); Joseph (Gen. 39. 2); Joshua (Josh. 6. 27); David (1 Sam. 18. 14); Abigail (1 Sam. 25. 3, 18–34); Daniel (Dan. 1. 8, 9; 6. 3); Samuel (1 Sam. 2. 26. Prov. 22. 1).
hard = rough. This meaning may be substituted for its usual rendering "strong". See Gen. 49. 24. Ex. 14. 27. Num. 24. 21. Jer. 5. 15. Amos 5. 24. Mic. 6. 2, &c. Heb. *'ēythān*.
16 fool. Heb. *k'ṣīl*. See note on 1. 7.
folly. Heb. *'ĕvil*. See note on 1. 7. Illustrations: Balaam (Num. 22. 29, 30); Ahasuerus (Est. 3. 10–15); Herod (Matt. 14. 7. Mark 6. 23).
17 mischief. Heb. *rā'a'*. Same word as "evil" in *v.* 19. Ap. 44. viii.

health = healing. Cp. 12. 18. **18 Poverty.** See note on "poor", *v.* 7. **19 fools.** Heb. *k'ṣīl*. See note on 1. 7. But some codices, with Sept. and Syr., read "lawless". **evil.** Heb. *rā'a'*. Ap. 44. viii. **20 shall be wise.** Illustrations: Uzziah (2 Chron. 26. 5); Joash (2 Chron. 24. 2); Ruth (1. 16); Elisha (2 Kings 2. 9); Andrew (John 1. 40, 41); Nathanael (John 1. 45–51). **a companion,** &c.: or he that feedeth (or entertaineth) fools shall be bankrupt. **shall be destroyed** = shall be broken.

X³ (*cont.*)

21 [19]Evil pursueth [6]sinners:
But to [9]the righteous good shall be repayed.
22 A °good *man* leaveth °an inheritance to
his °children's children:
And the wealth of the [6]sinner *is* laid up
for the just.
23 Much food *is* °*in* the tillage of the [7]poor:
But there is *that is* destroyed for want of
judgment.
24 He that °spareth his rod hateth his son:
But he that loveth him °chasteneth him
betimes.
25 °The righteous eateth to the satisfying of
his [2]soul:
But the belly of [9]the [5]wicked shall want.

X¹ (p. 878)

14 Every °wise woman °buildeth her house:
But °the foolish °plucketh it down with
her hands.
2 He that walketh in his uprightness fear-
eth °the LORD:
But *he that is* perverse in °his ways de-
spiseth Him.
3 In the °mouth of [1]the foolish *is* a rod °of
pride:
But the °lips of the wise shall °preserve
them.
4 Where no °oxen *are*, the crib *is* clean:
But much increase *is* by the strength of
the ox.
5 °A faithful witness will not lie:
But a false witness will utter lies.
6 A scorner °seeketh wisdom, °and *findeth*
it not:
But knowledge *is* easy unto him that
°understandeth.
7 Go from the presence of a °foolish °man,
°When thou perceivest not *in him* the
lips of knowledge.
8 The °wisdom of °the prudent °*is* to under-
stand his way:
But the [1]folly of [7]fools *is* °deceit.
9 [1]Fools °make a mock at °sin:
But among °the righteous *there is* °favour.
0 The heart knoweth °his own bitterness;
And °a stranger doth not intermeddle
with his joy.
11 The house of °the wicked shall be over-
thrown:
But the °tabernacle of °the upright shall
flourish.
12 There is a way which °seemeth right unto
a [7]man,
But the end thereof °*are* the ways of death.
13 Even in laughter the heart °is sorrowful;
And the end of that mirth *is* heaviness.

22 good. Fig. *Anadiplōsis* (Ap. 6). Heb. text *v.* 21 ends with "good", which is repeated at the beginning of *v.* 22.

an inheritance. Not necessarily wealth; but a good name, &c.

children's = sons'. Illustrations: Jacob (Gen. 48. 15, 16, 20); Caleb (Num. 14. 24. Josh. 14. 14).

23 in the tillage of, &c.: i. e. with Jehovah's blessing.

24 spareth = withholdeth. Illustrations: Eli (1 Sam. 3. 13; 4. 11); David (2 Sam. 13. 39; 14. 25. 1 Kings 1. 6).

chasteneth him betimes = carefully seeketh correction (or discipline) for him: or, seeketh early, &c.

14. 1-35 (X⁴, p. 878). WITH REFERENCE TO WISE AND FOOLISH, RICH AND POOR, &c.

1 wise. Heb. *ḥokmōth* (see note on 1. 2), wisdoms, pl. (with verb in sing.) for emphasis. Fig. *Hypallage* (Ap. 6) = the true wisdom of women, which is put for the *wise* woman. The word is pointed as an Adjective by mistake. See notes on 1. 20; 9. 1; 14. 1.

buildeth = has built. Preterite tense, implying the outcome of past wisdom.

the foolish = a foolish woman. Heb. *'ĕvīl*. Same word as in *vv.* 3, 8, 9, 17, 18, 24, 29. Not the same word as in *vv.* 7, 8, 16, 24.

plucketh it down = will tear it down: future, because folly's present course is continuous to the end.

2 the LORD. Heb. Jehovah. Ap. 4. II.

his ways. It may mean Jehovah's ways: i. e. he who turns out of His ways becomes an apostate, like the "strange" woman.

3 mouth. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.

of pride. Gen. of Possession, "pride's sceptre". See Ap. 17 (3). On the one side, we have "pride", prating, and punishment; on the other side, prudence, piety, and preservation.

lips. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by them.

preserve = guard.

4 oxen. While these were multiplied, horses were prohibited.

5 A faithful witness, &c. See Matt. 26. 60, 61; Rev. 1. 5.

6 seeketh = every scorner hath sought repeatedly. Note the past tense.

and findeth it not. Illustrations: the Pharisees (John 9. 29. Cp. 7. 52, and 1 Cor. 2. 14); Jews (Acts 13. 41, 45); Athenians (1 Cor. 1. 23; 2. 8).

understandeth = is discerning. Illustration: Ethiopian (Acts 8. 27-39).

7 foolish. Heb. *kᵉsīl*. See note on 1. 7. Same word as in *vv.* 16, 33; not the same word as in *vv.* 1, 3, 9, 17, 18, 29.

man. Heb. *'īsh*. Ap. 14. II.

When thou perceivest not = "And acknowledge not". Heb. *yāda'*, to know, as in *vv.* 10, 33, &c.

8 wisdom. Heb. *chokma*. See note on 1. 2.

the prudent = a prudent one. See note on "subtil", Gen. 3. 1.

is to understand. Not to vainly speculate about it, or to pry into the ways of others. **deceit** = lying. Heb. *rāmah*. See note on 11. 18. **9 make a mock.** The verb is singular, and probably the pl. "fools" means "A great fool makes a mock", &c. **sin** = guilt. The proper name for the trespass offering. Heb. *'āshām* (Ap. 44. ii.). Illustrations: the antediluvians (Luke 17. 26, 27. 1 Pet. 3. 20); Abner (2 Sam. 2. 14-17); Haman (Est. 3. 13-15. Prov. 29. 2); the Jews (Isa. 22. 13). **the righteous** = upright ones. **favour.** Those who offer the trespass offering, experience the Divine favour. **10 his own bitterness** = the bitterness of his soul (Heb. *nephesh*. Ap. 13). Illustrations: Hannah (1 Sam. 1. 8-13); Joab (2 Sam. 19. 5-7); the Shunammite (2 Kings 4. 27); Haman (Est. 5. 13); Job (Job 3); Herod (Mark 6. 16). **a stranger** = an apostate. Heb. *zār*. See note on 2. 16; 5. 3. **11 the wicked** = lawless ones. Heb. *rāshā'*. Ap. 44. x. See notes on *v.* 32. **tabernacle** = tent, or dwelling. Heb. *'ohel*. Ap. 40. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the dwellers therein. **the upright** = upright ones (as in *v.* 9). **12 seemeth right** = is pleasing. It only "seems" right. Illustrations: Jeroboam (1 Kings 12. 27-33; 14. 7-11. Cp. Prov. 3. 7); Josiah (2 Chron. 35. 20-24); Jews (Acts 13. 50; John 16. 2. Cp. Paul, Phil. 3. 4-7, and 1 Tim. 1. 13). **are** = is. **13 is:** i. e. may be. Illustrations: Nabal (1 Sam. 25. 36, 37); Solomon (Ecc. 2. 2); Belshazzar (Dan. 5. 1-6, 30); Israelites (Amos 6. 3-7); Babylon (Rev. 18. 7, 8).

X⁴ (*cont.*)

14 The backslider in heart shall be °filled with his own ways:
And a good [7]man *shall be satisfied* °from himself.
15 The simple believeth every °word:
But [8]the prudent *man* looketh well to his going.
16 A wise *man* feareth, and departeth from °evil:
But the [7]fool °rageth, and is °confident.
17 *He that is* soon angry dealeth [1]foolishly:
And a [7]man of °wicked devices is hated.
18 The simple inherit [1]folly:
But °the [8]prudent are crowned with knowledge.
19 °The evil bow before the good;
And [11]the wicked at the gates of °the righteous.
20 °The poor is hated even of his own neighbour:
But °the rich *hath* many friends.
21 He that despiseth his neighbour °sinneth:
But he that °hath mercy on °the poor, °happy *is* he.
22 Do they not err that devise [16]evil?
But °mercy and truth *shall be* to them that devise good.
23 In all labour there is profit:
But the talk of the lips *tendeth* only to penury.
24 The crown of the wise *is* their riches:
But the [1]foolishness of [7]fools *is* [1]folly.
25 A true witness delivereth °souls:
But a [8]deceitful *witness* speaketh lies.
26 In °the fear of [2]the LORD *is* °strong confidence:
And His °children shall have a place of refuge.
27 [26]The fear of [2]the LORD *is* a fountain of life,
To °depart from the snares of death.
28 In the multitude of people *is* the king's honour:
But in the want of people *is* the destruction of the prince.
29 *He that is* slow to wrath *is* of great °understanding:
But *he that is* °hasty of °spirit exalteth [1]folly.
30 A sound heart *is* the life of the flesh:
But envy the rottenness of the bones.
31 He that oppresseth °the poor reproacheth °his Maker:
But he that honoureth Him [21]hath mercy on °the poor.
32 °The wicked is °driven away in his °wickedness:
But [19]the righteous °hath hope in his death.
33 [8]Wisdom resteth in the heart of him that hath understanding:
°But *that which is* in the midst of [7]fools is made known.
34 Righteousness °exalteth a nation:
°But [21]sin *is* a reproach to any °people.
35 The king's favour *is* toward a wise servant:
But his wrath is *against* him that causeth shame.

X⁵ (p. 878)

15 A soft answer °turneth away wrath:
But °grievous words stir up anger.
2 The tongue of °the wise useth knowledge aright:

14 filled = satisfied.
from himself. Ginsburg thinks, "from his own doings." Cp. Jer. 17. 10.
15 word: or thing. **16** evil. Heb. *rā'a'*. See Ap. 44. viii. rageth = rusheth on.
confident. Heb. *baṭaḥ*. Ap. 69. i.
17 wicked devices = deep schemes or intrigues.
18 the prudent = prudent ones.
19 The evil = evil ones. Heb. *rā'a'*. Ap. 44. viii.
the righteous = a righteous one.
20 The poor = A needy one. Heb. *rūsh*. See note on 6. 11. the rich = a rich man.
21 sinneth. Heb. *ḥāṭa'*.
hath mercy on = is gracious to.
the poor = an afflicted one. Heb. *'ānāh*. See note on 6. 11. happy. See note on 3. 13.
22 mercy = lovingkindness, or grace.
25 souls. Heb. *nephesh*. Ap. 13.
26 the fear of the LORD. See note on 1. 7.
strong confidence. Illustrations: Abraham (Gen. 22. 3–10. Heb. 11. 19); David (1 Sam. 30. 6); Hezekiah (2 Chron. 32. 7, 8, 22); Shadrach and others (Dan. 3. 17, 25, 27. Isa. 43. 2); Habakkuk (Hab. 3. 17–19); Peter (Acts 12. 6. Prov. 3. 24); Paul (2 Tim. 4. 6–8).
children = sons. **27** depart from = avoid.
29 understanding = discernment. Heb. *t'būnāh*. See note on 1. 2.
hasty of spirit. Illustrations: Rehoboam (1 Kings 12. Cp. *v.* 16, above); Jehoram (2 Kings 5. 7); Jonah (Jonah 4. 8, 9); Martha (Luke 10. 40).
spirit. Heb. *rūach*. Ap. 9.
31 the poor = a weak one. Heb. *dal*. See note on 6. 11.
his Maker. An ancient title found in the book of Job (Job 35. 10), also in Prov. 17. 5; just as we speak of the "Creator". Used here because He is the Maker of the weak as well as the strong. We meet with it again in Isa. 17. 7; 51. 13; 54. 5. Not "confined to the later literature of Judaism".
the poor = a humble one. Heb. *'ebyōn*. See note on 6. 11.
32 The wicked = A lawless one. Heb. *rāshā'*. Ap. 44. x.
driven away in his wickedness = thrust down in his evil-doing. Illustrations: Dathan (Num. 16. 33); Israel (Ex. 32. 28. 1 Cor. 10. 7); Balaam (Num. 31. 8, 16. Rev. 2. 14). Canaanites (Josh. 2. 9; 5. 1; 10. Deut. 9. 5); Hophni and Phinehas (1 Sam. 4. 11); Baal's prophets (1 Kings 18. 40); Belshazzar (Dan. 5. 2–6, 30).
wickedness = lawlessness, as above.
hath hope in his death. Illustrations: Jacob (Gen. 49. 18); Joseph (Gen. 50. 24, 25. Heb. 11. 22); David (2 Sam. 23. 5. Ps. 17. 15); Stephen (Acts 7. 55, 60); Paul (2 Tim. 4. 6–8); Peter (2 Pet. 1. 14, 15; 3. 13).
33. But, &c. The verb being fem. may refer to "wisdom". If so we may render "and [even] in the midst of fools will make itself known".
34 exalteth ... But, &c. Illustrations: Deut. 4. 6; 28; 1 Kings 9. 7–9; 2 Chron. 15. 3, 5, 6; cp. Josh. 1. 8; 10. 42; 23. 14 with Judg. 1; 2, &c.; cp. 2 Chron. 17. 2–5, 10, 11, and 2 Kings 18. 7 with 2 Kings 16. Cp. the Canaanites (Lev. 18. 24–30); Egypt (Ex. 12. 12. Ezek. 29. 1–15); Amalekites (Ex. 17. 16. 1 Sam. 15); Babylon (Isa. 14. 4–23. Isa. 47. 6–15); Moab (Isa. 16. 6, 7); Tyre (Ezek. 28. 2–8. Isa. 23. 1–9); Nineveh (Zeph. 2. 13–15).
people = peoples.

15. 1–32 (X⁵, p. 878). WITH REFERENCE TO OTHER RELATIONS IN THE RELIGIOUS SPHERE.

1 turneth away wrath. Illustrations: Aaron (Lev. 10. 16–20); Reubenites (Josh. 22. 15–34); Gideon (Judg. 8. 1–3. Prov. 15. 18); Hannah (1 Sam. 1. 15, 17); Abigail (1 Sam. 25. 23, &c.).
grievous = bitter, cutting, violent, &c. Illustrations: the Ephraimites (Judg. 12. 1–4); men of Israel and Judah (2 Sam. 19. 41–43. Prov. 30. 33); Saul and Jonathan (1 Sam. 20. 30–34); Rehoboam (2 Chron. 10. 13–16. Prov. 26. 21); Eliphaz (Job 22. 5, &c.); Paul and Barnabas (Acts 15. 39).
2 the wise, &c. = wise ones will use.

X² (*cont.*)

But the mouth of °fools poureth out °foolishness.
3 The eyes of °the LORD *are* °in every place,
°Beholding °the evil and °the good.
4 °A wholesome tongue *is* a °tree of life:
But perverseness therein *is* a breach in the °spirit.
5 °A fool despiseth his father's instruction:
But he that regardeth reproof is °prudent.
6 In the house of °the righteous *is* much °treasure:
But in the revenues of [1]the wicked is trouble.
7 The lips of the wise disperse knowledge:
But the heart of the °foolish *doeth* not so.
8 The sacrifice of °the wicked °*is* an abomination to [3]the LORD:
But the prayer of °the upright *is* His delight.
9 The way of [8]the wicked [8] *is* an abomination unto [3]the LORD:
But He loveth him that followeth after righteousness.
10 Correction °*is* grievous unto him that forsaketh the way:
And he that hateth reproof shall die.
11 °Hell and destruction *are* before [3]the LORD:
How much more then the hearts of the °children of °men?
12 A scorner °loveth not one that reproveth him:
Neither will he go unto the wise.
13 A °merry heart maketh a cheerful countenance:
But by sorrow of the heart the [4]spirit is broken.
14 The heart of him that hath °understanding °seeketh knowledge:
But the mouth of [2]fools feedeth on [2]foolishness.
15 All the days of the °afflicted *are* °evil:
But he that is of a °merry heart *hath* a continual feast.
16 °Better *is* little with °the fear of [3]the LORD
Than great treasure and trouble therewith.
17 [16]Better *is* a dinner of herbs where love is,
Than a stalled ox and hatred therewith.
18 A wrathful °man stirreth up °strife:
But *he that is* slow to anger appeaseth strife.
19 The way of the slothful *man is* as an hedge of thorns:
But the way of °the righteous *is* °made plain.
20 A wise son maketh a glad father:
But a foolish [11]man despiseth his mother.
21 [5]Folly *is* joy to *him that is* destitute of °wisdom:
But a [18]man of [14]understanding walketh uprightly.
22 Without counsel purposes are disappointed:
But in the multitude of °counsellers °they are established.
23 A [18]man hath joy by the answer of his mouth:
And a word *spoken* °in due season, how good *is it!*
24 The way of life *is* °above to °the wise,
That he may depart from [11]hell beneath.
25 [3]The LORD will destroy the house of the proud:
But He will establish the °border of the widow.

fools. Heb. *kᵉsīl.* See note on **1.** 7.
foolishness. Heb. *'ĕvīl.* See note on **1.** 7.
3 the LORD. Heb. Jehovah. Ap. 4. II.
in every place. Note the different places in the illustrations following:
Beholding = taking note, or observing. Illustrations: Adam (Gen. 3. 8, 9); Hagar (Gen. 16. 7, 13); Ethiopian (Acts 8. 29); Abraham (Gen. 22. 11, 15–18); Jacob (Gen. 28. 11–16; 46. 1–4); Joseph (Gen. 39. 21); Achan (Josh. 7. 10–18); Solomon (2 Chron. 7. 1–3, 12–16); David (Ps. 139. 7–13); Asa (2 Chron. 14. 11, 12); Jehoshaphat (2 Chron. 18. 31); Ahab (1 Kings 22. 34, 35); Hezekiah (2 Kings 20. 5, 13–18); Manasseh (2 Chron. 33. 12, 13); Ezekiel (Ezek. 3. 22); Nebuchadnezzar (Dan. 4. 29, 32); Belshazzar (Dan. 5. 5); Jonah (Jonah 2. 10); Nathanael (John 1. 48); Stephen (Acts 7. 55); Peter (Acts 10. 9–16); Herod (Acts 12. 23); Lydia (Acts 16. 13, 14); Paul (Acts 27. 23, 24. 2 Tim. 4. 17); the wedding guests (Matt. 22. 11–13. 1 Cor. 11. 28).
the evil = evil ones. Heb. *rā'a'.* Ap. 44. viii.
the good = good ones.
4 A wholesome tongue = Gentleness of tongue.
tree of life. See Gen. 2. 9; 3. 22, 24. Cp. Prov. 3. 18. Ezek. 27. 12. Rev. 22. 2, and notes there.
spirit. Heb. *rūach.* Ap. 9.
5 A fool. Heb. *'ĕvīl.* See note on **1.** 7.
prudent. Sept. adds: "In abounding righteousness is great strength, but the ungodly will perish root and branch."
6 the righteous = a righteous one.
treasure. Heb. "strength", put by Fig. *Metonymy* (of Cause), Ap. 6, for the treasures procured by it.
the wicked = a lawless one. Heb. *rāshā'.* Ap. 44. x. In *v.* 8 it is plural. Not the same word as in *v.* 26.
7 foolish. Heb. *kᵉsīl.* See note on **1.** 7.
8 the wicked = lawless ones.
is an abomination, &c. See note on 3. 32. Illustrations: Cain (Gen. 4. 5. Heb. 11. 4); Saul (1 Sam. 15. 22, 23); Jews (Isa. 1. 11–15; 66. 3).
the upright = upright ones.
10 is grievous, &c. Illustrations: Asa (2 Chron. 16. 10); Jews (John 7. 7; 8. 23, 40).
11 Hell = the grave. Heb. *Shᵉōl.* Ap. 35.
children = sons. **men.** Heb. *'ādām.* Ap. 14. I.
12 loveth not, &c. Illustrations: Ahab (2 Chron. 18. 7. Prov. 17. 4); the Jews (Amos 5. 10); Pharisees (Luke 7. 30); cp. Matt. 3. 7. Prov. 12. 1).
13 merry = joyful, or glad.
14 understanding. Heb. *bīnāh* (1. 2). Same word as in *v.* 21, but not in *v.* 32.
seeketh knowledge. Illustrations: Solomon (1 Kings 3. 5–10. Prov. 19. 8); Queen of Sheba (1 Kings 10. Matt. 12. 42); Mary (Luke 10. 39); Nicodemus (John 3. 1, 2); the Ethiopian (Acts 8. 28); the Bereans (Acts 17. 11).
15 afflicted. Heb. *'ānāh.* See note on "poverty", 6. 11.
evil = sad. Same word as in *v.* 3. **merry** = good.
16 Better. See note on 8. 11. Illustrations: the shepherds (Luke 2. 20. Cp. Matt. 2. 3); Paul in prison (Phil. 4. 11, 13, 18. 1 Tim. 6. 6). Contrast Ahab in palace (1 Kings 21. 4). Jehovah is a substitute for every good thing, but nothing is a substitute for Him.
the fear of the LORD. See note on **1.** 7.
18 man. Heb. *'ĭsh.* Ap. 14. II.
strife = contention, or discord.
19 the righteous = upright ones.
made plain = a raised road. Illustration: Eleazar (Gen. 24. 12, 26, 27, 52. Ps. 37. 23).
21 wisdom. Heb. *lēb* = "heart", put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the knowledge it should possess. See note on **1.** 2.
22 counsellers. But they must *be* "counsellers".
they are. Aram., Sept., and Syr. read "counsel is".
23 in due season = in its season.
24 above = upward.
the wise = a skilful one. Heb. *sākal.* See note on 1. 2.
25 border = landmark. Note the contrast with "house".

X⁵ (*cont.*)

26 The thoughts of °the wicked *are* an [8]abomination to [3]the LORD:
But *the words* of the pure *are* pleasant words.
27 He that is greedy of gain troubleth his own house;
But he that hateth °gifts shall live.
28 The heart of [6]the righteous studieth to answer:
But the mouth of [8]the wicked poureth out °evil things.
29 [3]The LORD *is* far from [8]the wicked:
But He heareth the prayer of °the righteous.
30 The light of the eyes rejoiceth the heart:
And a good report maketh the bones fat.
31 The ear that heareth the reproof °of life
Abideth among the wise.
32 He that refuseth °instruction despiseth his own °soul:
But he that heareth reproof °getteth understanding.
33 [16]The fear of [3]the LORD *is* the [32]instruction of °wisdom;
And °before honour *is* humility.

U² Y¹ (p. 886)

16 The °preparations of the heart in °man,
And the °answer of the °tongue, *is* from °the LORD.
2 All the ways of a °man *are* °clean in his °own eyes;
But [1]the LORD °weigheth °the spirits.
3 Commit thy works unto [1]the LORD,
And thy °thoughts °shall be established.
4 [1]The LORD hath made all *things* for °Himself:
Yea, even °the wicked for the day of °evil.
5 Every one *that is* proud in heart *is* an °abomination to [1]the LORD:
Though °hand *join* in °hand, he shall not be °unpunished.
6 By °mercy and truth °iniquity is °purged:
And by °the fear of [1]the LORD *men* depart from [4]evil.
7 When a [2]man's ways please [1]the LORD,
He maketh even his enemies to be at peace with him.
8 °Better *is* a little with righteousness
Than great revenues without right.
9 A [1]man's heart °deviseth his way:
But [1]the LORD °directeth his steps.
10 °A divine sentence *is* in the °lips of the king:
His mouth °transgresseth not in judgment.
11 A just weight and balance *are* [1]the LORD'S:
All the weights of the bag *are* His °work.
12 *It is* an abomination to kings to commit °wickedness:
For the throne is established by righteousness.

26 the wicked = an evil-doer. Heb. *rā'a'*, same word as "evil" in *v.* 3. Ap. 44. viii.
27 gifts = bribes. Cp. 18. 1; 20. 21.
28 evil. Heb. *rā'a'*. Ap. 44. viii.
29 the righteous = righteous ones.
31 of = tending or leading to. Gen. of Relation. See Ap. 17 (5).
32 instruction = correction, or discipline. See note on 1. 7.
soul. Heb. *nephesh*. Ap. 13. Illustrations: Dathan Num. 16. 12–14, 31–33); Zedekiah (2 Chron. 36. 12; Jer. 39. 1–7); Nebuchadnezzar (Dan. 4. 27–33); Belshazzar (Dan. 5. 22–30); Jews (Matt. 23. 34–38); Gadarenes (Luke 8. 37).
getteth understanding = possesseth a heart. "Heart" put by Fig. *Metonymy* (of Subject), Ap. 6, for "sense". Illustrations: Job's friends (Job 42. 7–9); the woman (John 4. 17, &c.); two disciples (Luke 24. 25–32); Paul (Acts 9. 6–22).
33 wisdom. Heb. *chākmāh*. See note on 1. 2.
before honour, &c. Illustrations: Joseph (Gen. 41. 16, 39, 40. Prov. 22. 4); Gideon (Judg. 6. 15); Hananiah (Neh. 7. 2); Daniel (Dan. 2. 30–48); Centurion (Matt. 8. 8, 10); Ephraim (Hos. 13. 1); John Baptist (John 1. 15, 30; 3. 30).

16. 1—19. 19 (U², p. 877). THE PIOUS AND UNGODLY WITH REFERENCE TO GOD. THEIR LIFE AND ACTION. (*Division.*)

U² | Y¹ | 16. 1–33. Personal confidence in God.
Y² | 17. 1–28. Personal contentment and peace.
Y³ | 18. 1–24. Personal virtues in social life.
Y⁴ | 19. 1–19. Personal character. Humility, meekness, and gentleness.

1 preparations = arrangements or plans. The Ellipsis (Ap. 6) of the verb in the first clause must be supplied (as it is in the second clause): "To [*sc.* prepare] man [pertain] the plans of his heart; but from [*sc.* prepare] Jehovah [comes] the final decree." Cp. *v.* 9. May be well rendered "the last word" (cp. *v.* 4). See Ap. 74. Illustrations: Balaam (Num. 23. 11, 12; 24. 10–13. Josh. 24. 9, 10. Neh. 13. 2). Cp. Jer. 10. 23.
man = man. Heb. *'ādām*. Ap. 14. I.
answer. Heb. *ma'ăneh*, from *'ānāh*, which is a word of wide meaning. The noun occurs only eight times (Job 32. 3, 5. Prov. 15. 1, 23; 16. 1, 4; 20. 19. Mic. 3. 7).
tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is said by it. The silent and secret plans of man's heart are contrasted with the disclosures of the tongue, which come from Jehovah. See note on "Himself", *v.* 4.
tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is said by it. **the LORD.** Heb. Jehovah. Ap. 4. II.
2 man. Heb. *'ĭsh*. Ap. 14. II. **clean** = pure.
own eyes. Cp. 12. 15; 14. 12; 16. 25; 21. 2. Conscience is no safe guide, for it depends on what a man *believes*. Illustrations: Hazael (2 Kings 8. 13); Jehu (2 Kings 10. 16, 31); the Pharisee (Luke 18. 11–14); Paul (Acts 26. 9; cp. 9. 4. 1 Tim. 1. 13 and Rom. 7. 9).
weigheth. With moral and spiritual weights.
the spirits = spirits (no Art.). Heb. *rūach*. Ap. 9.
3 thoughts = plans. Cp. *v.* 1.
shall be established. Illustrations: Jacob (Gen. 32. 24–30; 46. 1–4); Ruth (Ruth 2. 12); David (1 Sam. 17. 45; 30. 8–19. 2 Sam. 5. 19–25); Ezra (Ezra 8. 21–23, 31, 32). Esther (Est. 4. 14–17; 8. 15–17); Daniel (Dan. 6. 10. Ps. 37. 4–6). **4 Himself.** Same word as "answer" (*v.* 1) = His decree, or His own end. See note on *v.* 1. **the wicked** = a lawless one. Heb. *rāshā'*. Ap. 44. x. **evil.** Heb. *rā'a'*. Ap. 44. viii. **5 abomination, &c.** See note on 3. 32. **hand . . . hand.** Easterns walk thus: Westerns walk arm in arm. **unpunished** = acquitted, or held innocent. **6 mercy** = lovingkindness, or grace. **iniquity.** Heb. *'āvāh*. Ap. 44. iv. **purged** = covered: i. e. by a propitiatory covering. **the fear of the LORD.** See note on 1. 7. **8 Better.** See note on 8. 11. **9 deviseth his way.** See notes on *v.* 1. **directeth his steps.** Illustrations: Joseph's brethren (Gen. 37. 18–28, and 45. 5); Pharaoh's daughter (Ex. 2. 5); Saul (1 Sam. 9. 3, 15, 16; 23. 26–28); Jesse (1 Sam. 16. 8–11; 17. 23, 58); Syrians (2 Kings 5. 2); Zacchæus (Luke 19. 4, 5, 9); woman (John 4. 7); Saul (Acts 9. 1, &c.); Philemon. **10 A divine sentence** = an oracle. **lips.** Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is uttered by them. **transgresseth not:** or, will not be unfaithful. **11 work** = something made: i. e. His ordinance. Lev. 19. 36. Cp. Prov. 11. 1. The shekel was the shekel "of the sanctuary". **12 wickedness** = lawlessness. Heb. *rāshā'*. Ap. 44. x.

Y1 (cont.)

13 Righteous lips *are* the delight of °kings;
And °they love him that speaketh right.
14 The wrath of a king *is as* °messengers of death:
But a wise [2]man will °pacify it.
15 In the light of the king's countenance *is* life;
And his favour *is* as a °cloud of the latter rain.
16 How much [8]better *is it* to get °wisdom than gold!
And to get °understanding rather to be chosen than silver!
17 The highway of °the upright *is* to depart from [4]evil:
He that °keepeth his way preserveth his °soul.
18 °Pride *goeth* before destruction,
And an haughty [2]spirit before a fall.
19 [8]Better *it is to be* of an humble [2]spirit with the °lowly,
Than to divide the spoil with the proud.
20 He that handleth a matter wisely shall find good:
And whoso °trusteth in [1]the LORD, °happy *is* he.
21 The wise in °heart shall be called prudent:
And the sweetness of the [10]lips increaseth learning.
22 °Understanding *is* a wellspring of life unto him that hath it:
But the instruction of °fools *is* °folly.
23 The [21]heart of the wise °teacheth his mouth,
And addeth learning to his [10]lips.
24 Pleasant °words *are as* an honeycomb,
Sweet to the [17]soul, and °health to the °bones.
25 There is a way that seemeth right unto a [2]man,
But the end thereof *are* the ways of death.
26 °He that laboureth laboureth for himself;
For his °mouth °craveth it of him.
27 °An ungodly [2]man diggeth up [4]evil:
And in his lips *there is* as a burning fire.
28 A froward [2]man °soweth strife:
And a whisperer separateth chief friends.
29 A violent [2]man enticeth his neighbour,
And leadeth him into the way *that is* not good.
30 He shutteth his eyes to devise froward things:
Moving his lips he bringeth [4]evil to pass.
31 The °hoary head *is* a crown of glory,
If it be found in the way of righteousness.
32 *He that is* slow to anger *is* [8]better than °the mighty;
And he that ruleth his [18]spirit °than he that taketh a city.
33 The °lot is cast into the °lap;
But °the whole °disposing thereof *is* of [1]the LORD.

Y2 p. 887)

17 °Better *is* a dry morsel, and quietness therewith,
Than an house full of °sacrifices *with* strife.
2 A wise servant shall have rule over a son that causeth shame,
And shall have part of the inheritance among the brethren.

13 kings. Some codices, with Sept., Aram., and Syr., read "a king".
they love, &c., or, kings love the words of uprightness.
14 messengers, &c. Illustrations: Benaiah (1 Kings 2. 25); Haman (Est. 7. 8–10). **pacify it** = get it covered.
15 cloud = heavy cloud, &c. Specially valuable, falling just before harvest.
16 wisdom. Heb. *ḥāḵmāh*. See note on 1. 2.
understanding. Heb. *bînāh*. See note on 1. 2.
17 the upright = upright ones.
keepeth = guardeth.
soul. Heb. *nephesh*. Ap. 13.
18 Pride goeth, &c. Illustrations: Asahel (2 Sam. 2. 18–23); Ben-hadad (1 Kings 20. 3, 11, 32); Babylon (Isa. 47. 10, 11); Azariah (Jer. 43. 2–11); Nebuchadnezzar (Dan. 4. 30, 31. Ps. 49. 11, 12); Edom (Obad. 3, 4); Herod Agrippa (Acts 12. 21–23).
19 lowly = wretched. Heb. *'ānāh*. See note on 6. 11.
20 trusteth = confideth. Heb. *baṭaḥ*. Ap. 69. I.
happy. See note on 3. 13.
21 heart. Put by Fig. *Metonymy* (of Subject), Ap. 6, for understanding or discernment.
22 Understanding. Heb. *sēḵel* See note on 1. 2.
fools . . . folly. Heb. *'ĕvîl*. See note on 1. 7.
23 teacheth = maketh wise. Illustrations: Eleazar (Gen. 24. 34–49); Jacob (47. 9); Peter (Acts 3. 12, &c.; 4. 19, &c.); Paul (Acts 13. 16–41; 14. 17; 17. 28; 17; 24. 25; 26. 2–27. Philem. 1 Tim. 1. 12–16).
24 words = sayings. Heb. *'imrah*. Ap. 73. v.
health = healing. Cp. 6. 8.
bones. Put by Fig. *Synecdoche* (of Part), Ap. 6, for whole body.
26 He that laboureth = the soul of him who laboureth. Heb. *nephesh*. Ap. 13. **mouth** = appetite.
craveth it of him = urgeth him on.
27 An ungodly man = A man of Belial.
28 soweth = sendeth forth. Illustrations: Princes of Ammon (2 Sam. 10. 3); Ziba (2 Sam. 16. 3); Chaldeans (Dan. 3. 8–13); Herodias (Mark 6. 19, 20).
31 hoary head, &c. Illustrations: Jacob (Gen. 47. 9; 48. 1, &c.); Samuel (1 Sam. 12. 2–4; 25. 1); Barzillai (2 Sam. 19. 32, 37); Elisha (2 Kings 13. 14); Jehoiada (2 Chron. 24. 15, 16).
32 the mighty = a mighty one.
than he that taketh a city. Illustration: Jehoshaphat (1 Kings 22. 3, 4. Even if the city had been taken, which it was not).
33 lot = stone. See next note.
lap = bosom (17. 23; 21. 14). The reference is to the bag of the ephod, in which were the two stones by which Jehovah gave true judgment or decision. See notes on Ex. 28. 30. Num. 26. 55. Illustrations: Haman (Est. 3. 7); Jonah (Jonah 1. 7); apostles (Acts 1. 15–26).
the whole disposing = its every decision.
disposing = judgment. Heb. *mishpāt*, as in Num. 27. 21.

17. 1–28 (Y2, p. 886). PERSONAL CONTENTMENT AND PEACE.

1 Better. See note on 8. 11.
sacrifices = slain beasts. Heb. *zebach*. Ap. 43. II. xii.
3 the LORD. Heb. Jehovah. Ap. 4. II.
trieth the hearts. Illustrations: Abraham (Gen. 22. 1); Israel (Deut. 8. 2); Hezekiah (2 Chron. 32. 31); Martha and Mary (John 11. 5, 6); young man (Matt. 19. 16–22); woman (Matt. 15. 23–28).
4 wicked = mischief maker. Heb. *rā'a'*. Ap. 44. viii.
liar. Heb. "lie". Text not "corrupt"; but "lie" is put by Fig. *Metonymy* (of Effect), Ap. 6, for the man who habitually lies: i. e. a liar is always ready to believe a lie. Illustrations: Ahab (1 Kings 22. 6); Jews (Isa. 30. 9–11. Jer. 5. 30, 31. Mic. 2. 11).

3 The fining pot *is* for silver, and the furnace for gold:
But °the LORD °trieth the hearts.
4 A °wicked doer giveth heed to false lips;
And a °liar giveth ear to a naughty tongue.

Y² (*cont.*)

5 Whoso °mocketh °the poor reproacheth
his °Maker:
And he that is glad at calamities shall not
be °unpunished.
6 °Children's °children *are* the crown of old
men;
And the glory of °children *are* their fathers.
7 Excellent °speech becometh not a °fool:
Much less do [4]lying °lips a prince.
8 A gift *is as* a precious stone in the eyes of
°him that hath it:
Whithersoever it turneth, it °prospereth.
9 He that covereth a °transgression seeketh
love;
But he that repeateth a matter separateth
°*very* friends.
10 A reproof entereth more into a °wise man,
Than an hundred stripes into a °fool.
11 An °evil *man* seeketh only rebellion:
Therefore a cruel messenger shall be sent
against him.
12 Let °a bear robbed of °her whelps meet a
°man,
Rather than a [10]fool in his °folly.
13 Whoso rewardeth [11]evil for good,
[11]Evil shall not depart from his house.
14 The °beginning of strife *is as* °when one
letteth out water:
Therefore leave off contention, before it
°be meddled with.
15 He that °justifieth °the wicked, and he
that condemneth °the just,
Even they both *are* °abomination to [3]the
LORD.
16 °Wherefore *is there* a price in the hand of
a [10]fool to get °wisdom,
Seeing *he hath* no °heart *to it?*
17 A friend °loveth at all times,
And a brother is born for adversity.
18 A °man void of °understanding striketh hands,
And becometh surety in the presence of
his friend.
19 He loveth [9]transgression that loveth strife:
And °he that exalteth his gate seeketh
destruction.
20 He that hath a froward heart findeth no good:
And he that hath a perverse tongue falleth
into mischief.
21 He that begetteth a °fool *doeth it* to his
sorrow:
And the father of a °fool hath no joy.
22 A merry heart doeth good *like* a medicine:
But a broken °spirit drieth the bones.
23 A [15]wicked *man* taketh a °gift out of the
°bosom
To pervert the ways of judgment.
24 [16]Wisdom *is* °before him that hath understanding;
But the eyes of a [10]fool *are* in the ends of
the earth.
25 A [10]foolish son *is* a grief to his father,
And bitterness to her that bare him.
26 Also to punish the just *is* not good,
Nor to strike princes for equity.
27 He that hath knowledge °spareth his words:
And a [12]man of °understanding is of an
°excellent [22]spirit.
28 Even a °fool, when he holdeth his peace,
is counted [10]wise:
And he that shutteth his lips *is esteemed*
a [12]man of °understanding.

5 mocketh. Illustrations: princes of Judah (Isa. 3. 14, 15; 10. 1, 2. Jer. 34. 10, 11); rich (Jas. 5. 4).
the poor = a needy one. Heb. *rûsh*. See note on 6. 11.
Maker. See note on 14. 31.
unpunished = held guiltless. Illustrations: Tyrians (Ezek. 26. 2-6); Edom (Obad. 10-16).
6 Children's = Sons'.
7 speech. Heb. "lip", put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.
fool. Heb. *nabal*. See note on 1. 7. Not the same word as in *vv.* 10, 12, 16, 24, 25.
lips. See above note.
8 him that hath it = its owner (the bribed, not the briber).
prospereth = it sparkles. And he loves to look at it and keep it. Cp. "gift", *v.* 23.
9 transgression. Heb. *pâsha'*. Ap. 44. ix.
very friends = true friends.
10 wise man. Heb. *bînâh*. See note on 1. 2.
fool. Heb. *k^esîl*. See note on 1. 7.
11 evil = evil worker. Same word as "wicked", *v.* 4.
12 a bear = a he-bear (masc. because it is always construed with a masc. verb).
her whelps = his mate. **man.** Heb. *'îsh*. Ap. 14. II.
folly. Heb. *'ĕvil*. See note on 1. 7.
14 beginning of strife. Illustrations: Ephraimites (Judg. 12. 1-6); Abner (2 Sam. 2. 14-17); Rehoboam (2 Chron. 10. 1-16); Jeroboam (2 Chron. 13. 17); the Twelve (Matt. 20. 24).
when one letteth out = the letting loose (as by making a breach in a dam).
be meddled with = gathereth volume.
15 justifieth the wicked, &c. Illustrations: the counsellors (Ezra 4. 1-16); Tertullus (Acts 24. 1-9); Ahab and Jezebel (1 Kings 21. 5-24). Note the Fig. *Paronomasia* (Ap. 6). *Maẓdîk rîshâ' umarshîa' ẓadîk*, which may be Englished, "he who wrongs the right and rights the wrong".
the wicked = a lawless one. Heb. *rûshâ'*. Ap. 44. x.
the just = a just one.
abomination, &c. See note on 3. 32.
16 Wherefore is there a price, &c. = Why is this ready money in the hand of a fool to get wisdom when he has no sense? Illustrations: Israel (2 Chron. 30. 10); the Jews (Luke 4. 28); Herod Antipas (Luke 23. 11); Jews (John 5. 40; 8. 45); Athenians (Acts 17. 32, 33); Felix (Acts 24. 25-27); Agrippa (Acts 26. 28).
wisdom. Heb. *ch^ekmâh*. See note on 1. 2.
heart. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the sense in it.
17 loveth at all times. Illustrations: Abraham (Gen. 14. 14. Cp. 13. 11); Joseph (Gen. 45. 5; 50. 21); Moses (Ex. 32. 11-13. Deut. 9. 18, 25-29. Cp. Acts 7. 40); Jonathan (1 Sam. 20. 33); Barzillai (2 Sam. 19. 32); Ahikam (Jer. 26. 24); Ebed-melech (Jer. 38. 7); Paul (Philem. 12, 20); Barnabas (Acts 9. 27); Aristarchus (Acts 19. 29; 20. 4; 27. 2. Philem. 24. Col. 4. 10); Luke (2 Tim. 4. 11); Epaphroditus (Phil. 2. 26).
18 man. Heb. *'âdâm*. Ap. 14. I.
understanding. Heb. "heart", put by Fig. *Metonymy* (of Cause), Ap. 6, for the understanding in it. See note on 1. 2.
19 he that exalteth his gate, &c.: i.e. a rich man, who thus proclaimed his wealth (Eastern doors being generally low-pitched and uninviting), courted destruction. This explains 2 Kings 25. 9, where "every great man's house he (Nebuchadnezzar) burnt with fire".
21 fool. Heb. *nabal*, as in *v.* 7.
22 spirit. Heb. *rûach*. Ap. 9.
23 gift = bribe. Cp. *v.* 8. This is the act of the briber, not the bribed. **bosom** = lap. See note on 16. 33.
24 before = is the goal of.
27 spareth his words. Illustrations: Aaron (Lev. 10. 3); Moses (Num. 16. 4; 20. 6); Samuel (1 Sam. 8. 6-8); Christ (1 Pet. 2. 23).
understanding = discerning. Heb. *bînâh*. See note on 1. 2. **excellent** = quiet.
28 fool. Heb. *'ĕvil*, as in *vv.* 16, 22. See note on 1. 7.
understanding = wisdom (i.e. a wise man).

Y³ (p. 886)

18 °Through desire a man, having separated himself, seeketh
And °intermeddleth with °all wisdom.
2 A °fool hath no delight in understanding,
But that his heart may °discover itself.
3 When °the wicked cometh, *then* cometh also contempt,
And with °ignominy °reproach.
4 The °words of a °man's mouth *are as* deep waters,
And the wellspring of °wisdom *as* a °flowing brook.
5 *It is* °not good °to accept the person of [3]the wicked,
°To °overthrow °the righteous in judgment.
6 A [2]fool's °lips enter into contention,
And his °mouth calleth for strokes.
7 A [2]fool's mouth *is* his destruction,
And his [6]lips *are* the snare of his °soul.
8 The words of a °talebearer °*are* as wounds,
And *they* go down into the innermost parts of the belly.
9 He also that is slothful in his work
Is brother to him that is °a great waster.
10 The °name of °the LORD *is* a strong tower:
[5]The righteous runneth into it, and is °safe.
11 The rich man's wealth *is* his strong city,
And °as an high wall in his own °conceit.
12 Before destruction the heart of [4]man °is haughty,
And before honour *is* °humility.
13 He that answereth a matter °before he heareth *it*,
It is [2]folly and shame unto him.
14 The °spirit of a [4]man will °sustain his infirmity;
But a wounded °spirit °who can bear?
15 The heart of °the prudent getteth knowledge;
And the ear of °the wise seeketh knowledge.
16 A °man's gift maketh room for him,
And bringeth him before great men.
17 *He that is* °first in his own cause *seemeth* just;
But his neighbour cometh and searcheth him.
18 The lot causeth contentions to cease,
And parteth between the mighty.
19 A brother °offended *is harder to be won* than a strong city:
And *their* contentions *are* like the bars of a castle.
20 A [4]man's belly shall be satisfied with the fruit of his mouth;
And with the increase of his lips shall he be filled.
21 Death and life *are* in the °power of °the tongue:
And they that love it shall eat the fruit thereof.
22 *Whoso* findeth °a wife findeth a good *thing*,
And obtaineth favour of [10]the LORD.
23 °The poor useth intreaties;
But the rich answereth roughly.
24 °A [4]man *that hath* °friends °must shew himself friendly:
And °there is °a friend *that* sticketh closer than a brother.

18. 1-24 (Y³, p. 886). PERSONAL VIRTUES IN SOCIAL LIFE.

1 Through desire, &c. = Seeking his own pleasure, the recluse (or separatist) breaketh forth (or quarreleth) with everything that is stable.
intermeddleth = breaketh forth. Heb. *gālaʿ*. See note on "meddle", 17. 14.
all wisdom = everything that is stable. See note on 2 7.
2 fool. Heb. *kᵉsīl*. See note on 1. 7. Same word as in *vv.* 6, 7; not the same as in *v.* 13. **discover** = vent.
3 the wicked = a lawless one. Heb. *rāshāʿ*. Ap. 44. x.
ignominy = disgrace, or shame (i. e. outward).
reproach = reproachfulness.
4 words. Heb. *dābar*. Ap. 73. x.
man's. Heb. *ʾīsh*. Ap. 14. II.
wisdom. Heb. *chākmāh*. See note on 1. 2.
flowing brook = a gushing torrent. Heb. *naḥal*.
5 not good. Fig. *Tapeinōsis* (Ap. 6), meaning it is very bad. **to accept the person** = to show partiality.
To. Repeat the Ellipsis: "[It is not good] to".
overthrow = turn aside: i. e. pervert.
the righteous = a righteous one.
6 lips. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by them.
mouth. See above note. Illustrations: Judg. 8. 4-17; 2 Kings 2. 23, 24; Luke 19. 22.
7 soul = own self. Heb. *nephesh*. Ap. 13.
8 talebearer = whisperer, or tattler.
are as wounds = are as dainty morsels: i. e. are greedily swallowed.
9 a great waster = a master of destruction: i. e. an absolute destroyer.
10 name = person. See note on Ps. 20. 1.
the LORD. Heb. Jehovah. Ap. 4. II.
safe = set on high. Illustrations: Job (Job 19. 25, 26); Habakkuk (Hab. 3. 17, 19); Asa (2 Chron. 14. 11); Hezekiah (2 Kings 19. 14-20, 32-35. Isa. 38. 1-8); Apostles (Acts 4. 24-33). **11 as** = [it is] as.
conceit = imagination. See note on 25. 11.
12 is haughty. Illustration: Jezebel (2 Kings 9. 30-33).
humility. Cp. 15. 33. Illustration: contrast Goliath (1 Sam. 17. 8-10, 43, 44) with 1 Sam. 17. 45, 47.
13 before he heareth it. Illustrations: David (2 Sam. 16. 4; 19. 24-30); Ahasuerus (Est. 3. 10. Cp. 8. 5, &c.); Darius (Dan. 6. 9. Cp. 6. 14, 18); magistrates (Acts 16. 37-39).
14 spirit. Heb. *rūach*. Ap. 9.
sustain, &c. Illustrations: Job (Job 1. 20, 21; 2. 8, 9, 10); Paul (2 Cor. 12. 9. Acts 22. 24. Rom. 5. 3-5); Paul and Silas (Acts 16. 23-25, 37).
who can bear? Illustrations: Cain (Gen. 4. 13, 14); Eli's daughter-in-law (1 Sam. 4. 19-22. Cp. Prov. 15. 13); Saul (1 Sam. 28. 20; 2 Sam. 1. 9); Ahithophel (2 Sam. 17. 23); Zimri (1 Kings 16. 18); Pashur (Jer. 20. 4); Judas (Matt. 27. 5). **15 the prudent** = a prudent one.
the wise = wise ones.
16 man's. Heb. *ʾādām*. Ap. 14. I.
17 first in his own cause. Illustrations: Saul (1 Sam. 15. 13. Cp. *v.* 26); Ziba (2 Sam. 16. 1-3. Cp. 19. 26); Tertullus (Acts 24. 5, 16. Cp. *v.* 13).
19 offended = dealt falsely with.
21 power. Heb. "hand", put by Fig. *Metonymy* (of Cause), Ap. 6, for the power put forth by it.
the tongue. Illustrations: the ten spies (Num. 14. 36, 37); Doeg (1 Sam. 22. 9, 10); Sennacherib (2 Kings 18. 28, 35; 19. 22-35. 2 Chron. 32. 21); Ammonites (Ezek. 25. 3-7); Sapphira (Acts 5. 5-10); Esther (Est. 7 and 8); Paul (Acts 16. 28-34); the Gospel (Rom. 1. 16. 2 Cor. 2. 16).
22 a wife. Some codices, Aram., Sept., Syr., and Vulg., read, "a good wife". Cp. 19. 14.
23 The poor = a needy one. Heb. *rūsh*. See note on 6. 11.

24 A man. A special various reading called *sevīr* reads *yēsh*, instead of *ʾish*, which means "there is", or "there are" instead of "a man". It occurs three times: here, 2 Sam. 14. 19, and Mic. 6. 10. **friends.** Heb. *rēʿīm* = feeders, from *rāʿāh* to feed (Ps. 23. 1, shepherd). **must shew himself friendly** = who break in pieces. Heb. *Hithpolel* of *rāʿāʿ* (Ap. 44. viii.) **there is.** Heb. *yēsh*, as in preceding line. **a friend** = a lover (who loves "without cause"). Note the Fig. *Paronomasia* (Ap. 6) in these words, which may be thus represented in English:—

"There are *friends* who *rend* us,
But there is a *lover* who is closer than a *brother*."

Y⁴ (p. 886)

19 °Better *is* °the poor that walketh in his integrity,
Than °*he that is* perverse in his °lips, and is a °fool.
2 Also, *that* the °soul *be* without knowledge, *it is* °not good;
And he that °hasteth with *his* feet, °sinneth.
3 The °foolishness of °man °perverteth his way:
And his heart °fretteth against °the LORD.
4 Wealth maketh many friends;
But °the poor is separated from his neighbour.
5 A false witness shall not be °unpunished,
And *he that* °speaketh lies shall not escape.
6 Many will intreat the favour of the prince:
And every man *is* a friend to °him that giveth gifts.
7 All the brethren of [1]the poor do hate him:
How much more do his friends °go far from him?
He °pursueth *them with* words, *yet* they *are* wanting *to him.*
8 He that getteth °wisdom loveth his own [2]soul:
He that keepeth °understanding shall find good.
9 °A false witness shall not be [5]unpunished,
And *he that* [5]speaketh lies shall perish.
10 °Delight is not seemly for a [1]fool;
Much less for a servant to have rule over princes.
11 The discretion of a [3]man °deferreth his anger;
And *it is* his glory to pass over a transgression.
12 The king's wrath *is* as the roaring of a lion;
But his favour *is* as °dew upon the grass.
13 A [1]foolish son °*is* the calamity of his father:
And the contentions of a wife *are* a continual dropping.
14 House and riches *are* the inheritance of fathers:
And °a prudent wife *is* from [3]the LORD.
15 Slothfulness casteth into a deep sleep;
And an idle [2]soul shall suffer hunger.
16 He that °keepeth the commandment °keepeth his own [2]soul;
But he that despiseth his ways shall °die.
17 He that hath pity upon [4]the poor lendeth unto [3]the LORD;
And that which he hath given will He pay him again.
18 °Chasten thy son while there is hope,
And °let not thy [2]soul spare for his crying.
19 °A man of great wrath °shall °suffer punishment:
For if °thou deliver *him*, yet thou must do it again.

D A¹ (p. 891)

20 Hear counsel, and receive °instruction,
That thou mayest be wise in thy latter end.
21 *There are* °many devices in a °man's heart;
°Nevertheless the counsel of [3]the LORD, that shall stand.
22 The desire of a °man °*is* his kindness:
And a [1]poor [21]man *is* °better than °a liar.

19. 1–19 (Y⁴, p. 886). PERSONAL CHARACTER, HUMILITY, &c.

1 Better. See note on 8. 11.
the poor = a needy one. Heb. *rūsh.* See note on 6. 11. Same as in *vv.* 7, 22; not the same as in *vv.* 4, 17.
he that is. Fig. *Ellipsis* (Ap. 6), better supplied thus: "Than [the rich that is] perverse", &c.
lips. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by them.
fool. Heb. *kᵉsīl.* See note on 1. 7. Same word as in *vv.* 10, 13, 29; not the same as in *v.* 3.
2 soul. Heb. *nephesh.* Ap. 13.
not good. Illustrations: Syrians (1 Kings 20. 28); Jews (Isa. 5. 12, 13); Saul (1 Tim. 1. 13. Acts 26. 11); People and Priests (Hos. 4. 6); Pharisees (Matt. 12. 7); Judah (Hos. 6. 6); Peter (Matt. 16. 22); the rulers (Acts 13. 27. 1 Cor. 2. 8); Job (Job 33. 8, 9; 34. 5, 9, 35; 35. 16; 42. 3, 5, 6); Hezekiah (2 Chron. 32. 31); Peter (Luke 22. 33, 34).
hasteth, &c. Illustrations: Joshua (Josh. 9. 16); Saul (1 Sam. 13. 9, 10, 13, 14; 14. 24–45); David (2 Sam. 16. 4); the Prophet (1 Kings 13. 18, 19); Peter (John 18. 10).
sinneth. Heb. *chāṭā'.* Ap. 44. i.
3 foolishness. Heb. *'ĕvīl.* See note on 1. 7. Not the same word as in *vv.* 1, 10, 13, 29.
man. Heb. *'ādām.* Ap. 14. I.
perverteth: or subverteth.
fretteth against = is angry with. Illustrations: Adam (Gen. 3. 12); Cain (Gen. 4. 13, 14); Jehoram (2 Kings 3. 10, 13; 6. 33); Jonah (Jonah 4. 1, 4, 9); Israel (Num. 14. 2, 3; 20. 2–5; 21. 4–6. Deut. 9. 23, 24).
the LORD. Heb. Jehovah. Ap. 4. II.
4 the poor = a weak one. Heb. *dal.* See note on 6. 11. Same word as in *v.* 17; not the same word as in *vv.* 1, 7, 22.
5 unpunished = acquitted, or held innocent.
speaketh = breatheth forth.
6 him that giveth gifts. Heb. a man ('*īsh*, Ap. 14. II) of gifts = a generous man.
7 go far = withdraw.
pursueth, &c.: or, seeketh words [of friendship], but there are none.
8 wisdom. Heb. "heart", put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the understanding. See note on 1. 2.
understanding. Heb. *bīnah.* See note on 1. 2.
9 A false witness, &c. The repetition of *v.* 5 is needed, and punishment is defined. **10 Delight** = Luxury.
11 deferreth his anger. Illustrations: Joseph (Gen. 40. 15); Moses (Num. 12); David (1 Sam. 24; 26. 5, &c.); the Prophet (1 Kings 13. 6, &c.).
12 dew = night mist.
13 is the calamity = is a great trouble to. Heb. "troubles" (pl.) for great trouble. Fig. *Metonymy* (of Effect), Ap. 6, put for action of the foolish son which brings it on. **14 a prudent wife.** See 18. 22.
16 keepeth = guardeth. **die** = die prematurely.
18 Chasten = Correct, or discipline.
let not, &c. This is not a caution against excess of severity, but against a cruel kindness which ends in death, by withholding seasonable correction.
19 A man of great wrath = one in a rage (cp. Dan. 11. 44. Cp. 2 Kings 22. 13). **shall suffer** = suffereth.
suffer punishment = incurreth a penalty. Heb. *'onesh* = a fine, or indemnity. (Oxford Gesenius).
thou deliver = thou rescue him [by paying the penalty] thou must do it continually.

19. 20—24. 34 [For Structure see next page].

20–27 (A¹, p. 891). CALL TO HEAR.

20 instruction = correction, or discipline.
21 many devices = many schemes.
man's. Heb. *'īsh.* Ap. 14. II.
Nevertheless, &c. Illustrations: Joseph's brethren (Gen. 37. 19, &c. Cp. Ps. 76. 10); Pharaoh (Ex. 1. 10. Cp. Ex. 15); the rulers (Matt. 27. 63–66); Saul (Acts 9. 1, 2. Cp. *vv.* 3–9, &c.); Herod (Acts 12. 1–3. Cp. *vv.* 5–19); the forty Jews (Acts 23. 12–15). **22 man.** Heb. *'ādām.* Ap. 14. I. This word stands in relation to *'īsh* in *v.* 21, and to a poor man in next clause here, the commonest sort of man, or ordinary man. is, &c. = is [measured by] his kindness. better. See note on 8. 11. **a liar.** Heb. an *'īsh* [a man of the better sort who is] a liar. This proverb does not "remain a riddle".

A¹ (cont.)

23 °The fear of [3]the LORD *tendeth* to °life:
And *he that hath it* shall abide satisfied;
He shall not be visited with °evil.
24 A slothful *man* hideth his hand in *his* °bosom,
And will not so much as bring it to his mouth again.
25 Smite a °scorner, and the simple °will beware:
And °reprove one that hath understanding,
°*and* he will understand knowledge.
26 He that °wasteth *his* father, *and* chaseth away *his* mother,
Is a son that causeth shame, and bringeth reproach.
27 Cease, °my son, to hear the instruction
That causeth to err from the °words of knowledge.

B¹ (p. 891)

28 °An ungodly witness scorneth judgment:
And the °mouth of °the wicked devoureth °iniquity.
29 Judgments are prepared for scorners,
And stripes for the back of [1]fools.

20 °Wine °*is* a °mocker, °strong drink *is* °raging:
And whosoever °is deceived thereby °is not wise.
2 The fear of a king *is* as the roaring of a lion:
Whoso provoketh him to anger °sinneth *against* his own °soul.
3 *It is* an honour for a °man °to cease from strife:
But every °fool will be °meddling.
4 The sluggard will not °plow by reason of the °cold;
°*Therefore* shall he beg in harvest, and *have* nothing.
5 Counsel in the heart of [3]man *is like* deep water;
But a [3]man of understanding will draw it out.
6 Most °men will proclaim °every one °his own goodness:
But a faithful [3]man who can find?
7 The just *man* walketh in his integrity:
His °children *are* °blessed after him.
8 A king that sitteth in the throne of judgment
Scattereth away all °evil with his eyes.
9 Who °can say, "I have made my heart clean,
°I am pure from my [2]sin?"
10 Divers °weights, *and* divers °measures,
Both of them *are* alike °abomination to °the LORD.

19. 20—24. 34 (**D**, p. 864). PROVERBS FOR SOLOMON (22. 17; 24. 23); FOR A PRINCE AND A KING (20. 2, 8, 26; 21. 1). SECOND PERSON. (See below.) (*Repeated and Extended Alternation.*)

D
- A¹ | 19. 20–27. Call to hear.
  - B¹ | 19. 28—21. 1. Personal conduct.
    - C¹ | 21. 2—22. 16. Personal character.
- A² | 22. 17–21. Call to hear.
  - B² | 22. 22–29. Personal conduct.
    - C² | 23. 1–21. Personal character.
- A³ | 23. 22–25. Call to hear.
  - B³ | 23. 26–35. Personal conduct.
    - C³ | 24. 1–20. Personal character.
- A⁴ | 24. 21, 22. Call to hear.
  - B⁴ | 24. 23–29. Personal conduct.
    - C⁴ | 24. 30–34. Personal character.

D is addressed to "MY SON" (19. 27; 23. 15, 19, 26; 24. 13, 21); and is all in the Second Person: "THOU" (19. 20; 22. 24, 25, 26, 27; 23. 1, 5, 6, 13, 14, 19, 31, 34; 24. 1, 10, 11, 12); "THEE" (22. 19, 20, 21, 27; 23. 7); "THY" (22. 18; 23. 16, 22, 25; 24. 10, 27, 34); "THINE" (23. 12, 15, 17, 18, 19, 33); "THYSELF" (24. 27).

23 The fear of the LORD. See note on 1. 7.
life. Heb. pl. implying resurrection and eternal life.
evil. Heb. *rā'ā'*. Ap. 44. viii.

24 bosom = bowl or widedish. 2 Kings 21. 13. 2 Chron. 35. 13. Cp. Matt. 26. 23.

25 scorner = scoffer.
will beware = will be made wise (note the force of the *Hiphil*). Illustrations: Israel (Ex. 14. 31); the stubborn (Deut. 21. 21); Gibeonites (Josh. 9. 3); Sergius Paulus (Acts 13. 6–12). reprove = set right.
and he will understand knowledge = will cause teaching to be discerned. Cp. 22. 17.

26 wasteth = preyeth upon.

27 my son. The presence of this word here and in 23. 15, 19, 26; 24. 13, 21, together with the employment of the second person, shows that these are proverbs *for* Solomon. See note under Structure above.
words = sayings. Heb. *'imrah*. Ap. 73. v.

19. 28—21. 1 (B¹, above). PERSONAL CONDUCT.

28 An ungodly witness. Heb. "A witness of Belial": i.e. a false witness.
mouth. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the witness given by it.
the wicked = lawless ones. Heb. *rāshā'*. Ap. 44. x.
iniquity. Heb. *'āven*. Ap. 44. iii.

20. 1 Wine. Heb. *yayin*. See Ap. 27. I.
is. Fig. *Metaphor*. Ap. 6. mocker = scoffer.
strong drink. Heb. *shēkār*. Ap. 27. IV
raging = a brawler.
is deceived = erreth. Heb. *shāgah* = to go astray. See note on 11. 18. Not the same word as in *v.* 17.
is not wise. Illustrations: Noah (Gen. 7. 1. Cp. 9. 20, 21); Nabal (1 Sam. 25. 36); Elah (1 Kings 16. 8–10); Ben-hadad (1 Kings 20. 16–21); Ephraim (Isa. 28. 7); Belshazzar, &c. (Dan. 5. Jer. 51. 39, 57); Nineveh (Nah. 1. 10); and probably Nadab and Abihu (Lev. 10. 8, 9).

2 sinneth = erreth. Heb. *chātā'*. Ap. 44. i.
soul. Heb. *nephesh*. Ap. 13. **3** man. Heb. *'ish*. Ap. 14. II. to cease from strife. Illustrations: Abraham (Gen. 13. 7–9. Cp. Prov. 17. 14); David (1 Sam. 25. 32–34). fool. Heb. *'evil*. See note on 1. 7. meddling = breaking out. See notes on 17. 14; 18. 1. The only other occurrences of *gālā'*. Not the same word as in *v.* 19. **4** plow. Plowing always done during the early rains. cold = autumn. Put by Fig. *Metalepsis*, Ap. 6, "cold" put for Autumn, and "Autumn" put for abundance of fruits possessed at that time. Therefore. This word is read in the text in some codices, with five early printed editions. **6** men. Heb. *'ādām*. Ap. 14. I. every one. Heb. *'ish 'ish*. Ap. 14. II. his own goodness. Illustrations: Absalom (2 Sam. 15. 4); Jehu (2 Kings 10. 16, 31); Scribes, &c. (Matt. 6. 2; 23. 6); the rich young man (Matt. 19. 20, 22). **7** children = sons. blessed = happy. See note on 3. 13. **8** evil. Heb. *rā'a'*. Ap. 44. viii. **9** can = is able to. I am pure, &c. Illustrations: Job before he learned his lesson (Job 9. 17; 10. 7; 11. 4; 16. 17; 23. 10, 11; 27. 5; 29. 14; 31. 1; cp. 33. 9. But not after, see 42. 5, 6). None of God's own people say this. Not David (2 Sam. 12. 13. Cp. Ps. 51. 1–7); not Psalmist (119. 176); not Ezra (Ezra 9. 6); not Nehemiah (Neh. 9. 33, 34); not Isaiah (Isa. 6. 5, 6); not Daniel (Dan. 9. 8); not Peter (Luke 5. 8); not John (1 John 1. 8); not James (Jas. 3. 2); not Paul (Rom. 7. 18. 1 Tim. 1. 15). **10** weights . . . measures. Heb. "a stone and a stone, an ephah and an ephah". Ephah put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of weights and measures. There is no word for "divers" = diverse. abomination, &c. Cp. *v.* 23, and 11. 1; 16. 11, &c. See note on 3. 32, and cp. Deut. 25. 13, &c. the LORD. Heb. Jehovah. Ap. 4. II.

B[1] (*cont.*)

11 Even a child is known by his doings,
Whether his work *be* ° pure, and whether *it be* ° right.
12 The ° hearing ear, and the seeing eye,
[10] The LORD hath made even both of them.
13 Love not sleep, lest thou ° come to poverty;
Open thine eyes, *and* thou shalt be satisfied with bread.
14 "*It is* ° naught, *it is* ° naught," saith the buyer:
But when he is gone his way, then he boasteth.
15 There is gold, and a multitude of rubies:
But the lips of knowledge *are* a precious jewel.
16 Take his garment that is surety *for* a ° stranger:
And take a ° pledge of him for a ° strange woman.
17 ° Bread of ° deceit *is* sweet to a [3] man;
But afterwards his mouth shall be ° filled with gravel.
18 *Every* purpose is established by counsel:
And with good advice make war.
19 He that goeth about *as* a talebearer revealeth secrets:
Therefore ° meddle not with him that flattereth with his ° lips.
20 Whoso ° curseth his father or his mother,
His ° lamp shall be put out in obscure darkness.
21 An inheritance *may be* gotten hastily at the beginning;
But the end thereof shall not be ° blessed.
22 Say not thou, "I will recompense [8] evil;"
But wait ° on [10] the LORD, and He shall save thee.
23 Divers [10] weights *are* an ° abomination unto [10] the LORD;
And a false balance *is* not good.
24 ° Man's goings *are* of [10] the LORD;
How can a ° man then understand his own way?
25 *It is* a snare to the [24] man *who* ° devoureth *that which is* ° holy,
And after vows to make enquiry.
26 A wise king ° scattereth the ° wicked,
And bringeth ° the wheel over them.
27 The ° spirit of [24] man *is* the ° candle of [10] the LORD,
Searching all the inward parts of ° the belly.
28 ° Mercy and truth preserve the king:
And his throne is upholden by ° mercy.
29 The glory of young men *is* their strength:
And the beauty of old men *is* the gray head.
30 The blueness of a wound ° cleanseth away ° evil:
So *do* stripes the inward parts of the ° belly.

21 The king's heart *is* in the hand of ° the LORD, *as* ° the rivers of water:
° He turneth it whithersoever He will.

C[1] (p. 891)

2 Every way of a ° man *is* right in his own eyes:
But [1] the LORD ° pondereth the hearts.

11 pure = accurate. **right** = correct.
12 hearing ear, &c. Illustrations: Moses (Ex. 4. 11); Hagar (Gen. 21. 19); Elisha's servant (2 Kings 6. 17); Lydia (Acts 16. 14).
13 come to poverty = become dispossessed. Heb. *yārash*. See note on 6. 11.
14 naught . . naught = very bad. Fig. *Epizeuxis* (Ap. 6), for emphasis.
16 stranger = apostate. Heb. *zūr*. See notes on 2. 16; 5. 3.
pledge of him. Supply Fig. *Ellipsis* (Ap. 6), "[Who has become security for] a foreign woman."
strange woman = foreign woman. Heb. *nākar*. See notes on 2. 16; 5. 3.
17 Bread of deceit = Bread gained by deceit. Genitive of Origin. See Ap. 17 (2).
Bread. Put by Fig. *Synecdoche* (of Part), Ap. 6, for all kinds of food.
deceit = lying. Heb. *sheḳer*. See note on 11. 18.
filled with gravel: or grit. See note on Gen. 3. 14, implying utmost disappointment. See Ap. 19.
19 meddle = mingle, mix thyself up. Not the same word as in *v.* 3.
lips. Put by Fig. *Metonymy* (of Cause) for the flattery spoken by them (Ap. 6).
20 curseth = revileth.
lamp shall be put out. A Fig. *Hypocatastasis* (Ap. 6), denoting that he shall die childless.
21 blessed = happy. See note on 3. 13.
22 on = for.
23 abomination, &c. See note on 3. 32.
24 Man's = A strong man's. Heb. *geber*. Ap. 14. IV.
man = an ordinary man. Heb. *'ādām*. Ap. 14. I.
25 devoureth = rashly promises.
holy. See note on Ex. 3. 5.
26 scattereth = winnoweth out.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
the wheel: i.e. of the threshing instrument. Cp. Isa. 28. 27.
27 spirit = breath. Heb. *nᵉshāmāh*. See Ap. 16.
candle = lamp or light. Same word as in *v.* 20.
the belly. Put by Fig. *Metalepsis* (Ap. 6) for the heart, and the heart for its thoughts.
28 Mercy = lovingkindness, grace, or favour.
30 cleanseth away = is cleansing. Supply the Ellipsis (Ap. 6), "[though it be] an evil".
evil. Heb. *rā'a'*. Ap. 44. viii.
belly. Supply the Ellipsis from preceding clause, "[though they be an evil]"

21. 1 the LORD. Heb. Jehovah. Ap. 4. II.
the rivers of water. Heb. *palgēy mayim* = the divisions of water [in a garden], from *palag*, to divide (Gen. 10. 25). The name given to the small channels which divide up an Eastern (walled) garden for purposes of irrigation. See note on "rivers", Ps. 1. 3. There is an Ellipsis in the second clause, and the verb must be supplied thus:
The king's heart [is] in the hand of Jehovah,
As the *palgēy mayim* [are in the hand of the gardener].
See Ap. 74.
He turneth, &c. i.e. Jehovah directeth [the king's heart] whithersoever He will [as the gardener directeth the water with his foot] (Deut. 11. 10), not needing or deigning to use a tool; so easily is it done. Illustrations: Ahab (1 Kings 18. 10. Cp. *v.* 40); Ahasuerus (Est. 6. 1); Sennacherib (2 Kings 19. 27, 28, and Isa. 10. 5–7); Nebuchadnezzar (Ezek. 29. 18. Jer. 43. 10–12); the Jews (Jer. 32. 28. 2 Kings 24. 3); Cyrus (Ezra 1. 1. Isa. 45. 1); Darius (Ezra 6. 22); Augustus (Luke 2. 1–7. Cp. Mic. 5. 2).

21. 2—22. 16 (C[1], p. 891). PERSONAL CHARACTER.

2 man. Heb. *'ish*. Ap. 14. II.

pondereth = weigheth, and thus testeth. See all the occurrences of *tākan*, to poise. 1 Sam. 2. 3. 2 Kings 12. 11 ("told"). Job 28. 25. Ps. 75. 3 (bear up). Prov. 16. 2; 21. 2 (pondereth); 24. 12 (pondereth). Isa. 40. 12 (meted), 13 (directed). In Ezekiel the *Niphal* is rendered "equal": 18. 25, 29; 33. 17, 20.

C¹ (*cont.*)

3 To do °justice and judgment
Is °more acceptable to [1]the LORD than sacrifice.
4 An high look, and a proud heart,
°*And* the °plowing of °the wicked, *is* °sin.
5 The °thoughts of °the diligent *tend* only to plenteousness;
But of every one *that is* hasty only to want.
6 The getting of treasures by a lying tongue
Is a vanity tossed to and fro of them that seek death.
7 The °robbery of [4]the wicked shall destroy them;
Because they refuse to do judgment.
8 °The way of [2]man *is* froward and strange:
But *as for* the °pure, his work *is* right.
9 *It is* °better to dwell in a corner of the housetop,
Than with a brawling woman in a wide house.
10 The °soul of °the [4]wicked desireth °evil:
His neighbour findeth no favour in his eyes.
11 When the °scorner is punished, the simple is made wise:
And when the wise is °instructed, he receiveth knowledge.
12 The righteous *man* wisely considereth the house of [10]the [4]wicked:
But God overthroweth [4]the wicked for *their* °wickedness.
13 Whoso stoppeth his ears at the cry of the °poor,
He also shall cry himself, but shall not be °heard.
14 A gift in secret pacifieth anger:
And a reward in the bosom strong wrath.
15 *It is* joy to °the just to do judgment:
But destruction *shall be* to the workers of °iniquity.
16 The °man that wandereth out of the way of understanding
Shall remain in the °congregation of the °dead.
17 He that loveth pleasure *shall be* a °poor [2]man:
He that loveth °wine and oil shall not be rich.
18 [10]The [4]wicked *shall be* a ransom for °the righteous,
And the °transgressor for the upright.
19 *It is* [9]better to dwell in the wilderness,
°Than with a contentious and an angry woman.
20 *There is* treasure to be desired and oil in the dwelling of the wise;
But a °foolish [16]man °spendeth it up.
21 He that followeth after righteousness and °mercy
Findeth life, righteousness, and honour.
22 A wise *man* scaleth the city of the mighty,
And °casteth down the strength of the confidence thereof.
23 Whoso °keepeth his °mouth and his °tongue
Keepeth his [10]soul from °troubles.
24 Proud *and* haughty [11]scorner *is* his name,
Who dealeth in proud wrath.
25 The desire of the slothful killeth him;
For his hands refuse to labour.
26 He °coveteth greedily all the day long:
But the righteous giveth and spareth not.
27 The sacrifice of [4]the wicked *is* abomination:
How much more, *when* he bringeth it with a wicked °mind?
28 A false witness °shall perish:
But the [2]man that heareth °speaketh constantly.
29 A [4]wicked [2]man hardeneth his face:
But *as for* the upright, he °directeth his way.
30 *There is* °no wisdom nor understanding
Nor counsel against [1]the LORD.
31 The horse *is* prepared against the day of battle:
But °safety *is* of [1]the LORD.

3 justice = righteousness.
more acceptable, &c. Illustrations: Saul (1 Sam. 13. 10–13; 15. 22); Israel (Jer. 7. 22, 23. Amos 5. 21–24); Judah (Isa. 1. 11–17); Pharisees (Matt. 9. 13). Note the contrast, *v.* 4.
4 And. Omit this "And".
plowing: or tillage. See Ap. 74.
the wicked = lawless ones. Heb. *rāshā'*. Ap. 44. x.
sin. Heb. *ḥāṭā'*. Ap. 44. i. The special word for the sin offering. Render the verse "A lofty look and a proud heart, [which is] the tillage of the lawless, [is more acceptable to them than] the sin offering." This supply of the Ellipsis (Ap. 6. III) from the preceding verse completes the sense, and shows that the two are strictly related.
5 thoughts = reckonings, or calculatings.
the diligent = a diligent one.
7 robbery = rapacity. Illustrations: the princes of Judah (Isa. 1. 23, 24); the Jews (Jer. 7. 9–11, 15; 34. 10–22. Mic. 3. 9–12).
8 The way, &c. Render, "The way of a man laden with guilt is unsteady". Some codices, with Aram. and Syr., read "of a man who is an alien".
pure = upright. **9 better.** See note on 8. 11.
10 soul. Heb. *nephesh*. Ap. 13.
the wicked = a lawless one.
evil. Heb. *rā'a'*. Ap. 44. viii.
11 scorner = scoffer. **instructed** = corrected.
12 wickedness. Heb. *rā'a'*. Ap. 44. viii, same as "evil" in *v.* 10.
13 poor = weak. Heb. *dal*. See note on 6. 11.
heard = answered. Illustrations: the Jews (Zech. 7. 9–14. Jer. 34. 10–22); Parable (Matt. 18. 30–34).
15 the just = a just one.
iniquity. Heb. *'āven*. Ap. 44. iii.
16 man. Heb. *'ādām*. Ap. 14. I.
congregation = assembly.
dead = the Rephaim, who have no resurrection. See note on "deceased" and "dead" in Isa. 26. 14, 19, and Ap. 25.
17 poor = destitute. Heb *ḥeser*. See note on 6. 11.
wine. Heb. *yayin*. Ap. 27. I.
18 the righteous = a righteous one.
transgressor = traitor.
19 Than, &c. Supply the Ellipsis thus: Than [in a house, or palace].
20 foolish. Heb. *kᵉsīl*. See note on 1. 7.
spendeth it up = swalloweth it up.
21 mercy = lovingkindness, or grace.
22 casteth down. Illustrations: Joshua (Josh. 6. 3–21; 8. 4–8); wise woman (2 Sam. 20. 16–22. Cp. Ecc. 9. 13–15).
23 keepeth = guardeth.
mouth . . . tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is uttered by them.
troubles. Some codices, with five early printed editions, Aram., Sept., and Syr., read "trouble" (sing.).
26 coveteth greedily = craving he craveth. Fig. *Polyptōton* (Ap. 6), for emphasis. **27 mind** = purpose.
28 shall perish. Illustrations: Pashur (Jer. 20. 4–6); Hananiah (Jer. 28. 1–4, 10–17); the false prophets (Jer. 29. 21); Shemaiah (Jer. 29. 31, 32); Amaziah (Amos 7. 10–17).
speaketh. Supply the Ellipsis (Ap. 6), "speaketh [the truth] evermore."
30 no wisdom . . . against the LORD. Illustrations: Pharaoh (Ex. 1. 10. See Ap. 23); Balak (Num. 24. 10); Ahaziah (2 Kings 1. 9–17); Sennacherib (2 Chron. 32. 21; Isa. 30. 31); Haman (Est. 5. 11–13; 7. 10).
31 safety, &c. = to Jehovah [belongeth] the salvation.

22 A *good* °name *is* rather to be chosen than
great riches,
And loving favour rather than silver and
gold.
2 The rich and ° poor meet together:
° The LORD *is* the Maker of them all.
3 A prudent *man* foreseeth the ° evil, and
hideth himself:
But the °simple pass on, and °are punished.
4 ° By humility *and* ° the fear of [2] the LORD
Are riches, and honour, and ° life.
5 Thorns ° *and* snares *are* in the way of the
° froward:
He that doth keep his ° soul shall be far
from them.
6 ° Train up a child ° in the way he should go:
And when he is old, he will not depart
from it.
7 ° The rich ruleth over ° the [2] poor,
And the borrower ° *is* servant to the lender.
8 He that soweth °iniquity shall reap vanity:
And the rod of his anger ° shall fail.
9 ℌe that hath a bountiful eye shall be blessed;
For he giveth of his bread to ° the poor.
10 Cast out the ° scorner, and contention °shall
go out;
Yea, strife and reproach shall cease.
11 ° He that loveth ° pureness of heart,
For the grace of his lips the king *shall be*
his friend.
12 The eyes of [2] the LORD ° preserve knowledge,
And He overthroweth the ° words of the
° transgressor.
13 The slothful *man* saith, "*There is* a lion
without,
I shall be slain in the ° streets."
14 The mouth of ° strange women *is* a deep pit:
He that is abhorred of [2] the LORD shall fall
therein.
15 ° Foolishness *is* bound in the heart of a
child;
But the rod of correction shall drive it far
from him.
16 He that oppresseth [3] the poor to increase
his *riches*,
And he that giveth to [7] the rich, *shall* surely
come to want.

A² (p. 891) 17 Bow down thine ear, and hear the ° words
of the wise,
And apply ° thine ° heart unto ° my ° knowledge.
18 For *it is* a pleasant thing if thou keep them
within thee;
They shall withal be fitted in thy lips.
19 That thy ° trust may ° be in [2] the LORD,
I have made known to ° thee this day, even
to ° thee.
20 Have not I written ° to thee ° excellent things
° In counsels and knowledge,
21 That I might make thee know the certainty
of the ° words of truth;
That thou mightest answer the ° words
of truth to them that ° send unto thee?

B² 22 Rob not [3] the poor, because ℌe *is* poor:
Neither oppress ° the afflicted in the gate:
23 For [2] the LORD will plead their cause,
And spoil the [5] soul of those that spoiled
them.
24 Make no friendship with ° an angry man;
And with a furious ° man thou shalt not go:

22. 1 name. Note the Ellipsis (Ap. 6), and supply "good" from Ecc. 7. 1.
2 poor = needy. Heb. *rūsh*. See note on 6. 11. Same word as in *v.* 7. Not the same word as in *vv.* 9, 16, 22.
The LORD. Heb. Jehovah. Ap. 4. II.
3 evil = mischief. Heb. *rā'a'*. Ap. 44. viii.
simple. See note on 1. 4.
are punished = suffer for it, or pay the penalty.
4 By humility, &c. = The reward of humility [that is] the fear of the Jehovah, will be, &c.
the fear of the LORD. See note on 1. 7.
life: i.e. resurrection and eternal life. See note on Lev. 18. 5; not necessarily long life on earth.
5 and. Sept., Syr., and Vulg. read this "and" in the text.
froward = perverse. See note on 2. 12, 15; 3. 32. Illustrations: Israel (Judg. 2. 2, 3. Josh. 23. 12, 13; contrast with Josh. 21. 43–45; 24. 31); Ahab (1 Kings 17. 1; 18. 5; 21. 4, 20; 22. 6, 37). soul. Heb. *nephesh*. Ap. 13.
6 Train up = Hedge in: i.e. straiten him in, as cattle are guided.
in the way he should go = concerning his way. Heb. at the mouth of his way: "mouth" being put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the opening or beginning of his way. C. H. Spurgeon applied it to "the way you wish you had gone yourself"!
7 The rich = a rich one. the poor = poor ones.
is servant, &c. Illustrations: the widow (2 Kings 4. 1); the Jews (Neh. 5. 3, 5).
8 iniquity = trickery. Heb. *'āval*. Ap. 44. vi. Illustration: Rebekah (Gen. 27. 6–17, 41–46).
shall fail. Illustrations: Balak (Num. 24. 10); Solomon (1 Kings 11. 14, 23, and 1 Kings 11. 31, 40); Ahaziah (2 Kings 1. 9–17); Sennacherib (2 Chron. 32. 21. Isa. 30. 31); Haman (Est. 5. 11–13; 7. 10). See note on 21. 30.
9 the poor = a weak one. Heb. *dal*. Same word as in *vv.* 16, 22. Not the same word as in *vv.* 2, 7. See note on 6. 11. **10 scorner** = scoffer.
shall go out. Illustration: Ishmael (Gen. 21. 9–12. Cp. Gal. 4. 29).
11 He that, &c. Aram., Sept., and Syr., read "Jehovah". pureness of heart = one pure of heart.
12 preserve = guard.
words: or affairs. Heb. *dābar*. Ap. 73. x.
transgressor = traitor. Heb. *bāgad*. Illustrations: Ahithophel (2 Sam. 17. 14); Noadiah (Neh. 6. 14–16); Ezra's opponents (Ezra 3. 3, 13. Cp. ch. 5 and 6); the Sanhedrin (Acts 5. 34). **13 streets** = open places.
14 strange = apostate. Heb. *zūr*. See notes on 2. 16 and 5. 3.
15 Foolishness. Heb. *'ĕvīl*. See note on 1. 7.

17 21 (A², p. 891). CALL TO HEAR.

17 words of the wise. See the Structure of the whole book (p. 864). Referring to the wise men by whom Solomon was surrounded, such as Ethan, Heman, Chalcol, and Darda, the sons of Mahol (1 Kings 4. 31).
thine. Note the continuation of the second person, "the words of the wise" being addressed to Solomon.
heart. Put by Fig. *Metonymy* (of Subject), Ap. 6, for thoughts and powers.
my. Note the writer's personality as being other than Solomon. knowledge = teaching.
19 trust = confidence. Heb. *batah*. See Ap. 69. i.
be = come to be.
thee. Note the emphasis on the second person.
20 to thee = for thee. See the Structure (p. 891).
excellent things. Heb. marg. reads "formerly", or "before". In = With.
21 words = sayings, or utterances. Heb. *'imrah*. See Ap. 73. v.
send unto = inquire of. Illustration: the queen of Sheba (1 Kings 10).

22 29 (B², p. 891). PERSONAL CONDUCT.

22 the afflicted = a wretched one. Heb. *'ani*. See note on 6. 11.
24 an angry man = a lord, or master, of anger.
man. Heb. *'ish*. Ap. 14. II.

25 Lest thou learn his ways,
And get a snare to thy [5]soul.
26 Be not thou *one* of them that strike hands,
Or of them that are sureties for debts.
27 If thou hast nothing to pay,
Why should °he take away thy bed from under thee?
28 Remove not the °ancient °landmark,
Which thy fathers have set.
29 °Seest thou a °man diligent in his business?
he shall stand before kings;
He shall not stand before °mean *men*.

C² p. 891)

23 °When °thou sittest to eat with a ruler,
°Consider diligently °what *is* before thee:
2 °And put a knife to thy throat,
If thou *be* °a man given to °appetite.
3 Be not desirous of his °dainties:
For they *are* °deceitful meat.
4 °Labour not to be rich:
Cease from thine own °wisdom.
5 Wilt thou set thine eyes upon that which is not?
°For *riches* certainly make themselves wings;
They fly away as an eagle toward heaven.
6 Eat thou not the bread of *him that hath* an °evil eye,
Neither desire thou his [3]dainty meats:
7 For as he °thinketh in his °heart, so *is* he:
"Eat and drink," saith he to thee;
But his heart *is* not with thee.
8 The morsel *which* thou hast eaten shalt thou vomit up,
And lose thy sweet words.
9 Speak not in the ears of a °fool:
For °he will despise the °wisdom of thy °words.
10 Remove not the °old landmark;
And enter not into the °fields of the °fatherless:
11 For their °Redeemer *is* mighty;
He shall plead their cause with thee.
12 Apply thine heart unto instruction,
And thine ears to the words of knowledge.
13 Withhold not correction from the °child:
For *if* thou beatest him with the rod, he shall not die.
14 Thou shalt beat him with the rod,
And shalt °deliver his °soul from °hell.
15 My son, if thine heart be wise,
My heart shall rejoice, even mine.
16 Yea, my °reins shall rejoice,
When thy lips speak right things.
17 Let not thine heart envy °sinners:
But *be thou* in °the fear of °the LORD all the day long.
18 For surely there is °an end;
And thine °expectation shall not be cut off.
19 Hear thou, °my son, and be wise,
And guide thine heart in the way.
20 Be not among °winebibbers;
Among riotous °eaters of flesh:
21 For the drunkard and the glutton shall come to °poverty:
And drowsiness shall clothe *a man* with rags.

A³ 22 °Hearken unto °thy father that begat thee,
And despise not thy mother when she is old.
23 Buy the truth, and sell *it* not;

27 he: i.e. the usurer. **28 ancient** = age-long. **landmark** = boundary stone.
29 Seest thou . . .? Fig. *Erotēsis*. Ap. 6.
man. Heb. *'īsh*. Ap. 14. II.
mean = mean ones: i.e. men who are obscure.

23. 1-21 (C², p. 891). PERSONAL CHARACTER.

1 When = Forasmuch as. Taking the act for granted.
thou. The second person is continued down to *v.* 24.
Consider = Discern. **what**: or, who.
2 And put = Then thou wilt put.
a man given, &c. Illustrations: Esau (Gen. 25. 30); Isaac (Gen. 25. 28; 27. 4); those referred to in Phil. 3. 18, 19.
appetite = soul. Heb. *nephesh*. Ap. 13.
3 dainties = dainty meals.
deceitful meat = meat that deceives. Heb. *kazah*. See note on 11. 18.
4 Labour not, &c. Illustrations: Lot (Gen. 13. 10, 13); the rich fool (Luke 12. 16-20. Cp. Prov. 10. 16). See Jeremiah's advice (Jer. 45. 5).
wisdom. Heb. *bīnāh*. See note on 1. 2. Not the same word as in *vv.* 9, 23.
5 For. This is the reason why "it is gone".
6 evil. Heb. *rā'a'*. Ap. 44. viii.
7 thinketh, &c. = estimates himself.
heart = soul. Heb. *nephesh*. Ap. 13.
9 fool. Heb. *kᵉsīl*. See note on 1. 7.
he will despise. Illustration: Amaziah (2 Chron. 25. 16).
wisdom = intelligence. Heb. *sekel*. See note on 1. 2. Not the same word as in *vv.* 4, 23.
words = sayings. Heb. *millāh* = discourse.
10 old landmark = ancient boundary. Cp. 22. 28.
fields. Some codices, with Aram., Sept., Syr., and Vulg., read "field" (sing.).
fatherless. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all bereaved ones.
11 Redeemer = kinsman-redeemer. Heb. *gā'al*. See note on Ex. 6. 6; 13. 13. **13 child** = youth.
14 deliver = rescue. **soul**. Heb. *nephesh*. Ap. 13.
hell = hades. See Ap. 35.
16 reins = kidneys. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for affections and impulses.
17 sinners. Heb. *chāṭā'*. Ap. 44. i.
the fear of the LORD. See note on 1. 7.
the LORD. Heb. Jehovah. Ap. 4. II.
18 an end = a hereafter, or latter end.
expectation. Heb. *tikvah*. See note on 10. 28.
19 my son. Note the characteristic of this member **D** (p. 891).
20 winebibbers. Heb. *yayin* (Ap. 27. i) and *sābā'* = drinkers to excess. **eaters of flesh** = selfish eaters.
21 poverty = dispossession. Heb. *yārash*. See note on 6. 11.

22-25 (A³, p. 891). CALL TO HEAR.

22 Hearken. This determines the Structure (p. 891).
thy father. Note this mark of "Proverbs FOR Solomon". See the Structure of **D** (p. 891).
23 wisdom. Heb. *chākmāh*. See note on 1. 2. Not the same word as in *vv.* 4, 8.
24 the righteous = a just one.

26-33 (B³, p. 891). PERSONAL CONDUCT.

26 heart. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for attention. **observe** = delight in.

Also °wisdom, and instruction, and understanding.
24 The father of °the righteous shall greatly rejoice:
And he that begetteth a wise *child* shall have joy of him.
25 [22] Thy father and thy mother shall be glad,
And she that bare thee shall rejoice.
26 [19] My son, give me thine °heart, B³
And let thine eyes °observe my ways.

27 For a whore *is* a deep ditch;
And a °strange woman *is* a narrow pit.
28 ℌe also lieth in wait as *for* a prey,
And increaseth the °transgressors among °men.
29 Who hath woe? who hath sorrow? who hath contentions?
Who hath babbling? who hath wounds without cause?
Who hath redness of eyes?
30 They that tarry long at the °wine;
They that go to seek °mixed wine.
31 Look not thou upon the [30]wine when it is red,
When it giveth °his colour in the cup,
When it moveth itself aright.
32 At the last it biteth like a serpent,
And stingeth like an adder.
33 Thine eyes shall behold °strange women,
And thine heart shall utter perverse things.
34 Yea, thou shalt be as he that lieth down in the °midst of the sea,
Or as he that lieth upon the °top of a mast.
35 "They have stricken me," *shalt thou say,*
"*and* I was not sick;
They have beaten me, *and* I °felt *it* not:
When shall I awake? I will seek it yet again."

C³ (p. 891)
24 °Be not thou envious against °evil °men,
Neither desire to be with them.
2 For their heart studieth destruction,
And their lips talk of °mischief.
3 Through °wisdom is an house builded;
And by understanding it is established:
4 And by knowledge shall the °chambers be filled
With all precious and pleasant riches.
5 °A wise °man *is* strong;
Yea, °a man of knowledge °increaseth strength.
6 For by wise counsel thou shalt make thy war:
And in °multitude of counsellers *there is* safety.
7 °Wisdom °*is* too high for a °fool:
He °openeth not his mouth in the gate.
8 He that deviseth to do [1]evil
Shall be called a °mischievous person.
9 The °thought of °foolishness *is* °sin:
And the °scorner *is* an abomination to °men.
10 °*If* thou faint in the day of adversity,
Thy strength *is* small.
11 °If thou forbear to °deliver *them that are* °drawn unto death,
And *those that are* ready to be slain;
12 If thou sayest, "Behold, we °knew it not;"
Doth not ℌe that pondereth the heart consider *it?*
And He that keepeth thy °soul, doth *not* ℌe know *it?*
And shall *not* He render to *every* [9]man according to his works?
13 °My son, eat thou honey, because *it is* good;
And the honeycomb, *which is* sweet to thy taste:
14 So *shall* the knowledge of [3]wisdom *be* unto thy [12]soul:
When thou hast found *it,* then there shall be a reward,
And thy expectation shall not be °cut off.
15 Lay not wait, O °wicked *man,* against the dwelling of °the righteous;
Spoil not his resting place:
16 For a °just *man* falleth seven times, and riseth up again:
But °the [15]wicked shall fall into °mischief.
17 °Rejoice not when thine enemy falleth,
And let not thine heart be glad when he stumbleth:
18 Lest °the LORD see *it,* and it displease Him,
And He turn away His wrath °from him.

27 strange = foreign. Heb. *nākar.* See note on 2. 16; 5. 3. Not the same word as in *v.* 33.
28 transgressors = traitors.
men. Heb. *'ādām.* Ap. 14. I.
30 wine. Heb. *yayin.* Ap. 27. I.
mixed wine. Heb. *mimsāk.* See Ap. 27. VII.
31 his colour = its sparkle.
33 strange = apostate. Heb. *zār.* See note on 2. 16; 5. 3. Not the same word as in *v.* 27.
34 midst. Heb. "heart".
top = basket: i.e. the look-out basket or cradle on the mast.
35 felt = knew.

24. 1–20 (C³, p. 891). PERSONAL CHARACTER.

1 Be not thou envious = Do not get excited. Cp. 23. 17.
evil. Heb. *rā'a'.* Ap. 44. viii.
men. Heb. *'ĕnōsh.* Ap. 14. III.
2 mischief. Heb. *'āmal.* Ap. 44. v. Not the same word as in *vv.* 8 and 16.
3 wisdom. Heb. *chākmāh.* See note on 1. 2.
4 chambers = inner chambers.
5 A wise man, &c. = A strong man [if wise] is strong indeed. Aram., Syr., and Sept. read "[Better] a wise man than a mighty".
man. Heb. *geber.* Ap. 14. IV.
a man. Heb. *'ĭsh.* Ap. 14. II.
increaseth strength. Aram. and Syr. read "than one who is strong".
6 multitude, &c. But they must all be "counsellors". Cp. 11. 14 and 15. 22.
7 Wisdom. Heb. pl. = true wisdom. See notes on 1. 20; 9. 1; and cp. 14. 1.
is too high = seems to be, or is regarded as coral: i.e. as an ornament costly, and, to him, unattainable. Occurs three times (here, Job 28. 18, and Ezek. 27. 16).
fool. Heb. *'ĕvīl.* See note on 1. 7.
openeth not his mouth in the gate: i.e. where the judges sit. A fool is not appointed as a judge.
8 mischievous person = a genius at plots. Heb. *zimmāh* = plots. Not the same word as in *vv.* 2 and 16.
9 thought, &c. Cp. 4. 23. Job 1. 5. Jer. 4. 14. Matt. 9. 3, 4; 15. 19, 20.
foolishness = the foolish. Heb. *'ĕvīl* (*v.* 7).
sin. Heb. *chāṭā'.* Ap. 44. i.
scorner = scoffer.
men. Heb. *'ādām.* Ap. 14. I. Same word as in *vv.* 12, 30.
10 If thou faint, &c. Adversity is sent to try our strength; and, if we fail, it is proved to be weakness. Illustrations: Jacob (Gen. 42. 36); David (1 Sam. 27. 1); Elijah (1 Kings 19. 3, 4); Jonah (Jonah 4. 8).
11 If thou forbear. This is counsel for a ruler or judge, and is FOR Solomon. See the Structure (p. 891). Illustrations: Doeg (1 Sam. 22. 18); Pilate (Luke 23. 22–24).
deliver = snatch, or rescue.
drawn, &c. = being taken to execution.
12 knew it not = we knew not of it.
soul. Heb. *nephesh.* Ap. 13.
13 My son. Confirming the Structure **D** (p. 891).
14 cut off. Cp. *v.* 20 and 23. 18.
15 wicked = lawless. Heb. *rāshā'.* Ap. 44. x. (sing.), *v.* 16 (pl.).
the righteous = a just one.
16 just = righteous.
the wicked = lawless ones.
mischief = calamity. Heb. *rā'a'.* Ap. 44. viii. Not the same word as in *vv.* 2 and 8.
17 Rejoice not. Illustrations: Tyre (Ezek. 26. 2–6); Ammon (Ezek. 25. 6); David (2 Sam. 1. 11, 12). Cp. Ps. 35. 13, 14); Jeremiah (Jer. 9. 1); Edom (Obad. 11–14).
18 the LORD. Heb. Jehovah. Ap. 4. II.
from him. Supply Ellipsis, "from him [to thee]".

19 °Fret not thyself because of °evil *men*,
Neither [1]be thou °envious at °the [15]wicked;
20 For there shall be no °reward to the [8]evil *man;*
The °candle of [10]the wicked shall be put out.

A⁴ (p. 891)
21 [13]My son, fear thou [18]the LORD and the king:
And °meddle not with °them that are given to change:

B⁴
22 For °their °calamity shall rise suddenly;
And who knoweth the °ruin of them °both?
23 These *things* also °*belong* to the wise.
It is not good to have respect of persons in judgment.
24 He that saith unto °the °wicked, "Thou *art* righteous;"
Him shall the °people curse, nations shall abhor him:
25 But to them that °rebuke *him* shall be delight,
And a good blessing shall come upon them.
26 *Every man* shall °kiss *his* lips
That giveth a °right answer.
27 Prepare thy work without,
And make it fit for thyself in the field;
And afterwards build thine house.
28 Be not a witness against thy neighbour without cause;
And °deceive *not* with thy lips.
29 Say not, "I will do so to him °as he hath done to me:
I will render to the [5]man according to his work."

C⁴
30 I went by the field of the slothful,
And by the vineyard of the [9]man void of °understanding;
31 And, °lo, it was all grown over with thorns,
And nettles had covered the face thereof,
And the stone wall thereof was broken down.
32 Then ℨ °saw, *and* °considered *it* well:
I looked upon *it, and* received instruction.
33 *Yet* a little sleep, a little slumber,
A little folding of the hands to sleep:
34 So shall thy °poverty come *as* one that travelleth;
And thy want as °an armed [5]man.

C D¹ (p. 897)
25 These *are* also proverbs °of Solomon, which °the °men of Hezekiah king of Judah copied out.
2 *It is* the glory of °God to conceal a thing:
But the °honour of kings *is* to search out a matter.
3 The heaven for height, and the earth for depth,
And the heart of kings *is* unsearchable.
4 Take away the dross from the silver,
And there shall come forth a vessel for the °finer.
5 °Take away °the °wicked *from* before the king,
And his throne shall be established in righteousness.
6 Put not forth thyself in the presence of the king,
And stand not in the place of great *men:*
7 For °better *it is* that it be said unto thee,
"Come up hither;"

19 **Fret not** = Chafe not thyself. Cp. Ps. 37. 1, 7, 8.
evil men = evil-doers. Cp. Ps. 37. 1, 7, 8. Same word as in *v.* 8.
envious = excited. **the wicked** = lawless ones.
20 **reward** = posterity, or future.
candle = lamp. The idiom is used for having no posterity.

21 (A⁴, p. 891). CALL TO HEAR.
21 **meddle not** = mingle not, i.e. have nothing to do with.
them that are given to change = with them that make a difference [between a wicked king and a wicked common man].

22-29 (B⁴, p. 891). PERSONAL CONDUCT.
22 **their**: i.e. the king and a common man.
calamity = overthrow. **ruin** = catastrophe.
both: i.e. the two who are the subjects of this counsel.
23 **belong to** = are [the words of] the wise (pl.). R.V. = are [sayings] of the wise. See the Structure, p. 891, and note on 22. 17.
24 **the wicked.** Unto a wicked [king]: i.e. as well as to an ordinary man.
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.
people = peoples.
25 **rebuke him**: i.e. rebuke a wicked king.
26 **kiss his lips** = do homage with his lips to him.
right = straightforward.
28 **deceive.** Heb. *pāthāh*. See note on 11. 18.
29 **as** = according as.

30-34 (C⁴, p. 891). PERSONAL CHARACTER.
understanding. Heb. "heart": put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the discernment coming from it. See note on 1. 2.
31 **lo.** Fig. *Asterismos.* Ap. 6.
32 **saw** = gazed.
considered it well = set my heart upon it.
34 **poverty** = need. Heb. *rūsh.* See note on 6. 11.
an armed man = a man with a shield.

25. 1—26. 28 (*C*, p. 864). PROVERBS BY SOLOMON. THIRD PERSON ("HE", "HIM", "HIS"). (*Division.*)

C | D¹ | 25. 1-28. Admonition to the Fear of God.
| D² | 26. 1-28. Warning against the Sins of Men.

25. 1-28 (D¹, above). ADMONITION TO THE FEAR OF GOD. (*Division.*)
1 **of Solomon** = by Solomon, as author: i.e. written by him. Characterising this section of the book.
the men of Hezekiah. Evidently a special guild of scribes employed in the work of editing and putting together the O.T. books. At the end of each book are three Majuscular letters, *Cheth* (ח = H), *Zayin* (ז = Z), and *Koph* (ק = K), which are the initials of Hezekiah, and his sign-manual, confirming the work done. This *tri-grammaton* is found in all MSS. and printed editions up to the end of 2 Kings. After the death of Hezekiah it obtains varied forms and additions; subsequent writers and editors having lost the origin and meaning of these three letters, and taken it as a word which means "Be strong", put there for their encouragement. See Ap. 67.
men. Heb. *'ĕnōsh.* Ap. 14. III.
2 **God.** Heb. Elohim. Ap. 4. I. Cp. Job 37. 14-24; and 38-41.
honour = glory, as in preceding line.
4 **finer** = refiner.
5 **Take away, &c.** Illustrations: David (1 Kings 2. 5, 6. Cp. *v.* 46); Asa (1 Kings 15. 13).
the wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x.
7 **better.** See note on 8. 11.

Than that thou shouldest be put lower in
the presence of the prince
Whom thine eyes have seen.

D1 (cont.)

8 °Go not forth hastily to strive,
Lest *thou know not* what to do in the end thereof,
When thy neighbour hath put thee to shame.
9 Debate thy cause °with thy neighbour *himself;*
And discover not a secret to another:
10 Lest he that heareth *it* put thee to °shame,
And thine infamy turn not away.
11 A word °fitly spoken
Is like °apples of gold in °pictures of silver.
12 *As* an earring of gold, and an ornament of fine gold,
So is a wise reprover upon an °obedient ear.
13 As the cold of snow °in the time of harvest,
So is a faithful messenger to them that send him:
For he refresheth the °soul of his masters.
14 Whoso boasteth himself of a °false gift
Is like clouds and °wind without rain.
15 By long forbearing is a °prince °persuaded,
And a soft °tongue °breaketh the bone.
16 Hast thou found honey? eat so much as is sufficient for thee,
Lest thou be filled therewith, and vomit it.
17 Withdraw thy foot from thy neighbour's house;
Lest he be °weary of thee, and *so* hate thee.
18 °A man that beareth false witness against his neighbour
Is a °maul, and a sword, and a sharp arrow.
19 Confidence in an °unfaithful man in time of trouble
Is like a broken tooth, and a °foot out of joint.
20 *As* he that °taketh away a garment in cold weather, *and as* vinegar upon °nitre,
°So *is* he that singeth songs to an heavy heart.
21 ° **If thine enemy be hungry, give him bread to eat;**
And if he be thirsty, give him water to drink:
22 **For thou shalt °heap coals of fire upon his head,**
And °the LORD shall reward thee.
23 The north [14] wind °driveth away rain:
So *doth* °an angry countenance a backbiting tongue.
24 *It is* [7] better to dwell in the corner of the housetop,
Than with a °brawling woman and in a wide house.
25 *As* cold waters to a thirsty [13] soul,
So *is* °good news from a far country.
26 A righteous man falling down before the [5] wicked
Is as a °troubled fountain, and a corrupt spring.
27 *It is* not good to eat much honey:
So *for men* to search their own glory *is not* glory.
28 He that *hath* no rule over his own °spirit
Is like a city *that is* broken down, *and* without walls.

D2 (p. 897)

26 As °snow in summer, and as °rain in harvest,
So honour is not seemly for °a fool.
2 As the bird °by wandering, as the swallow °by flying,
°So the curse causeless shall not come.

8 Go not forth, &c. Illustrations: Gaal (Judg. 9. 26–40); the ten tribes (Josh. 22. 12–34); Abner (2 Sam. 2. 14, 17); Asahel (2 Sam. 2. 18–23); Amaziah (2 Kings 14. 8–14); Josiah (2 Chron. 35. 20–24).

9 with thy neighbour. Illustrations: Abraham (Gen. 13. 8; 21. 25–32); Jephthah (Judg. 11. 12–27).

10 shame. A *Homonym.* Heb. *cheṣed*, meaning (1) mercy, or lovingkindness, but also (2) a disgraceful thing. Lev. 20. 14, 17. Job 37. 13. See notes there.

11 fitly = timely. As we say "on the spur of the moment".

apples of gold. The difficulty is not in this expression, for jewellery is evidently intended from the first clause of the next verse.

pictures = carved or sculptured work, put by Fig. *Metonymy* (of Effect), Ap. 6, for imaginative work made from it: i.e. baskets, or dishes. Golden fruit (the Rev. James Niel suggests oranges) in silver salvers would be the height of rarity, which it is the intention of the words to convey. Heb. *maskîth* occurs six times, 18. 11 ("conceit"); Lev. 26. 1. Num. 33. 52. Ps. 73. 7 ("could wish"); Ezek. 8. 12 ("imagery"). **12 obedient** = attentive.

13 in the time of harvest: i.e. most unusual. Cp. 26. 1. The emphasis is on "cold" as being refreshing.

soul. Heb. *nephesh.* Ap. 13.

14 false = pretended. Illustrations: Zedekiah (1 Kings 22. 11); Hananiah (Jer. 28. 1–4); Shemaiah (Jer. 29. 24–31); false apostles (2 Cor. 11. 13–15. Jude 12).

wind. Heb. *rûach.* Ap. 9.

15 prince: or judge. **persuaded.** Cp. Gen. 26. 13–31.

tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.

breaketh the bone: i.e. overcometh obstinacy.

17 weary = full of.

18 A man. Heb. *'îsh.* Ap. 14. II.

maul = a mallet, or large wooden hammer, or club. From the Latin *malleus.*

19 unfaithful = treacherous. Heb. *bâgad.* See note on "transgressors" (11. 3).

foot out of joint = a tottering foot. Illustrations: Micah (Judg. 18. 20); Ben-hadad (2 Kings 8. 8–15. 2 Chron. 28. 20, 21); Israelites (Isa. 30. 1–5); Zedekiah (Jer. 37. 5–7); cp. Ezek. 17. 15; 29. 7; and Prov. 19. 22.

20 taketh away, &c. = decketh himself out in. Heb. *'âdâh.* See Job 40. 10. Isa. 61. 10. Jer. 4. 30; 31. 4. Ezek. 16. 11, 13; 23. 40. Hos. 2. 13: i.e. he that thinks more of his appearance than his comfort and health.

nitre = *natron.* Now called soda. With any acid it causes strong effervescence.

So is he. The point is in the incongruity of the three things named.

21 If thine enemy be hungry, &c. Quoted in Rom. 12. 20; cp. 1 Sam. 24. 6; 26. 9. Illustrations: Azariah, Berachiah, &c. (2 Chron. 28. 12–15); Elisha (2 Kings 6. 19–23). By the Fig. *Synecdoche* (of Species), Ap. 6, these examples are put for all similar kinds.

22 heap, &c. = receive from thine enemy [and place] upon his head. Fig. *Ellipsis* (Relative), Ap. 6. As *hâthâ* = receive, the Ellipsis must be thus supplied: i.e. If thou doest good to one whose burning words (16. 27; 26. 23) thou hast received, they will burn him in another sense. Illustration: David (1 Sam. 24. 16–22).

the LORD. Heb. Jehovah. Ap. 4. II.

23 driveth away = bringeth forth. Heb. *ḥûl.*

an angry countenance. Supply the Ellipsis thus: by adding "[produceth]". **24 brawling** = wrangling.

25 good news, &c. Illustrations: Jacob (Gen. 45. 25–28); Paul (Col. 1. 3, 4. Eph. 1. 15, 16. Phil. 1. 3–6).

26 troubled = trampled, or fouled.

28 spirit. Heb. *rûach.* Ap. 9.

26. 1–28 (D2, p. 897). WARNING AGAINST THE SINS OF MEN.

1 snow in summer . . . rain. These are as rare and as exceptional as honour is to a fool.

a fool. Heb. *kᵉsîl.* See note on 1. 7.

2 by . . . by = for . . . for: or [has cause] for.

So the curse, &c. Illustrations: Baalam's (Neh. 13. 2); Goliath's (1 Sam. 17. 43); Shimei's (2 Sam. 16. 5, 12).

3 A whip for the horse, a bridle for the ass,
And a rod for °the °fool's back.
4 °Answer not a [1] fool according to his °folly,
Lest thou also be like unto him.
5 [4]Answer a [1] fool according to his [4] folly,
Lest he be wise in his own °conceit.
6 He that °sendeth a message by the hand
of a [1] fool
°Cutteth off the feet, *and* drinketh damage.
7 The °legs of the lame °are not equal:
So *is* a parable in the mouth of [1] fools.
8 As he that °bindeth a stone in a sling,
So *is* he that giveth honour to a [1] fool.
9 *As* a thorn goeth up into the hand of °a
drunkard,
So *is* a parable in the mouth of [1] fools.
10 °The great *God* that formed all *things*
Both °rewardeth the [1] fool, and rewardeth
transgressors.
11 °**As a dog returneth to his vomit,**
So a [1] fool °returneth to his [4] folly.
12 Seest thou a °man wise in his own [5]conceit?
There is more hope of a [1] fool than of him.
13 The slothful *man* saith, "*There is* °a lion in
the way;
A lion *is* in the streets."
14 *As* the door turneth upon his hinges,
So *doth* the slothful upon his bed.
15 The slothful °hideth his hand in *his* °bosom;
°It grieveth him to bring it again to his
mouth.
16 The sluggard *is* wiser in his own conceit
Than seven °men that can render a reason.
17 He that passeth by, *and* °meddleth with
strife *belonging* not to him,
Is like one that taketh a dog by the ears.
18 As a mad *man* who casteth firebrands,
Arrows, and death,
19 So *is* the [12]man *that* °deceiveth his neighbour,
And saith, "Am not ℨ in sport?"
20 Where no wood is, *there* the fire goeth out:
So where *there is* no talebearer, the strife
ceaseth.
21 *As* coals *are* to burning coals, and wood to fire;
So *is* a contentious [16]man to kindle strife.
22 The words of a talebearer *are* as °wounds,
And they go down into the innermost parts
of the belly.
23 °Burning lips and a °wicked heart
Are like a potsherd covered with °silver dross.
24 He that hateth dissembleth with his lips,
And layeth up [19]deceit within him;
25 When he °speaketh fair, believe him not:
For *there are* seven abominations in his heart.
26 *Whose* hatred is covered by °deceit,
His [23]wickedness shall be shewed before
the *whole* °congregation.
27 Whoso diggeth a pit °shall fall therein:
And he that rolleth a stone, it will return
upon him.
28 A lying tongue °hateth *those that are*
afflicted by it;
And a flattering mouth worketh ruin.

D² **E¹** (p. 899)

27 Boast not °thyself of to morrow;
For °thou knowest not what a day may
bring forth.
2 °Let another man praise °thee, and not
°thine own mouth;
A °stranger, and not thine own lips.
3 A stone *is* heavy, and the sand weighty;

3 the fool's back = the back of fools.

4 Answer not. The point of *v.* 3 is that you cannot reason with a fool: *v.* 4 gives the reason. If you answer not according to his folly, he will think he is wise like yourself. If you do answer him according to his folly, he will think you are a fool like he is: i.e. according to *v.* 3 you cannot *reason* with him. These are finely stated facts, not commands.

folly. Heb. *'ĕvīl.* See note on 1. 7. **5 conceit** = eyes.

6 sendeth a message: or, transacteth business.

Cutteth off the feet: i.e. his own feet = renders himself helpless.

7 legs = clothes; "legs" put by Fig. *Metonymy* (of Subject), Ap. 6, for the clothes on them.

are not equal = are lifted up: i.e. the clothes being lifted up expose the lame legs. So a fool exposes his folly in expounding a parable.

8 bindeth = bindeth tight: a foolish thing to do.

9 a drunkard: i.e. insensible to a thorn.

10 The great God, &c. Render: "A master [workman] formeth all himself aright: but he that hireth a fool, hireth a transgressor [who will spoil the work]."

rewardeth. Heb. *sākar*, to hire.

11 As a dog, &c. Quoted in 2 Pet. 2. 22.

returneth = repeateth. Illustrations: Pharaoh (Ex. 9. 27–34); Ahab (1 Kings 21. 27; 22. 6–8); Herod (Mark 6. 20–27). **12 man.** Heb. *'ĭsh.* Ap. 14. II.

13 a lion = a black lion. **15 hideth** = burieth.

bosom = dish, as in 2 Kings 21. 13. Prov. 19. 24.

It grieveth him = It is hard for him, or he is too lazy.

16 men. No Heb. for this word here.

17 meddleth = vexeth himself.

19 deceiveth. Heb. *rāmāh.* See note on 11. 18. Not the same word as in *v.* 26.

22 wounds = self-inflicted wounds. Cp. 18. 8.

23 Burning lips: i.e. warm professions.

wicked. Heb. *rā'a'.* Ap. 44. viii.

silver dross. Fig. *Hypallage* (Ap. 6). Heb. = silver of dross.

25 speaketh fair = maketh his voice gracious.

26 deceit. Heb. *nāshā'.* See note on 11. 18. Not the same word as in *vv.* 19, 24.

congregation = assembly.

27 shall fall therein. Illustrations: Jacob, who deceived with a kid (Gen. 27. 14), was deceived by a kid (Gen. 37. 31, 32); David and the sword (2 Sam. 11. 14, 15, and 2 Sam. 12. 10); Haman and the gallows (Est. 7. 10; see Ps. 9. 15); Daniel and his accusers (Dan. 6. 4–9, 13, and 24).

28 hateth, &c.: i.e.:—

"Forgiveness to the injured doth belong;
They ne'er pardon who have done the wrong."

27. 1–29. 27 (*D*, p. 864). "WORDS OF THE WISE". FOR SOLOMON (A KING AND PRINCE, 28. 16; 29. 4, 14). SECOND PERSON. "MY SON" (27. 11). "THYSELF" (27. 1). "THOU" (27. 1, 22, 23). "THY" (27. 10, 23, 26, 27).

D	E¹	27. 1–27. Against self-praise and arrogance.
	E²	28. 1–28. Against unscrupulous dealing.
	E³	29. 1–27. Against stubbornness and insubordination.

1 Boast not, &c. Cp. Jas. 4. 13–16.

thyself ... thou. Second person, marking the Structure.

thou knowest not. Illustrations: Jonathan (1 Sam. 23. 17. Cp. 31. 2); Abner (2 Sam. 3. 9, 10. Cp. 3. 27); Benhadad (1 Kings 20. 3–31. Cp. *v.* 11); Ahab (1 Kings 22. 26, 27, 34–37); Haman (Est. 5. 12; 7. 1, 10); Nebuchadnezzar (Dan. 4. 30, 31–33); the rich fool (Luke 12. 20).

2 Let another man praise thee. Illustrations: Centurion (Matt. 8. 10); John (Matt. 11. 11. John 5. 35); Luke (Col. 4. 14. 2 Tim. 4. 11); Epaphroditus (Phil. 2. 25). No Heb. for "man", here.

thee ... thine. Second person, marking the Structure.

stranger = one unknown. Heb. *nākar.* See note on 2. 16; 5. 10.

E¹ (cont.)

But a °fool's wrath *is* heavier than °them both.
4 Wrath *is* cruel, and anger *is* outrageous;
But who *is* able to stand before °envy?
5 Open rebuke *is* better
Than secret love.
6 °Faithful *are* the wounds of a friend;
But the kisses of an enemy *are* °deceitful.
7 The full °soul loatheth an honeycomb;
But to the hungry °soul every bitter thing is sweet.
8 As a bird that wandereth from her nest,
So *is* a °man that wandereth from his place.
9 Ointment and perfume rejoice the heart:
So *doth* the sweetness of a [2]man's friend by °hearty counsel.
10 Thine own friend, and °thy father's friend, forsake not;
Neither go into thy brother's house in the day of thy calamity;
For °better *is* a neighbour *that is* near than a brother far off.
11 °My son, be wise, and make my heart glad,
That I may answer him that reproacheth me.
12 A prudent *man* foreseeth the °evil, *and* hideth himself;
But the simple pass on, *and* °are punished.
13 Take his garment that is surety for a °stranger,
And take a pledge of him for a °strange woman.
14 He that blesseth his friend with a loud voice, rising early in the morning,
It shall be counted a curse to him.
15 A continual dropping in a very rainy day
And a °contentious woman are alike.
16 Whosoever hideth her hideth the °wind,
°And the ointment of his right hand, *which* bewrayeth *itself*.
17 Iron sharpeneth iron;
So a [3]man sharpeneth the countenance of his friend.
18 Whoso keepeth the fig tree shall eat the fruit thereof:
So he °that waiteth on his master shall be °honoured.
19 As in water face *answereth* to face,
So the heart of °man to °man.
20 °Hell and destruction are never full;
So the eyes of [10]man are never satisfied.
21 *As* the fining pot °for silver, and the furnace °for gold;
°So *is* a [8]man to his praise.
22 Though thou shouldest °bray a [3]fool in a mortar among wheat with a pestle,
Yet will not his [3]foolishness depart from him.
23 Be thou diligent to know the state of thy flocks,
And look well to thy herds.
24 For °riches *are* not for ever:
And doth the crown *endure* to every generation?
25 The hay appeareth, and the tender grass sheweth itself,
And herbs of the mountains are gathered.
26 The lambs *are* for thy clothing,
And the °goats *are* the price of the field.
27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household,
And *for* the °maintenance for thy maidens.

P² (p. 899)

28 °The °wicked flee when no man pursueth:
But °the righteous °are °bold as a lion.

3 fool's. Heb. *'ĕvil.* See note on 1. 7.
them. Should be "they". **4 envy** = jealousy.
6 Faithful, &c. Illustrations: Nehemiah (Neh. 5. 7–13. Cp. Neh. 6. 2); Jehu (2 Chron. 19. 2–11).
deceitful. Heb. *'āthar* = effusive (i. e. abundant) and empty (as vapour). See note on 11. 18. Cp. Matt. 26. 49.
7 soul. Heb. *nephesh.* Ap. 13.
8 man. Heb. *'ĭsh.* Ap. 14. II.
9 hearty counsel = counsel of the soul. Heb. *nephesh.* Ap. 13.
10 thy father's friend. Illustrations: Hiram (1 Kings 5. 1. Cp. *v.* 12); Mephibosheth (2 Sam. 9. 6, 7. Cp. 21. 7); Rehoboam (1 Kings 12. 6–8); Joash (2 Chron. 24. 17, 18; cp. *v.* 22). **better.** See note on 8. 11.
11 My son. Marking the Structure (p. 899), as being the Words of the Wise, *for* Solomon.
12 evil. Heb. *rā'a'.* Ap. 44. viii.
are punished = pay the penalty.
13 stranger = an apostate. Heb. *zūr.* See note on 2. 16; 5. 3. **strange** = foreign. See note above.
15 contentious = wrangling.
16 wind. Heb. *rūach.* Ap. 9.
And. Supply the Ellipsis, "And [hideth]", &c.
18 that waiteth . . . honoured. Illustrations: Deborah (Gen. 35. 8); Joseph (Gen. 39. 2–6, 22, 23); Elisha (2 Kings 3. 11); Centurion's servant (Luke 7. 8); disciples (Luke 12. 37); soldier (Acts 10. 7).
19 man . . . man. Heb. *'ādām.* Ap. 14. I.
20 Hell = Sheōl. Ap. 35.
21 for . . . for = trieth . . . trieth.
So is, &c. = So doth a man put his praise to the test.
22 bray = pound, pulverize.
24 riches. Consisted mainly in flocks and herds.
26 goats = he goats. **27 maintenance** = life.

28. 1-28 (E², p. 899). AGAINST UNSCRUPULOUS DEALING.

1 The wicked flee, &c. = A lawless one flees. Illustrations: Adam (Gen. 3. 8); Joseph's brethren (Gen. 50. 15); the Jews (Lev. 26. 36); Ahab (1 Kings 21. 20); Herod Antipas (Matt. 14. 2. Cp. Prov. 20. 27); Felix (Acts 24. 25). Cp. Eph. 2. 13.
the wicked = a lawless one. Heb. *rāshā'.* Ap. 44. x.
the righteous = righteous ones.
are bold as a lion. Illustrations: Moses (Ex. 32. 20); the prophet (1 Kings 13. 1–10); Elijah (1 Kings 18. 15, 18. 2 Kings 1. 15); Azariah (2 Chron. 26. 17, 18); Nehemiah (Neh. 6. 11); Shadrach, &c. (Dan. 3); Peter and John (Acts 4. 18, 20; 5. 41, 42); Stephen (Acts 7. 51–60); Paul (Acts 20. 22–24).
bold = confident. Heb. *baṭaḥ.* Ap. 69. i.
2 transgression. Heb. *pāsha'.* Ap. 44. ix.
many: i. e. changes of dynasty in quick succession.
a man of understanding, &c., or a man knowing a discerning [man] when he sees him, &c. Cp. Pharaoh and Joseph; or Nebuchadnezzar and Daniel.
man. Heb. *'ādām.* Ap. 14. I.
3 poor = needy. Same root as in *vv.* 8, 19, 27. Not the same word as in *vv.* 3, 8, 11, 15, 22. Heb. *rūsh.* See note on 6. 11.
man = strong man. Heb. *geber.* Ap. 14. IV.
the poor = weak ones. Heb. *dal.* See note on "poverty" in 6. 11. Same word as in *vv.* 8, 11, 15.
4 praise the wicked = praise a lawless one. Illustrations: Saul (1 Sam. 23. 21); Absalom (2 Sam. 15. 6); Judah's nobles (Neh. 6. 19); false prophets (Jer. 5. 30, 31); Jews (Acts 12. 21–23).
contend with them. Illustrations: Nehemiah (Neh. 5. 7–11; 13. 11); John (Matt. 14. 4).

2 For the °transgression of a land °many *are* the princes thereof:
But by °a °man of understanding *and* knowledge the state *thereof* shall be prolonged.
3 A °poor °man that oppresseth °the poor
Is like a sweeping rain which leaveth no food.
4 They that forsake the law °praise [1]the [1]wicked:
But such as keep the law °contend with them.

E² (cont.)

5 °Evil °men °understand not judgment:
But they that seek °the LORD ²understand all *things*.
6 °Better *is* °the ³poor that walketh in his °uprightness,
°Than *he that is* perverse *in his* °ways, though ḥe *be* rich.
7 Whoso keepeth the law *is a* °wise son:
But he that is a companion of riotous *men* °shameth his father.
8 He that by usury and unjust gain increaseth his substance,
He shall gather it for him that will pity ³the poor.
9 He that turneth away his ear from hearing °the law,
Even his prayer *shall be* abomination.
10 Whoso causeth °the righteous to go astray in an °evil way,
Ḥe shall fall himself into his own °pit:
But the upright shall have good *things* in possession.
11 The rich °man *is* wise in his own °conceit;
But °the ³poor that hath ²understanding searcheth him out.
12 When °righteous *men* do rejoice, *there is* great glory:
But when °the ¹wicked rise, a ²man is hidden.
13 °He that covereth his °sins shall not prosper:
But whoso °confesseth and forsaketh *them* shall have mercy.
14 °Happy *is* the ²man °that feareth alway:
But °he that hardeneth his heart shall fall into mischief.
15 *As* a °roaring lion, and a ranging bear;
So is a ¹wicked ruler over ³the poor people.
16 The prince that wanteth ²understanding *is* also a great °oppressor:
But he that hateth covetousness shall prolong *his* days.
17 A ²man that doeth violence to °the blood of *any* °person
Shall flee to the °pit; let °no man stay him.
18 Whoso walketh ⁶uprightly shall be saved:
But *he that is* °perverse *in his* ways shall °fall at once.
19 He that tilleth his land shall have plenty of bread:
But he that followeth after °vain *persons* shall have °poverty enough.
20 A faithful ¹¹man shall abound with blessings:
But he that maketh haste to be rich shall °not be innocent.
21 To have respect of °persons *is* not good:
For for a piece of bread °*that* ³man will °transgress.
22 He that hasteth to be rich *hath* an ⁵evil eye,
And considereth not that °poverty shall come upon him.
23 He that rebuketh a ²man afterwards shall find more favour
Than he that flattereth with the °tongue.
24 Whoso robbeth his father or his mother,
and saith, "*It is* no ²¹transgression;"
The same *is* the companion of a °destroyer.
25 He that is of a proud °heart stirreth up strife:
But he that putteth his °trust in ⁵the LORD shall be made fat.
26 Ḥe that ²⁵trusteth in °his own heart is a °fool:
But whoso walketh wisely, ḥe shall be delivered.

5 Evil. Heb. *rā'a'*. Ap. 44. viii.
men. Heb. *'ĕnōsh*. Ap. 14. III.
understand not, &c. Illustrations: Israel (Num. 16. 41); Ahab (1 Kings 18. 17); the Lord's enemies (Mark 4. 11, 12, John 5. 44); Pharisees (Luke 11. 42; 18. 9–14; 16. 14). Heb. *bīnāh*. See note on 1. 2.
the LORD. Heb. Jehovah. Ap. 4. II.
6 Better. See note on 8. 11.
the poor = a poor one. **uprightness** = integrity.
Than he ... ways = Than [he that walketh] in double ways. Heb. *'ăḳash*. See *v.* 18. Cp. Jas. 1. 8.
ways = double ways. As in *v.* 18.
7 wise = intelligent. Heb. *bīnāh*. See note on 1. 2.
shameth. Cp. 29. 15. **9 the law** = instruction.
10 the righteous = upright ones.
evil. Heb. *rā'a'*. Ap. 44. viii.
pit = a slough or clay pit. Heb. *shĕḥūth*.
11 man. Heb. *'ĭsh*. Ap. 14. II. **conceit** = eyes.
the poor = a poor one. Heb. *dāl*. See note on 6. 11.
12 righteous = upright ones (pl.).
the wicked = lawless ones.
13 He that covereth, &c. Illustrations: Adam (Gen. 3. 12. See Job 31. 33); Cain (Gen. 4. 9); Saul (1 Sam. 15. 19–21).
sins = transgressions. Heb. *pāsha'*. Ap. 44. ix.
confesseth, &c. Illustrations: David (2 Sam. 12. 13, Ps. 51. 3); Manasseh (2 Chron. 33. 12, 13); Nineveh (Jer. 18. 7, 8. Jonah 3. 5–10. Matt. 12. 41); the lost son (Luke 15. 18–24). **14 Happy.** See note on 3. 13.
that feareth alway, &c. Illustrations: Joseph (Gen. 39. 9; 42. 18); Nehemiah (Neh. 5. 15); Job (Job 1. 5).
he that hardeneth, &c. Illustrations: Jews (Jer. 8. 12); Gentiles (Rom. 2. 3–5); Herod (Matt. 14. 1–10).
15 roaring = growling while *devouring* his prey, not roaring (as he *springs* upon it).
16 oppressor, &c. Supply the Relative *Ellipsis* (Ap. 6), "oppressor [and shall cut short his days]: but", &c., or, it may be the Fig. *Aposiopesis* (Ap. 6); and = [what of him].
17 the blood of any person = the blood of a soul.
person. Heb. *nephesh*. Ap. 13.
pit = the grave. Heb. *bōr*.
no man = none: i.e. A man oppressed with the guilt of murder (cp. Gen. 9. 4, 5) will flee to the pit [of destruction]: let none lay hold on him; there is no occasion for it; he is his own tormentor, and will probably be his own executioner, or will deliver himself up to justice.
18 perverse. Fig. *Ellipsis* (Ap. 6) = "perverse [and walketh in double] ways, shall fall in one". See *v.* 6.
fall at once: or fall in one of the two.
19 vain: or vanities.
poverty. Not the same word as *v.* 22. Heb. *rūsh*, as in *v.* 3. **20 not be innocent** = not go unpunished.
21 persons. Heb. "faces", put by Fig. *Synecdoche* (of Part), Ap. 6, for persons.
that man = [even] a strong man.
transgress. Heb. *pāsha'*. Ap. 44. ix.
22 poverty. Not the same word as in *v.* 19. Heb. *ḥeṣer* = want.
23 tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.
24 destroyer = a destroying man. Heb. *'ĭsh*. Ap. 14. II.
25 heart = soul. Heb. *nephesh*. Ap. 13.
trust = confidence. Heb. *baṭaḥ*. Ap. 69. i.
26 his ... heart, &c. Put by Fig. *Synecdoche* (of Part), Ap. 6, for himself. Illustrations: Hazael (2 Kings 8. 13); Johanan (Jer. 42. 7–22; 43. 1–7); Peter (Matt. 26. 33, 74); David (2 Sam. 24. 2: cp. *v.* 10); Absalom (2 Sam. 15. 4). Contrast Solomon (1 Kings 3. 7–9).
fool. Heb. *kᵉsīl*. See note on 1. 7. Cp. Jer. 17. 9.

27 He that giveth unto ¹¹the ³poor shall not lack:
But he that hideth his eyes shall have many a curse.
28 When ¹²the ¹wicked rise, ²men hide themselves:
But when they perish, ¹²the righteous increase.

E (p. 899)

29 He, that being °often reproved hardeneth *his* neck,
Shall suddenly be destroyed, and that without remedy.
2 When °the righteous are °in authority, the people rejoice:
But when °the wicked °beareth rule, the people mourn.
3 Whoso loveth °wisdom rejoiceth his father:
But he that keepeth company with harlots spendeth *his* substance.
4 The king by judgment establisheth the land:
But °he that °receiveth gifts overthroweth it.
5 A °man that flattereth his neighbour
°Spreadeth a net for his °feet.
6 In the transgression of an °evil °man *there is* a snare:
But °the righteous doth sing and rejoice.
7 °The righteous °considereth the cause of °the poor:
But [2]the wicked °regardeth not to know *it*.
8 °Scornful °men °bring a city into a snare:
But wise *men* °turn away wrath.
9 *If* a wise [6]man contendeth with a °foolish [6]man,
Whether he rage or laugh, *there is* no rest.
10 °The bloodthirsty °hate °the upright:
But °the just °seek his °soul.
11 A °fool uttereth all his °mind:
But a wise *man* °keepeth it in till afterwards.
12 If a ruler hearken to lies,
All his servants *are* [2]wicked.
13 °The °poor and °the deceitful [6]man °meet together:
°The LORD lighteneth both their eyes.
14 The king that faithfully judgeth °the [7]poor,
His throne shall be established for ever.
15 The rod and reproof give [3]wisdom:
But a child left *to himself* bringeth his mother to shame.
16 When °the [2]wicked are °multiplied, °transgression increaseth:
But [2]the righteous shall °see their fall.
17 Correct thy son, and he shall give thee rest;
Yea, he shall give delight unto thy [10]soul.
18 Where *there is* °no vision, °the people perish:
But he that keepeth the law, °happy *is* he.
19 A servant will not be corrected by words:
For though he understand he will not answer.
20 °Seest thou a °man *that is* hasty in his words?
There is more hope of a [11]fool than of him.
21 He that delicately bringeth up his servant from a °child
Shall have him °become *his* °son at the length.
22 An angry [20]man stirreth up strife,
And a °furious man aboundeth in [16]transgression.
23 A °man's pride °shall bring him low:

29. 1–27 (E[3], p. 899). AGAINST STUBBORNNESS AND INSUBORDINATION.

1 often reproved, &c. Illustrations: Antediluvians (Gen. 6. 1 Pet. 3. 20. 2 Pet. 2. 5. Luke 17. 26, 27); Pharaoh (Ex. 7. 13, 14; 8. 15; 10. 1, 20, 27); Ahab (1 Kings 17. 1; 18. 18; 20. 42; 21. 20; 22).
2 the righteous = righteous ones.
in authority = increase, not necessarily in numbers, but in greatness. Cp. *v.* 16, and see note on 4. 10, and the next clause.
the wicked = a lawless one. Heb. *rîsha'*. Ap. 44. x.
beareth rule. Some codices, with Aram., Sept., Syr., and Vulg., read the plural here: "bear rule".
3 wisdom. Heb. *chākmah*. See note on 1. 2.
4 he = a man. Heb. *îsh*. Ap. 14. II.
receiveth gifts = is open to bribes.
5 man. Heb. *geber*. Ap. 14. IV.
Spreadeth a net, &c. Illustrations: woman of Tekoah (2 Sam. 14. 3, 19, 20, 28, 29); spies (Luke 20. 21).
feet = footsteps. **6 evil.** Heb. *rā'a'*. Ap. 44. viii.
man. Heb. *'îsh*. Ap. 14. II.
the righteous = a righteous one.
7 considereth. Heb. "knoweth", put by Fig. *Metonymy* (of Cause), Ap. 6, for the result of knowing. Illustrations: Job (Job 29. 13–16. Cp. Ps. 37. 26; 112. 5. Prov. 31. 20); Josiah (Jer. 22. 16).
the poor = weak ones. Heb. *dal*. See note on "poverty", 6. 11.
regardeth not to know it: i.e. makes no attempt to know it; or, knowing it, does not consider it. Illustrations: Jews (Jer. 5. 28. Cp. Luke 10. 31, 32).
8 Scornful men = Scoffers. Heb. "men of scorning".
men. Heb. *'ĕnōsh*. Ap. 14. III.
bring a city, &c. Illustrations: Judah (2 Chron. 36. 16–21); rulers (Isa. 28. 14–22; and Matt. 27. 39–43).
turn away wrath. Illustrations: Moses (Ex. 32. 10–14) and Aaron (Num. 16. 48); Elijah (Jas. 5. 18). Contrast Sodom (Gen. 18. 32); and Jer. 5. 1. Ezek. 22. 30.
9 foolish. Heb. *'ĕvil*. See note on 1. 7. Not the same word as in *vv.* 11, 20.
10 The bloodthirsty = men of bloods. Heb. *'ănāshîm*. Ap. 14. III.
hate the upright. Illustrations: Ahab (2 Chron. 18. 7); Jezebel (1 Kings 18. 4; 19. 2); Jews (Acts 23. 12); Cain (Gen. 4. 8. Cp. 1 John 3. 12).
the upright = upright ones.
the just = an honest one.
seek his soul: i.e. to preserve it. Illustrations: Jonathan (1 Sam. 19. 2); Obadiah (1 Kings 18. 4); believers (Acts 12. 5); Priscilla and Aquila (Rom. 16. 4).
soul = life. Heb. *nephesh*. Ap. 13.
11 fool. Heb. *kĕsîl*. See note on 1. 7.
mind = spirit. Heb. *rûach*. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the feeling manifested by it.
keepeth it. Illustrations: Abraham (Gen. 22); Joseph (Gen. 42. 7; 44. 18–34); Moses (Ex. 3. 10. Cp. 4. 18); Nathan (2 Sam. 12. 1–6, 7–13).
13 The poor = a needy man. Heb. *rûsh*. See note on 6. 11.
the deceitful = a crafty, or an oppressive man, especially a creditor or usurer. Occurs in plural only here, for emphasis. Cp. Ps. 10. 7 ("fraud"); 55. 11, and 72. 14 ("deceit"). Heb. *tôk*. See note on 11. 18.
meet together: i.e. unexpectedly; first occurrence Gen. 32. 17. Cp. 33. 8.
The LORD. Heb. Jehovah. Ap. 4. II.
14 the poor = weak ones.
16 the wicked = wicked ones.
multiplied = increased in authority or position. Not necessarily in number. Cp. *v.* 2, and see note on 4. 16.
transgression. Heb. *pāsha'*. Ap. 44. ix.
see their fall = see into (the symptoms and causes of) their fall: i.e. fall caused by external circumstances. **18 no vision**, &c. Illustration: Israel (1 Sam. 3. 1. 1 Kings 12. 28–32; 14. 14–16). **the** = a. **happy**, &c. See note on 3. 13. Illustrations: Hezekiah (2 Chron. 29); Josiah (2 Chron. 34. 33; 35. 18. Jer. 22. 16). **20 Seest thou**, &c.? Note Fig. *Erotēsis* (Ap. 6), for emphasis. **man.** Heb. *'îsh*. Ap. 14. II. **21 child** = youth. **become.** Some render "aspire to be"; others = become [insolent] like a son. **son** = offspring. **22 furious man** = a master or lord of wrath. Heb. *bā'al* = lord. **23 man's.** Heb. *'ādām*. Ap. 14. I. **shall bring him low.** Adam and Eve (Gen. 3. 5, 6); Hezekiah (2 Kings 20. 16–18); angels (2 Pet. 2. 4. Jude 6, 7).

But honour shall °uphold °the humble in °spirit.
24 Whoso is partner with a thief hateth his own [10]soul:
He heareth cursing, and bewrayeth *it* not.
25 °The fear of [23]man bringeth °a snare:
But whoso °putteth his trust in [13]the LORD shall be °safe.
26 Many seek the ruler's favour;
But *every* [6]man's judgment *cometh* from [13]the LORD.
27 An unjust [6]man *is* an abomination to °the just:
And *he that is* upright in the way *is* abomination to °the [2]wicked.

A F[1] G (p. 903)

30 The words of °Agur the son of °Jakeh, *even* the °prophecy:
The °man spake unto °Ithiel, even unto Ithiel and °Ucal,
2 °Surely ℑ *am* more brutish than *any* °man,
And have not the °understanding of °a man.
3 I neither °learned °wisdom,
°Nor have the knowledge of °the holy.

H J[1]

4 °Who hath ascended up into heaven, or descended?
Who hath gathered °the wind in his fists?
Who hath bound the waters in a garment?
Who hath established all the ends of the earth?
What *is* his name, and what *is* his son's name, if thou canst tell?

K[1]

5 Every °word of °ℌℰℴ *is* °pure:
ℌℯ *is* a shield °unto them that °put their trust in Him.

J[2]

6 °Add thou not unto His words,
Lest He °reprove thee, and thou be found a liar.

G

7 Two *things* have I required of thee;
°Deny me *them* not before I die:
8 Remove far from me vanity and °lies:
Give me neither °poverty nor riches;
°Feed me with °food convenient for me:
9 Lest I be full, and deny *thee*, and say, "Who *is* °the LORD?"
Or lest I be °poor, and steal,
And °take the name of my °God *in vain*.

H J[3]

10 °Accuse not a servant unto his master,
Lest he curse thee, and thou be found guilty.

K[2] L

11 *There is* a generation *that* curseth their father,
And doth not bless their mother.

M N[1]

12 *There is* a generation *that are* pure in their own eyes,
And *yet* is not washed from their filthiness.

N[2]

13 *There is* a generation, O how lofty are their eyes!
And their eyelids are lifted up.

N[1]

14 *There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives,
To devour the °poor from off the earth,
and the needy from *among* °men.

uphold the humble. Illustrations: Solomon (1 Kings 3. 7, 9, 11–14); John (John 1. 26, 27; 3. 29, 31); Mary (Luke 1. 38); angels (Isa. 6. 2).
the humble = a humble one.
spirit. Heb. *rūach*. Ap. 9.
25 The fear of man. Refers to the inward feeling of timidity. See note on "fear", 2 Tim. 1, 7.
The fear . . . a snare. One of the two great snares. The other is "the praise of man": (John 12. 43. Cp. Rom. 2. 29. John 5. 44). Illustrations: parents (John 9. 22); rulers (John 12. 42); Nicodemus (John 3. 2; 7. 50. Contrast 19. 39); Joseph (John 19. 38); David (1 Sam. 16. 12, 13; 27. 1); Elijah (1 Kings 19. 3, &c.); Peter (Matt. 26. 69–74).
putteth his trust = confideth. Heb. *baṭaḥ*. Ap. 69. i.
safe = set on high.
27 the just = just ones. **the wicked** = a lawless one.

30. 1—31. 31 (A, p. 864). THE WORDS OF AGUR AND LEMUEL, FOR SOLOMON: FOR A PRINCE AND RULER. (*Division.*)
F[1] | 30. 1–33. The words of AGUR.
F[2] | 31. 1–31. The words of king LEMUEL.

30. 1-33 (F[1], above). THE WORDS OF AGUR.
(*Alternation and Introversions.*)
Title, *v.* 1–.
F[1] | G | –1–3. Confession. Himself.
H | J[1] | 4. Address. } God.
K[1] | 5. Declaration. } God.
J[2] | 6. Address. } God.
G | 7–9. Prayer. Himself.
H | J[3] | 10. Address. } Man.
K[2] | 11–31. Declaration. } Man.
J[4] | 32, 33. Address. } Man.

1 Agur = I shall fear. Probably a master of assemblies, as in Ecc. 12. 11. Nothing is known of him, but we accept all that was in the Scriptures which the Lord Jesus referred to. We know as little of some of the Minor Prophets. **prophecy** = oracle, or burden.
man. Heb. *geber*. Ap. 14. IV.
Ithiel = El [is] with me. Ap. 4. IV.
Ucal = I shall be able.
2 Surely = [True it is] that.
man = an educated man, or peer. Heb. *'īsh*. Ap. 14. II.
understanding. Heb. *bīnāh*. See note on 1. 2.
a man. Heb. *'ādām*: a commoner. Ap. 14. I.
3 learned = have been taught; with emphasis on taught. **wisdom.** Heb. *ḥāḵmah*. See note on 1. 2.
Nor have = Nor yet have I.
the holy = holy ones: or, the Most Holy One.
4 Who . . . ? Can it mean that the speaker here is the speaker of ch. 8? viz. the "son" of the last clause of this verse? **the wind.** Heb. *rūach*. Ap. 9.
5 word = saying or utterance. Heb. *'imrah*. Ap. 73. v. The only occurrence of this word in Proverbs.
ℌℰℴ. Heb. Eloah. Ap. 4. V. The only occurrence of this title in Proverbs. Occurs forty-one times in Job, four times in Psalms, twelve times in the other books.
pure = tried [in a furnace]. Cp. Ps. 12. 6.
unto them. Some codices read "unto all them".
put their trust = flee for refuge. Heb. *ḥaṣah*. Ap. 69. ii.
6 Add thou not, &c. A solemn warning based on Deut. 4. 2; 12. 32. Cp. Gal. 1. 8, 9. Rev. 22. 18, 19.
reprove thee. Emphatic = send a special reproof unto thee. **7 Deny** = Withhold.
8 lies = word of falsehood.
poverty = need. Heb. *rūsh*. See note on 6. 11.
Feed me = Cause me to be fed.
food convenient = allowance of food. Cp. Job 23. 12.
9 the LORD. Heb. Jehovah. Ap. 4. II.
poor: i.e. from being dispossessed. Heb. *yāvash*. See note on "poverty", 6. 11.
take the name, &c. = assaileth Jehovah. Not a reference to the second Commandment. **God.** Heb. Elohim. Ap. 4. I. **10 Accuse not a servant** = Get not a servant accused. Note the Hiphil here; as in Ps. 101. 5.

11-31 [For Structure see next page].
14 poor = needy. Heb. *'ānī*. See note on 6. 11. Not the same word as in *vv.* 8, 9. **men.** Heb. *'ādām*. Ap. 14. I.

N¹ 15 The °horseleach hath two daughters, *crying,* "Give, give."
There are three *things that* are never satisfied,
Yea, four *things* say not, *It is* enough:
16 °The grave; and the barren womb;
The earth *that* is not filled with water;
And the fire *that* saith not, "*It is* enough."

L 17 The eye *that* mocketh at *his* father,
And °despiseth to obey *his* mother,
°The ravens of the valley shall pick it out,
And the young eagles shall eat it.

M N⁵ (p. 904) 18 There be three *things which* are too wonderful for me,
Yea, four which I know not:
19 The way of an eagle in the air;
The way of a serpent upon a rock;
The way of a ship in the midst of the sea;
And the way of a ¹man with a °maid.
20 Such *is* the °way of an adulterous woman;
She eateth, and wipeth her mouth,
And saith, "I have done °no wickedness."

N⁶ 21 For three *things* the earth is disquieted,
And for four *which* it cannot bear:
22 For a servant when he reigneth;
And a °fool when he is filled with meat;
23 For an odious *woman* when she is married;
And an handmaid that °is heir to her mistress.

N⁷ 24 There be four *things which are* °little upon the earth,
But *they are* °exceeding wise:
25 The ants *are* °a people °not strong,
Yet they °prepare their meat in the summer;
26 The °conies *are but* a feeble folk,
Yet make they their °houses in the °rocks;
27 The locusts have °no king,
Yet go they forth all of them °by bands;
28 The spider taketh hold °with her hands,
And is in °kings' palaces.

N⁸ 29 There be three *things* which go well,
Yea, four are comely in going:
30 A lion *which is* strongest among beasts,
And turneth not away for any;
31 A greyhound; an he goat also;
And a king, against whom *there is* no rising up.

J¹ 32 If thou hast done °foolishly in lifting up thyself,
Or if thou hast °thought evil,
Lay thine hand upon thy mouth.
33 Surely the churning of milk bringeth forth butter,
And the wringing of the nose bringeth forth blood:
So the forcing of wrath bringeth forth strife.

F² O¹ P (p. 904) **31** °The words of °king Lemuel, the °prophecy that °his mother taught him.
2 What, °my son? and what, the son of my womb?
And what, the son of my vows?

king Lemuel = to El and for El, a king. Cp. Jedidiah = beloved of Jah (2 Sam. 12. 25). Solomon was the royal seed in the line of Him Who is King of kings and Lord of lords. The Talmud says *Avoth d'Rab. Nathan*, c. 39): "Solomon was called by six names: Solomon, Jedidiah, Koheleth, Son of Jakeh, Agur, and Lemuel".
prophecy = oracle, oracular utterance, or burden.
2 my son? Cp. the Structure, **A** (p. 864).

11-31 (K², p. 903). DECLARATION.
(*Alternation and Divisions.*)

K² | L | 11. Parents. Cursing of.
M | N¹ | 12. Impurity. } Four-
N² | 13. Pride. } fold
N³ | 14. Violence. } enumer-
N⁴ | 15, 16. Insatiableness. } ation.
L | 17. Parents. Mocking of.
M | N⁵ | 18-20. Four things inscrutable (*m*). } Four-
N⁶ | 21-23. Four things disquieting (*f*). } fold
N⁷ | 24-28. Four things little and wise (*m*). } enumeration.
N⁸ | 29-31. Four things graceful (*m*).

15 horseleach. Occurs only here. It is like the "flesh" in man. In the natural and spiritual spheres "the dose has to be increased".
16 The grave = Sheôl. Ap. 35.
17 despiseth to obey = despiseth obedience to.
The ravens, &c. These birds of prey always begin with the eyes of a carcase.
18 maid. Heb. *'almah.* See note on Gen. 24. 43. Refers here probably to seduction.
20 way = manner, or conduct. Cp. Ps. 119. 9.
no wickedness = nothing: or, as we say, "no harm". Heb. *'âven.* Ap. 44. III.
22 fool. Heb. *nâbal.* See note on 1. 7.
23 is heir to = has dispossessed, or become heiress to.
24 little upon the earth = earth's little ones.
exceeding wise. Heb. "wise, made wise". Fig. *Polyptôton.* Ap. 6. The Sept. and Vulg. render "wiser than the wise".
25 a people. So are those "made wise" (2 Tim. 3. 15) who are God's People (Ps. 100. 3).
not strong = very weak. Fig. *Tapeinosis.* So Rom. 5. 6 (cp. Isa. 40. 29; 45. 24. Job 12. 13).
prepare = will prepare. Hence 10. 5.
26 conies. About the size of a rabbit. Inhabit clefts in the rocks; because, having soft feet, they cannot burrow as a rabbit can. So God's people abide in Christ, their Rock.
houses . . . rocks = house . . . rock. Heb. singular.
27 no king. So we have no visible king, yet when "made wise" we see Him Who is invisible (John 14. 19. Cp. 1 Pet. 1. 8).
by bands = gathered together. So will God's People. Sept. renders it by *keleusmatos* = at one word of command. Same word as the assembling shout in 1 Thess. 4. 16. Cp. 1 Cor. 15. 23, "in his own order" or rank.
28 with her hands. So we, by the hand of faith, shall be found in the palace of the King of kings.
kings' palaces = king's palace.
32 foolishly = stupidly. Heb. *nâbal.* See note on 1. 7. Same word as in *v.* 22.
thought evil = meditated [with evil intent].

31. 1-31 (F², p. 903). THE WORDS OF KING LEMUEL, FOR SOLOMON: A PRINCE AND KING.
(*Division.*)

F² | O¹ | 1-9. Warnings. Women and wine.
O² | 10-31. Example. The model woman.

31. 1-9 (O¹, above). WARNINGS. "MY SON" (*v.* 2). SECOND PERSON. "THY" (*vv.* 3, 8, 9).
(*Introversion.*)

O¹ | P | 1, 2. Call to attention.
Q | 3. Women. } Warning.
Q | 4-7. Wine. }
P | 8, 9. Call to advocacy.

1 The words, &c. The Heb. *dibrêy* has no governing noun; so one must be understood thus. "[An unnamed one's] words [addressed] to king Lemuel: a burden which his mother [repeatedly] taught him".
his mother. Cp. the Structure, **A** (p. 864).

Q 3 Give not thy strength unto women,
Nor thy ways to that which destroyeth kings.

Q 4 *It is* not for kings, O Lemuel, *it is* not for kings to drink °wine;
Nor for princes ° strong drink:
5 Lest they drink, and forget the law,
And pervert the judgment of any of the afflicted.
6 Give ‘strong drink unto him that is ready to perish,
And ‘wine unto those that be °of heavy hearts.
7 Let him drink, and forget his °poverty,
And remember his misery no more.

P 8 Open thy mouth for the dumb
In the cause of all °such as are appointed to destruction.
9 Open thy mouth, judge righteously,
And plead the cause of °the poor and °needy.

O² R S 10 (א) °Who can find a °virtuous woman?
For her price *is* far above rubies.
11 (ב) The heart of her husband °doth safely trust in her,
So that he shall have °no need of ° spoil.
12 (ג) She will do him good and not °evil
All the days of her life.

T 13 (ד) She seeketh wool, and flax,
And worketh °willingly with her hands.
14 (ה) She is like the merchants' ships;
She bringeth her food from afar.
15 (ו) She riseth also while it is yet night,
And giveth °meat to her household,
And a portion to her maidens.
16 (ז) She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.
17 (ח) She girdeth her loins with strength,
And strengtheneth her arms.
18 (ט) She perceiveth that her merchandise *is* good:
Her °candle goeth not out by night.
19 (י) She layeth her hands to the spindle,
And her hands hold the distaff.

U 20 (כ) She stretcheth out her hand to °the poor;
Yea, she reacheth forth her hands to the needy.

V 21 (ל) She °is not afraid of the snow for her household:
For all her household *are* clothed with °scarlet.

W 22 (מ) She maketh herself coverings of tapestry;
Her clothing *is* silk and purple.

R S 23 (נ) Her husband is °known in the gates,
When he sitteth among the elders of the land.

T 24 (ס) She maketh fine linen, and selleth *it;*
And delivereth girdles unto the merchant.
25 (ע) Strength and honour *are* her clothing;
And °she shall rejoice in time to come.

U 26 (פ) She openeth her mouth with °wisdom;
And in her tongue *is* the law of kindness.

V 27 (צ) She looketh well to the ways of her household,
And eateth not the bread of idleness.

4 wine. Heb. *yayin.* Ap. 27. i.
strong drink. Heb. *shēkār.* Ap. 27. iv.
6 of heavy hearts = bitter of soul. Heb. *nephesh.* Ap. 13.
7 poverty. Heb. *rūsh.* See note on 6. 11.
8 such as are appointed to destruction. Heb. = sons of destruction. Genitive of Relation, as in Rom. 8. 36. Ap. 17 (5).
9 the poor = a poor one. Heb. *'ānī.* See note on Prov. 6. 11.
needy = a needy one. Heb. *'ebyōn.* See note on Prov. 6. 11.

31. 10-31 (O^2, p. 904). THE MODEL WOMAN.
(*Extended Alternation.*)

O^2 | R | S | 10–12. Her husband (א—ב).
T | 13–19. Her occupation (ג—י).
U | 20. Her character. Bounty (כ).
V | 21. Her household (ל).
W | 22. Herself. Without (מ).
R | *S* | 23. Her husband (נ).
T | 24, 25. Her occupation (ס and ע).
U | 26. Her character. Wisdom (פ).
V | 27, 28. Her household (צ and ק).
W | 29–31. Herself. Within (ר—ת).

10 Who can find . . . ? This heading is the Fig. *Erotēsis.* Ap. 6. The twenty-two verses which follow, each begin with the twenty-two successive letters of the Hebrew alphabet. The acrostic cannot be reproduced in English, because the letters of the two alphabets vary in their number, order, and equivalents. This is to emphasise the great lesson King Solomon was to learn. Note the warnings against foreign women (**A**, p. 865), which, alas! Solomon failed to heed. This is why the book closes with the eulogy of the model Israelitish matron. See the evidence in Ap. 74.
virtuous. The English use of this word limits it to one kind of excellence. The meaning of the Hebrew is wider: *ḥayil* = strong in all moral qualities. Ruth is the only one so called in the O.T. May it not be that we have here Bathsheba's or Solomon's (and David's) commendation of Ruth?
11 doth . . . trust in = hath confided in. Heb. *baṭaḥ.* Ap. 69. I.
no need = no lack. **spoil** = gain.
12 evil = mischief. Heb. *rā'a'.* Ap. 44. viii.
13 willingly with her hands = with her hands' good will.
15 meat = [live] prey. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of food.
18 candle = lamp.
20 the poor = a poor one. Heb. *'ānī.* See note on "poverty", 6. 11.
21 is not = will not.
scarlet = double change of garments.
23 known. Fig. *Metonymy* (of Cause), Ap. 6, for the result of that knowledge; viz. respect from all at the city gate, which includes high and low, rich and poor, peasants, labourers and judges.
25 she shall rejoice, &c. = she laugheth at the future.
26 wisdom. Heb. *ḥāk̲mah.* See note on 1. 2.
28 children = sons.
30 deceitful = Heb. *sheḳer.* See note on 11. 18.
the LORD. Heb. Jehovah. Ap. 4. II.

28 (ק) Her °children arise up, and call her blessed;
Her husband *also,* and he praiseth her.

W 29 (ר) Many daughters have done virtuously,
But thou excellest them all.
30 (ש) Favour *is* °deceitful, and beauty *is* vain:
But a woman *that* feareth °the LORD,
she shall be praised.
31 (ת) Give her of the fruit of her hands;
And let her own works praise her in the gates.

[1]ECCLESIASTES;
OR,
THE PREACHER.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Introversion.*)

A | 1. 1. INTRODUCTION.

B | 1. 2—6. 9. THE CHIEF GOOD. WHAT IT IS NOT.

B | 6. 10—12. 12. THE CHIEF GOOD. WHAT IT IS.

A | 12. 13, 14. CONCLUSION.

[1] The name of this book comes direct from the Latin Vulgate through the Sept. version. The Hebrew name is ḲOHELETH = Assembler or Convener (an appellative, not a proper name). It is feminine, to agree with the word "Wisdom", which is feminine, and is therefore Wisdom personified (as in Prov. 1. 20; 8. 1, and always with masculine verbs. Cp. Matt. 20. 11, 19; Luke 7. 35; 11. 49, 50). ḲOHELETH is from *ḳahal* = to call, assemble, or gather together. This is what Solomon did (1 Kings 8. 1, 2, 5). It occurs with a feminine verb in 7. 27. The word *Ḳoheleth* occurs *seven* times in the book (Ap. 10): *three* times at the beginning (1. 1, 2, 12); *three* times at the end (12. 8, 9, 10); and *once* in the middle (7. 27).

This book formed part of the Hebrew Bible long before the time of Christ, and is therefore included in His word, "the Scriptures" (Matt. 22. 29. 2 Tim. 3. 16, &c.). It is given in the list of canonical books by Josephus (A.D. 37), and is included in all the Ancient Versions made before Christ. It has been rejected by some, or put to a late date, on account of its alleged Theology. Theology is man's reasoning about the *Word* of God, as Science (so called) is man's reasoning about the *Works* of God. Because Genesis does not agree with *Science* that book is rejected by Rationalists. Because Ecclesiastes does not agree with *Theology*, this book is rejected, as uninspired, even by some Evangelical theologians.

True, the Bible contains an inspired record *of* what people said and did; and it does not follow that all that they said or did was inspired. Nevertheless, it is inconceivable that this can apply to a *whole book*, without a word of warning. Those who can imagine such a thing refuse the evidence that Christ in Luke 16. 19–30 is using the language of His enemies, and in v. 31 giving His own Divine pronouncement. They strain out the gnat and swallow the camel. They do not see that, if any one *whole book* is not a part of "THE ORACLES OF GOD", every Christian doctrine loses its foundation. There could have been in that case no Divine selection or preservation of books, and no Divine CANON OF SCRIPTURE. If ONE book is thus ruled out, then another may be. Doubt is thus cast upon the whole Bible, and we have no "Word of God" at all! If this book be not part of the Word and words of God, then we have no reply to those who reject Genesis, Daniel, Jonah, or the Apocalypse, who do so on the same ground of human reasoning. If the inner consciousness of each individual is to decide what is and what is not "Scripture", there is an end of Divine Revelation altogether.

In any case Solomon's "wisdom" was given him by God (1 Kings 3. 5–12; 4. 29–34), and this "wisdom" was therefore "from above" (Jas. 3. 17), as Luke's was (see note on Luke 1. 3). Moreover, Solomon did not lose it, for it "remained with" him (Ecc. 2. 9).

ECCLESIASTES;

OR, THE PREACHER.

A (p. 906)

1 °The words of °the Preacher, the son of David, king in Jerusalem.

A¹ B¹ D (p. 907)

2 °"Vanity of vanities," saith the [1] Preacher, "vanity of vanities; °all *is* °vanity.
3 What profit hath a °man of all his °labour which he taketh °under the sun?
4 *One* generation passeth away, and *another* generation cometh: but the earth °abideth °for ever.
5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.
6 The °wind goeth toward the south, and turneth about unto the north; °it whirleth about continually, and the °wind returneth again according to his circuits.
7 All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither °they return again.

E

8 All things *are* full of °labour; °man cannot utter *it:* °the eye is not satisfied with seeing, nor the ear filled with hearing.

D

9 The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* [3] under the sun.
10 Is there *any* thing whereof it may be said, 'See, this *is* new?' it hath been already of old time, which was before us.

E

11 *There is* no °remembrance °of former *things;* neither shall there be *any* °remembrance of *things* that are to come with *those* that shall come °after.

C¹ F¹ a¹ (p. 908)

12 °I [1] the Preacher °was king °over Israel in Jerusalem.
13 And I gave my heart to seek and search out by °wisdom concerning all *things* that are

1 The words. Rashi says that, when this expression occurs at the beginning of a book, it shows that the book is meant for *reproof*, and he gives evidence from Deut. 1. 1 (cp. 32. 15). Amos 1. 1 (cp. 4. 1). Jer. 1. 1 (cp. 30. 6). David, 2 Sam. 23. 1 (cp. *v.* 6).
the Preacher. This comes from Luther's version "Prediger"; but "Ḳoheleth" does not include the idea of preaching. Some of its teaching is individual (4. 17); and succeeding appeals are in the second person.

1. 2—6. 9 (B, p. 906). THE CHIEF GOOD. WHAT IT IS NOT.

(*Division and Repeated Introversion.*)

B | A¹ | B¹ | 1. 2–11. Man. His labour. Vanity.
B | A¹ | C¹ | 1. 12—2. 26. Personal search.
B | A² | B² | 3. 1–9. Man. Times for his labour.
B | A² | C² | 3. 10—4. 16. Personal Observation.
B | A³ | B³ | 5. 1–12. Man. His Works.
B | A³ | C³ | 5. 13—6. 9. Personal Observation.

1. 1—2. 11 (B¹, above). MAN. HIS LABOUR. VANITY. (*Alternation.*)

B¹ | D | 2–7. Transience. "Passeth away".
B¹ | E | 8. Dissatisfaction.
B¹ | *D* | 9, 10. Recurrence.
B¹ | *E* | 11. Oblivion.

2 Vanity of vanities. Fig. *Polyptōton.* Ap. 6. Note also the Fig. *Epanadiplōsis* (Ap. 6), by which *v.* 2 begins and ends with the same word. These Figures are used for the greatest emphasis, and denote utter vanity.
all = the whole, or "the sum total". Not everything in the universe, but all the human labours of *vv.* 3, 8.
vanity. Heb. *hăbal*, used of that which soon vanishes.
3 man. Heb. *'ādām* = the natural man. Ap. 14. I.
labour = toil.
under the sun. This expression is peculiar to this book, and occurs twenty-nine times: (1. 3, 9, 14; 2. 11, 17, 18, 19, 20, 22; 3. 16; 4. 1, 3, 7, 15; 5. 13, 18; 6. 1, 12; 8. 9, 15, 15, 17; 9. 3, 6, 9, 9, 11, 13; 10. 5. It is equivalent to "upon the earth" (5. 2; 8. 14, 16; 10. 7; 11. 2, 3). It refers to all that is connected with earthly things as such, and with man apart from God, but what is stated is inspired truth. If what is stated here seems to be a "discrepancy" when compared with other scriptures, then these latter must be dealt with and reconciled and harmonised as other supposed "discrepancies" usually are; not cast aside as uninspired. It may be that it is man's theology which has yet to be conformed to these inspired statements. **4 abideth** = standeth still, as in first occurrence (Gen. 18. 8, 22; 19. 27. Josh. 18. 5. Ps. 119. 90). **for ever.** Heb. *'ōlām* = for ages; *'ōlām* occurs in Ecc. seven times: 1. 4, 10; 2. 16; 3. 11, 14; 9. 6; 12. 5. See the notes thereon. It = the world in relation to time past and future: as we use it when we speak of the ancient world, the old world, the modern world, the world to come, the Roman world. **5** The Heb. pauses in this verse are remarkable, and need a semicolon between each, in English. **6 wind.** Heb. *rûach.* Ap. 9. The first part of *v.* 6 continues the motion of the sun, going to the south (in winter) and turning about to the north (in summer). **it whirleth:** i. e. the wind whirleth. This is the subject of *v.* 6. **7 they return again.** This is the point of the illustration. Cp. Job 36. 27. **8 labour** = weariness. **man.** Heb. *'ish.* Ap. 14. II. **the eye.** Some codices, with Aram., Sept., and Syr., read "and the eye". **11 remembrance** = memorial. **of former things.** Supply the Ellipsis (Ap. 6) with the word "men", to complete the argument from *vv.* 2–4. The Chaldee for the former [men] version supplies the word "generation". **after** = "after [them]", or at the last.

1. 12—2. 26 [For Structure see next page].

12 ℸ. Solomon knew that the kingdom was to be rent (1 Kings 11. 11, 12) and the People scattered; therefore he sought to kill Jeroboam (1 Kings 11. 39–40). The Chald. Targum says, on *v.* 1: "These are the words of the *prophecy* which Koheleth delivered when Solomon foresaw, by the *Spirit of prophecy*, that the kingdom of Rehoboam his son would be divided by Jeroboam the son of Nebat". **was** = came to be. **over Israel.** Solomon was the only king of which this was wholly true. **13 wisdom.** Heb. *chokmah.* See note on Prov. 1. 2.

done °under heaven: this sore travail hath °God given to the sons of [3]man to be °exercised therewith.

14 I have seen all the works that are done [3]under the sun; and, behold, all *is* °vanity and °vexation of °spirit.

15 *That which is* crooked cannot be made straight: and that which is wanting cannot be numbered.

b^1 16 I communed with mine own heart, saying, 'Lo, I am come to great estate, and have
(p. 908) gotten more [13]wisdom than all *they* that have been before me in Jerusalem:' yea, °my heart °had great experience of [13]wisdom and knowledge.

17 And I gave my heart to know [13]wisdom, and to know °madness and °folly: I perceived that this also is °vexation of [14]spirit.

18 For in much [13]wisdom *is* much °grief: and he that increaseth knowledge increaseth °sorrow.

c^1 **2** I said in mine heart, 'Go to now, I will prove thee with mirth, therefore °enjoy pleasure:' and, °behold, this also *is* vanity.

2 I said °of laughter, '°*It is* mad:' and °of mirth, '°What doeth it?'

3 I sought °in mine heart °to give myself unto °wine, yet acquainting mine heart with °wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of °men, which they should do °under the °heaven °all the days of their life.

F^2 a^2 4 I °made me great °works; I builded me houses; I planted me vineyards:

5 I made me gardens and °orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the °wood that bringeth forth trees:

7 I °got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I °gathered me also silver and gold, and the peculiar treasure of kings and of °the provinces: I gat me men singers and women singers, and the delights of the sons of [3]men, *as* musical instruments, and that of all sorts.

b^2 9 So I was great, and increased more than all that were before me in Jerusalem: also my [3]wisdom °remained with me.

1. 12—2. 26 (C^1, p. 907). PERSONAL SEARCH.
(*Division and Extended and Repeated Alternation.*)

C^1	F^1	a^1	1. 12–15. Labour. Things done.
		b^1	1. 16–18. Wisdom.
		c^1	2. 1–3. Pleasure sought.
	F^2	a^2	2. 4–8. Labour. "Great works".
		b^2	2. 9. Wisdom.
		c^2	2. 10. Pleasure enjoyed.
	F^3	a^3	2. 11. Labour. "Great works".
		b^3	2. 12–16. Wisdom.
		c^3	2. 17–. Pleasure hated.
	F^4	a^4	2. –17–25. Labour. "All my labour".
		b^4	2. 26–. Wisdom.
		c^4	2. –26. Pleasure judged.

under heaven = under the heavens. Some codices, with one early printed edition, Aram., Syr., and Vulg., read "under the sun".

God. Heb. Elohim. Ap. 4. I. The title "Jehovah" is not used in Ecclesiastes, as this book refers to man in relation to his Creator only; not to man in covenant with Him as "Jehovah". Hence the frequent use of Heb. *'ādām* for "man" in this book.

exercised = humbled.

14 vanity. See note on 1. 2.

vexation of spirit = feeding on wind. The expression occurs nine times (1. 14, 17; 2. 11, 17, 26; 4. 4, 6, 16; 6. 9.).

spirit. Heb. *rūach*. Ap. 9.

16 my heart = I myself. **had saw.**

17 madness = the opposite of wisdom, as displayed in the loss of self-control; raving with self-conceit. So elsewhere in this book.

folly infatuation. Heb. *sākal*. See note on "wisdom", Prov. 1. 2.

vexation, &c. Not the same phrase in Heb. as in *v.* 14.

18 grief mortification. **sorrow** smarting.

2. 1 enjoy = look thou into.

behold. Fig. *Asterismos*. Ap. 6.

2 of laughter = to laughter.

It is mad. See note on "madness", 1. 17.

of mirth = to mirth.

What doeth it? = What doth she do?

3 in mine heart: i. e. resolved.

to give myself unto: or, how to enlist, by wine, my very flesh [in the work]: i. e. the work of proving the heart with mirth—"yet retaining wisdom".

wine. Heb. *yayin*. Ap. 27. I.

wisdom. See note on 1. 13.

men. Heb. *'ādām*. Ap. 14. I. Note the use of this word in Ecc. See note on 1. 13.

under the heaven. See note on 1. 3. Some codices, with Sept., Syr., and Vulg., read "sun", to which it is equivalent.

all the days = the numbered days.

4 made me great works = increased or multiplied my possessions.

works. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the results and effects gained by work. Cp. Ex. 23. 12. 1 Sam. 25. 2. Isa. 26. 12.

5 orchards. Heb. *pardēsīm* = paradises, parks, or pleasure grounds. Different from "gardens", which were cultivated (Deut. 11. 10. 1 Kings 21. 2). Paradises were formed by eastern monarchs. In the British Museum may be seen the inscriptions of Gudea, the greatest of the Sumerian rulers of Chaldea (2500 B.C.), and Tiglath-pileser I, king of Assyria (1120 B.C.), describing what could be only a botanical and zoological park. Assur-nazir-pal, king of Assyria (885 B.C.), founded such a public paradise, and describes how he stocked it; what he brought, and whence he brought the natural history collection. The British Museum contains a portion of a similar catalogue of Sennacherib. The Paradise in Rev. 2. 7; 22. 1, 2, refers to the future paradise, which will be as literal and real, not figurative. **6 wood** forest. **7 got me servants** bought me servants. Heb. bondage has nothing in common with Greek, Roman, or African slavery. There is no word for such slavery in Hebrew; *'ebēd* = labourer, is the name of all Jehovah's servants. **8 gathered** = amassed. Heb. *kānas*, said to be a later Hebrew word (see Ap. 76. i. **the provinces.** Heb. *m'dīnah*, from *dūn* = to rule, hence a country. There is no article before "kings", because they constantly change, whereas countries do not change. This is another word which is said to be of later date, but it is found in 1 Kings 20. 14, 15, 17, 19. Lam. 1. 1. Ezek. 19. 8. See Ap. 76. Cp. note on "event" in *v.* 14. **remained.** The Divine wisdom given by God (1 Kings 3. 5–15) had not been taken away. See note at foot of p. 906. This must be remembered in reading this book. Like Luke's "understanding" it came "from above". See note on "very first" (Luke 1. 3).

c² (p. 908) 10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my °labour: and this °was my °portion of all my °labour.

F³ a³ 11 °Then ℨ °looked on all the works that my hands had wrought, and on the [10]labour that I had laboured to do: and, behold, all *was* °vanity and °vexation of °spirit, and *there was* no profit °under the sun.

b⁵ 12 And I turned myself to °behold [3]wisdom, and [2]madness, and folly: for what *can* the [3]man *do* that cometh after the king? *even* that which hath been already done.

13 Then ℨ saw that [3]wisdom excelleth folly, as far as light excelleth darkness.

14 The wise man's eyes *are* in his head; but the °fool walketh in darkness: °and I myself perceived also that one °event happeneth to them all.

15 Then °said ℨ in my heart, 'As it happeneth to the [14]fool, so it happeneth even °to me; and why was ℨ then more wise?' Then °I said in my heart, that this also *is* vanity.

16 For *there is* no °remembrance °of the wise more than °of the [14]fool °for ever; °seeing that which now *is* in the days to come shall °all be forgotten. And how dieth the wise *man?* °as the [14]fool.

c³ 17 Therefore I hated °life;

F¹ a⁴ Because the work that is wrought [11]under the sun *is* grievous unto me: for all *is* [11]vanity and [11]vexation of [11]spirit.

18 Yea, ℨ hated all my °labour which ℨ had °taken [11]under the sun: because I should leave it unto the [3]man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a °fool? yet shall he °have rule over all my [18]labour wherein I have laboured, and wherein I have °shewed myself wise [11]under the sun. This *is* also vanity.

20 Therefore ℨ went about to cause my heart to despair of all the [18]labour which I °took [11]under the sun.

21 For °there is a [3]man whose labour *is* in [3]wisdom, and in knowledge, and in equity; yet to a [3]man that hath not laboured therein shall he °leave it *for* his portion. This also *is* vanity and a great °evil.

22 For what hath [3]man of all his [18]labour, and of the °vexation of his heart, wherein he hath [10]laboured [11]under the sun?

23 For all his days *are* sorrows, and his °travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 *There is* °nothing °better for a [3]man, °*than* that he should eat and drink, and *that* he should make °his soul enjoy good in his [10]labour. This also ℨ saw, that °it *was* from the hand of °God.

25 For who can eat, or °who else can hasten *hereunto*, °more than I?

b⁴ 26 For *God* giveth to a [3]man that *is* good in His sight [3]wisdom, and knowledge, and joy: but to the °sinner He giveth [23]travail, to °gather and to heap up, that he may give to *him that is* good before God.

c⁴ This also *is* [11]vanity and [11]vexation of [11]spirit.

10 labour=toil. **was**=came to be.
portion=share, as in 3. 22.
11 Then=But when.
looked=turned in order to look, as in *v.* 12.
vanity. See note on 1. 2.
vexation of spirit=feeding on wind. Cp. 1. 14.
spirit. Heb. *rūach.* Ap. 9. **12 behold**=consider.
under the sun. See note on 1. 3.
14 fool. Heb. *kᵉsîl*=fat, inert. Same word as in *vv.* 15, 16; not the same word as in *v.* 19.
and I myself perceived=and ℨ too knew: i. e. as well as they.
event=a happening. Heb. *mikreh.* Said to be a later word, but it occurs in 1 Sam. 6. 9; 20. 26. Ruth 2. 3. See note on *v.* 8.
15 said ℨ in my heart=spake with myself.
to me. Heb. "to me, even to me" (emphatic).
16 remembrance=memorial, as in 1. 11, 11.
of=for. **for ever.** See note on 1. 4.
seeing that which now is=for, as in time past.
all. This "all" was not in the edition of A.V. 1611.
as the fool. Cp Ps. 49. 10. 2 Sam. 3. 33.
17 life. Put by Fig. *Metonymy* (of the Subject) for the pleasure enjoyed in it.
18 labour. Put by Fig. *Metonymy* (of Cause), Ap. 6, for all that is produced by toil. **taken**=toiled.
19 fool. Heb. *ṣakal*=stupid. Not the same word as in *vv.* 14, 15, 16.
have rule. Heb. *shalaṭ.* Supposed to be a later Hebrew word, but it occurs in Ps. 119. 133. Gen. 42. 6. See Ap. 75. **shewed myself wise**=acted wisely.
20 took=toiled. Some codices, with two early printed editions, add "and wherein I had acted wisely".
21 there=here. **leave it**="leave it [to another]".
evil=calamity. Heb. *rā'a'.* Ap. 44. viii.
22 vexation=feeding, or delight. Same word as in 1. 17; 4. 16. Not the same as in *vv.* 11, 17, 26.
23 travail=toil that brings about fatigue. The same word as in 1. 13; 2. 26; 3. 10; 4. 8; 5. 14. Not the same word as in 4. 4, 6. Occurs only in Ecclesiastes.
24 nothing better=no goodness.
better. Occurs in Ecc. 2. 24; 3. 22; 4. 3, 6, 9, 13; 5. 5; 6. 3, 9; 7. 2, 3, 5, 8, 8, 10; 8. 15; 9. 4, 16.
than. Ginsburg thinks this "than" should be in the text. **his soul**=himself. Heb. *nephesh.* Ap. 13.
it: i. e. true enjoyment. Omit the preceding italics.
God. Heb. *ha-'Elohîm*=the [true] God (Ap. 4. I. with Art.). God (as Creator) is the subject which is continued through the next verse as the source and giver of all good. It is not therefore necessary to suppose that "another hand has been here at work".
25 who else can hasten hereunto=who can enjoy?
more than I. Some codices, with Sept., Syr., and Arab., read *mimmennū*, instead of *mimmennî*, "without Him" (i. e. without His favour).
26 sinner. Heb. *ḥāṭā'.* Ap. 44. i. Occurs again in Ecclesiastes six times. (5. 6; 7. 20, 26; 8. 12; 9. 2, 18).
gather=gather in. Not the same word as *v.* 8.

3. 1–9 (B², p. 907). MAN. TIMES FOR HIS LABOUR. (*Introversion.*)

B² | G | 1. Labour. Its appointment.
H | 2–8. Seasons.
G | 9. Labour. Its profit.

1 a season=an appointed time. Heb. *z'mān.* Cp. Ezra 10. 14. Neh. 2. 6. Est. 9. 27. A word is not necessarily a "later" word, because there has not been occasion for it to be used, or needed before. See Ap. 76.
a time=a season. Note the 28 "seasons" (=4×7. See Ap. 10.). In Heb. MSS. these are set out in 14 lines; 2 in a line, with a space between each pair.
purpose. Heb. *ḥēphez.* Alleged to be later Hebrew. See Ap. 76. v.
under the heaven. See note on 1. 3.

3 To every *thing there is* °a season, and °a time to every °purpose °under the heaven: B² G (p. 909)

H (p. 909)

2 A [1]time °to be born, and a [1]time °to die;
a [1]time °to plant, and a [1]time °to pluck up *that which is* planted;
3 A [1]time °to kill, and a [1]time °to heal; a [1]time °to break down, and a [1]time °to build up;
4 A [1]time °to weep, and a [1]time °to laugh;
a [1]time °to mourn, and a [1]time °to dance;
5 A [1]time °to cast away stones, and a [1]time °to gather stones together; a [1]time °to embrace,
and a [1]time °to refrain from embracing;
6 A [1]time °to get, and a [1]time °to lose;
a [1]time °to keep, and a [1]time °to cast away;
7 A [1]time °to rend, and a [1]time °to sew; a [1]time °to keep silence, and a [1]time °to speak;
8 A [1]time °to love, and a [1]time °to hate;
a [1]time °of war, and a [1]time °of peace.

G **9** What profit hath he that worketh in that wherein he °laboureth?

C^2 J^1 d^1 (p. 910) **10** I have °seen the °travail, which °God hath given to the sons of °men to be exercised in it.

e^1 **11** He hath made every *thing* beautiful in °his [1]time: also He hath °set °the world in °their heart, so that no [10]man can find out the work that °God °maketh from the °beginning to °the end.

f^1 **12** I know that *there is* no good °in them, but for *a man* to rejoice, and to do good °in his life.
13 And also that every [11]man should eat and drink, and enjoy the good of all his labour, it *is* the gift of [10]God.

J^3 d^2 **14** I know that, whatsoever [11]God doeth, it shall be °for ever: nothing can be put to it, nor any thing taken from it: and [11]God doeth *it*, that *men* should fear before Him.
15 That which hath been is now; and that

2 to be born = to bear. Gen. 17. 17, 21; 18. 14; 21. 2.
to die. Ps. 31. 5, 15. Heb. 9. 27.
to plant (cp. 2. 5); it is beyond man's power to alter the seasons. Applied to a kingdom. Ps. 44. 2; 80. 8, 12, 13. Jer. 18. 9. Amos 9. 15. Matt. 15. 13.
to pluck up, &c. Jer. 18. 7, 9.
3 to kill: i. e. judicially. 1 Kings 2. 23, 24, 28, 29, 34, 36, 37, 46. Ps. 88. 31, 34. Jer. 12. 3. Out of its proper "time", "to kill" is to murder. There is no "time" for this.
to heal. Isa. 38. 5, 21; 57. 18. Ps. 107. 20; 147. 3.
to break down. Jer. 39. 2, 8. Ezek. 33. 21. Mal. 1. 4.
to build up (cp. 2. 4). Neh. 2. 17, 18, 20. Ps. 102. 13–16. Isa. 45. 13; 58. 12; 60. 10. Dan. 9. 25. Amos 9. 11.
4 to weep. Gen. 23. 2; 44. 30. 2 Sam. 12. 21. Joel 2. 17. Jer. 21. 9. Luke 6. 25.
to laugh (cp. 2. 1, 2). Gen. 21. 6. Ps. 2. 4; 37. 13. Matt. 5. 4; 9. 15. Luke 6. 21. Neh. 8. 9.
to mourn. Gen. 23. 2. 1 Sam. 16. 1. Prov. 29. 2. Isa. 38. 14; 61. 2. Joel 1. 9. Zech. 12. 10, 12.
to dance. 2 Sam. 6. 14. Ps. 149. 3; 150. 4. Jer. 31. 13.
5 to cast away stones: as out of a vineyard. Isa. 5. 2. Lev. 14. 40, 45. Judg. 20. 16. 1 Kings 15. 22. Lam. 4. 1.
to gather stones together (cp. 2. 4). Deut. 27. 4, 5. Josh. 4. 3, 8, 20. 1 Sam. 17. 40. 1 Kings 18. 31, 32. Ps. 102. 14. Isa. 54. 11.
to embrace (cp. 2. 5). Gen. 29. 13; 33. 4; 48. 10. 2 Kings 4. 16.
to refrain from embracing. Prov. 5. 20. Joel 2. 16. 1 Cor. 7. 5, 6.
6 to get = to buy, or acquire (cp. 2. 8). Gen. 42. 2, 7, 20. Ruth 4. 5. 2 Sam. 24. 21. Isa. 55. 1. Jer. 32. 7. Eph. 4. 28.
to lose. Gen. 31. 39. Matt. 10. 39; 16. 25. Isa. 47. 9.
to keep. 1 Sam. 16. 11. Prov. 7. 1. Luke 8. 15. 2 Tim. 1. 14. John 2. 10; 12. 7.
to cast away. Judg. 15. 17. 2 Kings 7. 15. Isa. 31. 7. Hos. 9. 17. Ecc. 11. 1.
7 to rend. 1 Sam. 15. 27, 28. 1 Kings 11. 11, 31; 12. 31; 14. 8. Joel 2. 13. John 19. 24.
to sew = to join together, adjust. Spoken of kingdom, as "rending" is: Ezek. 37. 15, 22, and refs. there. Cp. Ezra 4. 12, margin.
to keep silence. Lev. 10. 3. Ps. 32. 2. Amos 5. 13. 1 Tim. 2. 11, 12. 1 Pet. 2. 15. Cp. Deut. 3. 26. Luke 1. 22; 4. 41.
to speak. Ex. 7. 2. Num. 22. 8. 2 Sam. 7. 17. Ps. 2. 5; 145. 6, 11, 21. Ezek. 2. 7. Luke 1. 19, 20. John 16. 13.
8 to love. Jer. 2. 2. Ezek. 16. 8. Dan. 1. 9. Gal. 5. 13. 2 Thess. 1. 3. to hate. 2 Sam. 13. 15. Ps. 105. 25. Prov. 25. 17. Luke 14. 26. Prov. 11. 15; 15. 27; 28. 16. John 12. 25. Jude 23. of war. Ex. 17. 16. Num. 1. 3, 20, 22; 26. 2. Deut. 3. 18. Judg. 3. 2. 2 Sam. 3. 1. Jer. 6. 4. Luke 14. 31. Rev. 12. 7; 19. 11, 19. of peace. Josh. 11. 23; 14. 15. Lev. 26. 6. Judg. 4. 17. 1 Sam. 7. 14. Ps. 72. 3; 85. 8. Prov. 16. 7. Isa. 9. 7. Zech. 9. 10. Rom. 5. 1. Eph. 4. 3.
9 laboureth = toileth.

3. 10—4. 16 (C^2, p. 907). PERSONAL OBSERVATION.
(*Repeated and Extended Alternation.*)

C^2 | J^1 | d^1 | 3. 10. Labour. Sons of men.
e^1 | 3. 11. Wisdom. Man ignorant of God's work.
f^1 | 3. 12, 13. Pleasure, or enjoyment.
J^2 | d^2 | 3. 14, 15. Labour. God's work is for ever.
e^2 | 3. 16–21. Wisdom. Man's ignorance like beasts'.
f^2 | 3. 22. Pleasure, or enjoyment.
J^3 | d^3 | 4. 1–4. Labour. For others.
e^3 | 4. 4, 5. Wisdom. The fool, none.
f^3 | 4. 6. Pleasure, or enjoyment.
J^4 | d^4 | 4. 7–12. Labour. "For whom".
e^4 | 4. 13, 14. Wisdom.
f^4 | 4. 15, 16. Pleasure, or enjoyment. None.

10 seen the travail = considered the business. travail. See note on 2. 23. God. Heb. Elohim. Ap. 4. I. Occurs eight times in this chapter. See note on 1. 13. men. Heb. *'ādām*. Ap. 14. I. Observe the use of this word in Ecclesiastes. See note on 1. 10. **11** his time = its proper season. set = put. the world. Heb. *'olām*. the ages; or the world in relation to time. Here, put by Fig. *Metonymy* (of Subject, for that which is inscrutable by man, viz. obscurity as to the past and the future ages, resulting in man's incapacity for finding out, or comprehending the whole of what God doeth. This has resulted from the Fall. their: i. e. the sons of men (*v.* 10). God. Heb. Elohim (with Art.) = the true God, or the Deity. Ap. 4. I. maketh = hath made, or done. beginning to the end. The reason being given in *v.* 14. Man sees his own times of *vv.* 1–8; but what God doeth is from time past to time future (*v.* 14); so that man cannot find that out to the end from the beginning. the end. Heb. *sôph*. One of the words said to belong to later Hebrew, but it is found in 1 Chron. 20. 16 ("conclusion"), and Joel 2. 20 ("hinder part"). See also 7. 2; 12. 13, and Ap. 76. vi. **12** in them: i. e. in God's works. in = during. **14** for ever. Same word as "world" in *v.* 11. See note on 1. 4.

which is to be hath already been; and [10] God requireth that which is past.

e[2] 16 And moreover I saw °under the sun the
(p. 910) place of judgment, *that* °wickedness *was* there; and the place of righteousness, *that* °iniquity *was* there.

17 ℑ said in mine heart, [10]'God shall judge °the righteous and °the wicked: for *there is* a [1]time *there* for every [1]purpose and for every work.'

18 ℑ said in mine heart concerning the estate of the sons of [10]men, that °God might manifest them, and that they might see that they themselves are °beasts.

19 For °that which befalleth the sons of [10]men befalleth [18]beasts; even °one thing befalleth them: as the one dieth, so dieth the other; yea, they have all °one breath; so that a [10]man hath °no preeminence above a [18]beast: for all *is* vanity.

20 All go unto °one place; all are °of the dust, and all °turn to dust again.

21 Who knoweth the °spirit °of [10]man °that goeth upward, and the °spirit of the [18]beast °that goeth downward to the earth?

f[2] 22 Wherefore I perceive that *there is* nothing °better, than that a [11]man should rejoice in his own works; for that *is* his °portion: for who shall bring him to see what shall be after him?

J[3] d[3] 4 So ℑ returned, and considered all the oppressions that are done °under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the °side of their oppressors *there was* power; but °they had no comforter.

2 Wherefore ℑ °praised the dead which are already dead more than the living which are yet alive.

3 Yea, °better *is he* than both they, which hath not yet been, who hath not seen the °evil work that is done [1]under the sun.

e[3] 4 Again, ℑ considered all °travail, and °every right work, that for this a °man is envied of his neighbour. This *is* also vanity and °vexation of °spirit.

5 The °fool foldeth his hands together, and eateth his own flesh.

f[3] 6 [3]Better *is* an handful *with* quietness, than both the hands full *with* [4]travail and [4]vexation of [4]spirit.

J[4] d[4] 7 Then ℑ returned, and I saw vanity [1]under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither °child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, 'For whom do ℑ °labour, and bereave °my soul of good?' This *is* also vanity, yea, it *is* a sore °travail.

9 Two *are* [3]better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

16 under the sun. See note on 1. 3.
wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.
iniquity. Same word as "wickedness" above. Fig. *Epizeuxis* (Ap. 6).
17 the righteous = a righteous one.
the wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x.
18 God. Cp. *v.* 11, and note on 1. 11.
God might manifest them = God hath chosen them to show them that even they are beasts.
beasts = living creatures. As opposed to man = mammals: as opposed to creeping things = quadrupeds: as opposed to wild beasts = cattle.
19 that which befalleth. See note on "event", 2. 14; and Ap. 76. iii.
one thing: i.e. death.
one breath = one spirit. Heb. *rūach*. Ap. 9. Cp. Gen. 2. 7 with 1. 20, 21, 24, 30; and Ap. 13.
no preeminence, &c. Cp. Ps. 49. 12, 20; 146. 4.
20 one place: i.e. *Sheōl*, or the grave.
of the dust. See Gen. 1. 24; 2. 7, 19; 3. 19.
turn to dust again. See Gen. 3. 19. Ps. 22. 15; 104. 29; 146. 4. Job 10. 9; 34. 15. Cp. ch. 12. 7.
21 spirit. Heb. *rūach*. Ap. 9.
of man. Heb. "of the sons of Adam". See notes on *vv.* 10, 13; 1. 13.
that goeth, &c. This is mentioned as one of the emendations of the *Sōpherim*, though it is not included in the official lists (see Ap. 33). The primitive Text read the letter *He* (ה = H) as an interrogative, "whether it go" (cp. 2. 19; 6. 12). The Chald., Sept., Syr., Vulg., Luther, Geneva, and R.V. follow this reading. Another school took the *He* (ה = H) as the article pronoun and read "that goeth", &c., thus avoiding a supposed objection to its public reading. This was followed by Coverdale, the Bishops' Bible, and the A.V. It is therefore the Fig. *Erotēsis* (Ap. 6), leaving the question to be answered at the end of the book (12. 7).
22 better. See note on 2. 24. Cp. 11. 9.
portion = share, as in 2. 10: i.e. in the present life.

4. 1 under the sun. See note on 1. 3.
side. Heb. "hand": put by Fig. *Metonymy* (of Cause), Ap. 6, for the violence proceeding from it.
they: i.e. the oppressed. The phrase repeated for emphasis. Fig. *Epistrophe*. Ap. 6.
2 praised = commended, or pronounced happy. Heb. *shabach*, used only by David and Solomon.
3 better. See note on 2. 24.
evil. Heb. *rā'a'*. Ap. 44. viii.
4 travail = toil, as connected with trouble, sorrow. Not the same word as in 1. 13; 2. 23, 26; 3. 10; 4. 8; 5. 14.
every right work = all the dexterity in work.
man. Heb. *'ish*. Ap. 14. II.
vexation, &c. = feeding on wind. See note on 1. 14.
spirit. Heb. *rūach*. Ap. 9.
5 fool. Heb. *k'ṣīl*, fat, inert. See note on Prov. 1. 7.
8 child = son.
labour = toil.
my soul = myself. Heb. *nephesh*. Ap. 13.
travail = fatigue from toil. See note on 2. 23, 26.
12 prevail against = overpower. Heb. *tākaph*, supposed to belong to later Hebrew, but it is found in Job 14. 20 and 15. 24 (the only three occurrences). See Ap. 76. vii.
a threefold cord. Cp. Num. 6. 24–26. Mic. 6. 8. Titus 2. 12, 13. 1 Thess. 1. 3 with 1. 9, 10.
13 poor = straitened in means, not able to profit others. Heb. *miṣkēn*. Not the same as in *v.* 14. Supposed to be a later Hebrew word, but a derivative of it is found in Deut. 8. 9. See Ap. 76. viii.

12 And if one °prevail against him, two shall withstand him; and °a threefold cord is not quickly broken.

13 [3]Better *is* a °poor and a wise child than e[4] an old and foolish king, who will no more be admonished.

14 For °out of prison he cometh to reign; whereas also *he that is* °born in his kingdom becometh °poor.

f⁴ (p. 910) 15 I considered all the living which walk ¹under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and °vexation of ⁴spirit.

B³ K¹ (p. 912) 5 Keep thy foot when thou goest to the house of °God, and be more ready to °hear, than to give the sacrifice of °fools: for they consider not that they do °evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* °thing before ¹God: for ¹God *is* in heaven, and thou °upon earth: therefore let thy words be few.

L¹ 3 For a dream cometh through the multitude of business; and a ¹fool's voice *is known* by multitude of words.

K² 4 When thou °vowest a vow unto °God, defer not to pay it; for *He hath* no °pleasure in ¹fools: pay that which thou hast vowed.

5 °Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth °to cause thy flesh to °sin; neither say thou before the °angel, that it *was* an °error: °wherefore should ¹God be angry at thy °voice, and °destroy the °work of thine hands?

L² 7 For in the multitude of dreams and many words *there are* also °*divers* vanities: but fear thou ¹God.

K³ 8 If thou seest the oppression of the °poor, and violent perverting of judgment and justice in a °province, marvel not at the °matter:

L³ for °*He That is* higher than the highest regardeth; and *there be* higher than they.

K⁴ 9 Moreover the profit of the earth °is °for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; °nor he that loveth abundance with increase: this *is* also vanity.

11 When goods increase, they are increased that eat them: and what °good *is there* to the °owners thereof, saving the beholding *of them* with °their eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him °to sleep.

C³ M g¹ 13 There is a sore ¹evil *which* I have seen °under the sun, *namely*, riches kept for the ¹¹owners thereof to ¹¹their hurt.

h¹ 14 But those riches perish by ¹evil °travail: and he begetteth a son, and *there is* nothing in his °hand.

15 °As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

g² 16 And this also *is* a sore ¹evil, *that* in all

14 out of prison, &c. Cp. Joseph (Gen. 41. 40); Daniel (Dan. 5. 29; 6. 1–3).
born, &c. Cp. Rehoboam, robbed by Shishak (1 Kings 14. 25–28).
poor = needy, in want. Heb. *rûsh*. See note on "poverty", Prov. 6. 11.
16 vexation. The same word as in 1. 17; 2. 22.

5. 1–12 (B³, p. 907). MAN. HIS WORKS. (*Repeated Alternation.*)

B³ | K¹ | 1, 2. Works.
L¹ | 3. Reason.
K² | 4–6. Vows.
L² | 7. Reason.
K³ | 8–. Perverting of judgment.
L³ | –8. Reason.
K⁴ | 9–12. Riches.

1 God. Heb. Elohim (with Art.) = the [true] God, or the Deity. Ap. 4. I. See note on 1. 13.
hear = obey.
fools = fat, inert. Heb. *k'sîl*. See note on Prov. 1. 7.
evil. Heb. *rā'a'*. Ap. 44. viii.
2 thing = word.
upon earth. Same idea as "under the sun". See note on 1. 3.
4 vowest a vow = makest a solemn vow. Fig. *Polyptôton* (Ap. 6). **God.** Heb. Elohim. Ap. 4. I.
pleasure. See note on "purpose", 3. 1, and Ap. 76. v.
5 Better. See note on 2. 24.
6 to cause, &c.: by vows made concerning the flesh, such as eating and drinking, marrying, &c.
sin. Heb. *châṭâ'*. Ap. 44. i.
angel = messenger. Cp. Mal. 2. 7.
error. Heb. *shâgag*. Ap. 44. xii.
wherefore . . . ? Fig. *Erotêsis*. Ap. 6.
voice. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the vain words uttered by it; referring to *v.* 1.
destroy = confiscate.
work. Aram., Sept., and Vulg. read "works" (pl.).
7 divers vanities. Plural of emphasis = great vanity: i.e. in many dreams and many words, also [there is] great vanity: referring to *v.* 3 above.
8 poor = needy, in want. Heb. *rûsh*, as in 4. 14.
province. See note on 2. 8, and Ap. 76. ii.
matter. Heb. purpose or desire, put by Fig. *Metonymy* (of Cause), Ap. 6, for the effect of it. Heb. *ḥêphez*, one of the words supposed to be later Hebrew. See note on 3. 1, and Ap. 76. v.
He That is higher, &c. = the high One above the high one regardeth, even the Most High is over them.
9 is = "it [is]."
for all = [consists] in the whole, i.e. not confined to one day.
10 nor he that loveth, &c. = And who is [ever] content with abundance without increase (capital without interest). No socialism or "corruption" of text here.
11 good = advantage.
owners. Plural of emphasis. **their** = his.
12 to sleep = to sleep soundly.

5. 13–6. 9 (C³, p. 907). PERSONAL OBSERVATION. (*Alternations.*)

C³ | M | g¹ | 5. 13. Self. Labour for.
h¹ | 5. 14, 15. Profitless.
g² | 5. 16. Self. Labour for.
h² | 5. 17. Profitless.
N | 5. 18–20. Long life.
M | g³ | 6. 1, 2–. Self. Riches for.
h³ | 6. –2. Profitless.
g⁴ | 6. 3–. Self. Children.
h⁴ | 6. –3. Profitless.
N | 6. 4–9. Long life.

13 under the sun. See note on 1. 3.
14 travail = fatigue from toil. See note on 2. 23, and 4. 4.
15 As = According as. Cp. Job 1. 21. Ps. 49. 17. 1 Tim. 6. 7.

points as he came, so shall he go: and what °profit hath he that hath °laboured for the °wind?

h² 17 All his days also he eateth in darkness, (p. 912) and *he hath* much sorrow and wrath with his sickness.

N 18 Behold *that* which I have seen: *it is* good and °comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh [13] under the sun all the days of his life, which [1] God giveth him: for it *is* his portion.

19 Every °man also to whom [1] God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* °the gift of [4] God.

20 For he shall not much remember the days of his life; because [1] God °answereth *him* in the joy of his heart.

M g³ 6 There is an °evil which I have seen °under the sun, and it *is* common among °men:

2 A °man to whom °God hath given riches, °wealth, and honour, so that he wanteth nothing for °his soul of all that he desireth,

h³ yet° God giveth him not power to eat thereof, but a stranger eateth it: this *is* °vanity, and it *is* an [1] evil disease.

g⁴ 3 If a [2] man beget an hundred *children*, and live many years, so that the days of his years be many,

h⁴ and [2] his soul be not °filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he.

4 For °he cometh in with [2] vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known *any thing:* this hath more rest than the other.

N 6 Yea, though he live a thousand years twice *told*, yet hath he seen no good: °do not all go to °one place?

7 All the °labour of [1] man *is* for his mouth, and yet °the appetite is not filled.

8 For °what hath °the wise more than °the fool? °what hath °the poor, that knoweth to walk before the living?

9 °Better *is* °the sight of the eyes than °the wandering of °the desire: this *is* also vanity and °vexation of °spirit.

B O¹ Q (p. 913) 10 °That which hath been is named already, and it is known that it *is* [1] man: neither may he contend with Him That is mightier than he.

R 11 Seeing there be many things that increase vanity, what *is* [1] man the better?

12 For who knoweth what *is* good for [1] man in *this* life, °all the days of his vain life which he spendeth as a shadow? °for who can tell a [1] man what shall be after him [1] under the sun?

7 A °good °name *is* °better than °precious °ointment; and the day of death than the day of one's birth.

2 *It is* [1] better to go to the house of mourning, than to go to the house of °feasting: for that *is* °the end of all °men; and the living will lay *it* to his heart.

16 profit = advantage. laboured = toiled.
wind. Heb. *rūach*. Ap. 9.
18 comely = well.
19 man. Heb. *'ādām*. Ap. 14. I. See note on 1. 13.
the gift = a gift.
20 answereth = causeth [things] to respond, as in Hos. 2. 21, 22. See note on 10. 19.

6. 1 evil. Heb. *rā'a'*. Ap. 44. viii.
under the sun. See note on 1. 3.
men. Heb. *'ādām* (with Art.) = humanity. Ap. 14. I. See note on 1. 13.
2 man. Heb. *'ĭsh*. Ap. 14. II.
God. Heb. Elohim (with Art.) = the [true] God, or the Deity. Ap. 4. I. See note on 1. 13.
wealth. See note on 5. 19.
his soul = himself. Heb. *nephesh*. Ap. 13.
vanity. See note on 1. 2.
3 filled = satisfied.
4 he cometh: i. e. in the untimely birth of *v.* 3.
6 do not all . . . ? Fig. *Erotēsis* (in Affirmation), Ap. 6. Cp. 3. 19–21. one place: i. e. Sheōl. Ap. 35.
7 labour = toil.
the appetite = the soul. Heb. *nephesh*. Ap. 13.
8 what = what [advantage].
the wise = a wise one, or sage.
the fool = a fool. Heb. *kᵉsīl*. See note on Prov. 1. 7.
the poor = a wretched one. Heb *'ānāh*. See note on "poverty", Prov. 6. 11.
9 Better. See note on 2. 24.
the sight of = what is seen by.
the wandering of = what is pursued by.
the desire = soul. Heb. *nephesh*. Ap. 13. No Art.
vexation of spirit. See note on 1. 14.
spirit. Heb. *rūach*. Ap. 9.

6. 10—12. 12 (*B*, p. 906). THE CHIEF GOOD. WHAT IT IS. (*Repeated Alternation.*)

B | O¹ | 6. 10—7. 14. Man. In himself.
P¹ | 7. 15–29. Personal proving.
O² | 8. 1–8. Man. In his wisdom.
P² | 8. 9, 10. Personal observation.
O³ | 8. 11–13. Man. In his evil-doing.
P³ | 8. 14—9. 1. Personal observation.
O⁴ | 9. 2–10. Man. In his end.
P⁴ | 9. 11—10. 15. Personal inspection.
O⁵ | 10. 16—12. 8. Man. In his different portions.
P⁵ | 12. 9–12. Personal information.

6. 10—7. 14 (O¹, above). MAN. IN HIMSELF. (*Introversion.*)

O¹ | Q | 6. 10. Man and God.
R | 6. 11—7. 10. Good. Q. What is it?
R | 7. 11, 12. Good. Ans. What it is.
Q | 7. 13, 14. God and man.

10 That which hath been is named already, &c.:
"What is he who hath been? (cp. 1. 9).
Long ago his name was given;
And it is understood what [that name was,]—
It was—Adam":
which means *vegetable mould*, made in the likeness of Elohim, Gen. 1. 27; 2. 7; 5. 1, 2. Made of "earth" he returns to earth (1 Cor. 15. 47): i.e. "vanity". This book is a comment on Pss. 144. 4. Cp. Pss. 39; 49; 62.
12 all the days of his vain life = the numbered days of his vain life. for = as to which.

7. 1 good. Note the Fig. *Epanadiplōsis* (Ap. 6), by which the sentence begins and ends with the same word "good" (rendered "precious").
name . . . ointment. Note the Fig. *Paronomasia* (Ap. 6), "*shēm mishshemen*".
better. See note on 2. 24.
precious = good. Same word as "good" at the beginning of the sentence.
2 the end. Heb. *sōph*. See note on 3. 11.
men. Heb. *'ādām* (with Art.) = mankind. Ap. 14. I. See note on 1. 13.

3 Sorrow *is* [1] better than laughter: for by the sadness of the countenance the heart is made [1] better.
4 The heart of the wise *is* in the house of mourning; but the heart of °fools *is* in the house of mirth.
5 *It is* [1] better to hear the rebuke of the wise, than for a °man to hear the song of [4] fools.
6 For as the °crackling of °thorns under a °pot, so *is* the laughter of the [4] fool: this also *is* °vanity.
7 Surely °oppression °maketh a wise man °mad; and °a gift destroyeth the heart.
8 [1] Better *is* the end of a thing than the beginning thereof: *and* the patient in °spirit *is* [1] better than the proud in °spirit.
9 Be not hasty in thy [8] spirit to be angry: for anger resteth in the bosom of [4] fools.
10 Say not thou, 'What is *the cause* that the former days were [1] better than these?' for thou dost not enquire wisely concerning this.

R (p. 913) 11 °Wisdom *is* good °with an inheritance: and *by it there is* profit to them that °see the sun.
12 For [11] wisdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* [11] wisdom giveth °life to them that have it.

Q 13 Consider the work of °God: for who can make *that* straight, which He hath made crooked?
14 In the day of prosperity be joyful, but in the day of adversity consider [13] God also hath set the one over against the other, to the end that [2] man should °find nothing after him.

P[1] S[1] l[1] (p. 914) 15 All *things* have I seen in the days of my vanity: there is a °just *man* that perisheth in his righteousness, and there is a °wicked *man* that prolongeth *his life* in his °wickedness.
16 Be not righteous °over much; neither make thyself °over wise:

m[1] why shouldest thou °destroy thyself?

S[2] l[2] (p. 914) 17 °Be not over much [15] wicked, neither be thou °foolish:

m[2] °why shouldest thou die before thy time?
18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth [13] God shall °come forth of them all.

S[3] l[3] 19 [11] Wisdom strengtheneth °the wise more than ten mighty *men* which are in the city.

m[3] 20 For *there is* not a [15] just [2] man upon earth, that doeth good, and °sinneth not.

S[4] l[4] 21 Also take no heed unto all words that are spoken; lest thou hear thy servant °curse thee:

m[4] 22 For oftentimes also thine own heart knoweth that thou thyself likewise hast [21] cursed others.

S[5] l[5] 23 All this have I proved by [11] wisdom: I said, "I will be wise;" but it *was* far from me.
24 That which is far off, and °exceeding deep, who can find it out?
25 ℸ applied mine heart to know, and to search, and to seek out [11] wisdom, and °the reason *of things*, and to know the °wickedness of [4] folly, even of [17] foolishness *and* [7] madness:

4 fools = fat, inert. Heb. *kᵉsīl*. Same word as in *vv.* 5, 6, 9, 25 ("folly"). Not the same as "foolish" (*v.* 17), or "foolishness", *v.* 25. See note on "poverty", Prov. 1. 7.
5 man. Heb. *'ish*. Ap. 14. II.
6 crackling. Same word as "voice" (Gen. 3. 8), used of any sound.
thorns . . . pot. Note Fig. *Paronomasia* (Ap. 6). Heb. *hasṣīrim* . . . *haṣṣīr*. May be Englished by "nettles . . . kettles".
vanity. See note on 1. 2.
7 oppression = oppressing: i. e. the act of oppressing.
maketh . . . mad. Referring to the madness of folly.
mad = beyond control. See note on 1. 17.
a gift = a bribe.
8 spirit. Heb. *rūach*. Ap. 9.
11 Wisdom. Heb. *chākmāh*. See note on Prov. 1. 2.
with, &c. = like, or as. See 2. 16; 8. 1. Gen. 18. 23, 25. Job 3. 14, 15; 9. 26; 21. 8; 40. 15. Pss. 73. 5, 25; 143. 7. Render: "Wisdom [is as] good as riches, and more advantageous to them that see the sun".
see the sun: i. e. the idiom for "are alive".
12 life = future life. See note on Lev. 18. 5.
13 God. Heb. Elohim (with Art.) = the [true] God: i. e. the Deity. Ap. 4. I.
14 find = discover.

7. 15-29 (P[1], p. 913). PERSONAL PROVING.
(*Division and Repeated Alternation.*)

P[1] | S[1] | l[1] | 15, 16–. Overmuch righteousness.
| | m[1] | –16. Reason.
| S[2] | l[2] | 17–. Overmuch wickedness.
| | m[2] | –17, 18. Reason.
| S[3] | l[3] | 19. Overmuch might.
| | m[3] | 20. Reason.
| S[4] | l[4] | 21. Overmuch heed.
| | m[4] | 22. Reason.
| S[5] | l[5] | 23–25. Overmuch wisdom.
| | m[5] | 26. Reason.
| S[6] | l[6] | 27, 28–. Overmuch search.
| | m[6] | –28, 29. Reason.

15 just = righteous.
wicked . . . wickedness. Heb. *rīsha'* . . . *rā'a'*. Ap. 44. x, viii.
16 over much: i. e. depending on the merit of good works.
over wise: i. e. beyond what is necessary.
destroy thyself = make thyself lonely: i. e. forsaken. Cp. Job 16. 7.
17 Be not over much wicked = Be not very wicked: i. e. Be not wicked at all. For violation of nature's laws surely end in premature death.
foolish = stupid. Heb. *sākal*; not the same word as in *vv.* 4, 5, 6, 9, 25 ("folly"). See note on Prov. 1. 7.
why . . . ? Fig. *Erotēsis*. Ap. 6.
18 come forth of them all = make His way with both.
19 the wise = a wise man.
20 sinneth. Heb. *chāṭā'*. Ap. 44. I.
21 curse = revile.
24 exceeding deep. Heb. "deep, deep". Fig. *Epizeuxis*. Ap. 6.
25 the reason . . . madness = in order to know the reason (or cause) of folly's wickedness, and the madness of folly.
wickedness = lawlessness. Heb. *rēshā'*. Ap. 44. x.
27 Behold. Fig. *Asterismos*. Ap. 6.
counting, &c. Or, supply the Ellipsis thus: "[considering women] one by one", &c.
account = result.

m[3] 26 And ℸ find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands: whoso pleaseth [13] God shall escape from her; but the [20] sinner shall be taken by her.

S[6] l[6] 27 °Behold, this have I found," saith the preacher, °"*counting* one by one, to find out the °account:

28 Which yet °my soul °seeketh, but I find not:
[11]one [2]man among a thousand have I found;
m[e] but a woman among all those have I not
(p. 914) found.
29 °Lo, this only have I found, that [13]God
hath made [2]man upright; but °they have sought
out many °inventions.

O[2] T n (p. 915) 8 Who *is* °as the wise *man?* and °who knoweth the °interpretation of a thing?
o °a °man's °wisdom maketh his face to shine,
and the °boldness of his face shall be changed.

U 2 °℥ *counsel thee* to keep the king's commandment, and *that* °in regard of the oath of °God.
3 Be not hasty to go out of his sight: °stand not in an °evil thing; for he doeth whatsoever pleaseth him.

U 4 Where the word of a king *is, there is* °power: and who may say unto him, 'What doest thou?'

T n 5 Whoso keepeth the commandment shall °feel no °evil thing: and a wise man's heart discerneth both °time and judgment.

o 6 Because to every °purpose °there is [5]time and judgment, °therefore the misery of [1]man *is* °great upon him.
7 For he knoweth not that which shall be: for who can tell him when it shall be?
8 *There is* no [1]man that hath [4]power over °the spirit to retain °the spirit; neither *hath he* [4]power in the day of death: and *there is* no °discharge in *that* war; neither shall °wickedness deliver °those that are given to it.

P[2] V 9 All this have I seen, and applied my heart unto every work that is done °under the sun:

W °*there is* a time wherein one [1]man ruleth over another to his own hurt.

V 10 And so °I saw °the wicked buried, who had °come and gone from the place of the holy,

W and they were forgotten in the city where they had so done: this *is* also vanity.

O[3] X 11 Because sentence against an [3]evil work is not executed speedily, therefore the heart of the sons of [1]men is fully set in them to do [3]evil.

Y 12 Though a °sinner do [3]evil an hundred times, and his °*days* be prolonged,

Z yet surely ℥ know that it shall be well with them that fear °God, which fear before Him:

Z 13 But it shall not be well with °the [10]wicked,

Y neither shall he prolong *his* days, *which are* as a shadow;

X because he feareth not before [12]God.

P[3] A (p. 916) 14 There is a vanity which is done °upon the earth; that there be °just *men,* unto whom it happeneth according to the work of the [10]wicked; again, there be [10]wicked *men,* to

28 my soul = I myself. Heb. *nephesh.* Ap. 13.
seeketh = sought.
29 Lo. Fig. *Asterismos.* Ap. 6. Same as "Behold" in *v.* 27.
they = mankind: not merely the above classes. This verse is admittedly the inspired truth of God: so therefore are the other statements in this book. Moreover, "they" is emphatic. **inventions** = devices.

8. 1–8 (O[2], p. 913). MAN. IN HIS WISDOM.
(*Introversion and Alternation.*)

O[2] | T | n | 1–. Wisdom. Happiness of it.
| | o | –1. Reason.
| | | U | 2, 3. King's commandment.
| | | *U* | 4. King's word.
| *T* | *n* | 5. Wisdom. Strength of it.
| | *o* | 6–8. Reason.

1 as = like.
who . . . ? Supply the Ellipsis (Ap. 6), from the preceding line: "Who [is like him that] knoweth?"
interpretation = understanding.
man's. Heb. *'ādām* (with Art.). Ap. 14. I. See note on 1. 13.
wisdom. Heb. *chākmāh.* See note on Prov. 1. 2.
boldness = sternness.
2 ℥ counsel thee: or I say, then.
in regard of = on account of.
God. Heb. Elohim. Ap. 4. I. See note on 1. 13.
3 stand not = do not take thy stand. Some codices, with one early printed edition, Syr., and Vulg. read, "and stand not".
evil. Heb. *rā'a'.* Ap. 44. viii.
4 power = might, or control. Heb. *shiltōn.* Occurs only here and in *v.* 8. **5 feel** = know.
evil = calamity. Heb. *rā'a'.* Ap. 44. viii.
time and judgment = a time, yea, a judgment time. Fig. *Hendiadys.* Ap. 6.
6 purpose. See note on 3. 1.
there is = there exists. Heb. *yēsh.*
therefore the misery = when the evil (Heb. *rā'a'.* Ap. 44. viii). **great** = heavy.
8 the spirit. Heb. *rūach.* Ap. 9. Some render "wind" and refer to 11. 5. Prov. 30. 4.
discharge in that war = no furlough in the battle [of life].
wickedness. Heb. *rā'a'.* Ap. 44. viii. Perhaps here = cunning: no cunning will save the wicked.
those that are given to it = its possessors.

8. 9, 10 (P[2], p. 913). PERSONAL OBSERVATION.
(*Alternation.*)

P[2] | V | 9–. Observation.
| W | –9. Result.
| *V* | 10–. Observation.
| *W* | –10. Result.

9 under the sun. See note on 1. 3.
there is a time wherein = sometimes.
10 I saw = I have seen.
the wicked = lawless men (pl.). Heb. *rāshā'.* Ap. 44. x.
come and gone. Supply the complex Fig. *Ellipsis* (Ap. 6), "I have seen wicked men come [to the grave; and righteous men] depart [in death, Gen. 15. 2] from the place of the holy, and be forgotten", &c.

11–13 (O[3], p. 913). MAN IN HIS EVIL-DOING.
(*Introversion.*)

O[3] | X | 11. Consequence of God's suspended judgment.
| Y | 12–. Evil-doing prolonged.
| Z | –12. Evil-doers. Well with them.
| *Z* | 13–. Evil-doers. Evil with them.
| *Y* | –13–. Evil-doers' days not prolonged.
| *X* | –13. Cause. No fear of God.

12 sinner. Heb. *chāṭā'.* Ap. 44. I. **days.** Supply the Ellipsis (Ap. 6) by "evil-doing". **God.** Heb. Elohim (with Art.) = the [true] God: the Deity. Ap. 4. I. See note on 1. 13. **13 the wicked** = a lawless one.

8. 14–9. 1 [For Structure see next page].

14 upon the earth. See note on 5. 2. **just** = righteous.

whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

B¹ p¹ (p. 916) 15 Then ℨ commended mirth, because a [1]man hath no °better thing [9]under the sun, than to eat, and to drink, and to be merry:

q¹ for that shall abide with him of his °labour the days of his life, which [12]God giveth him [9]under the sun.

B² p² 16 When I applied mine heart to know [1]wisdom, and to see the °business that is done [11]upon the earth:

q² (°for also *there is that* neither day nor night seeth sleep with his eyes:)

B³ p³ 17 Then I beheld all the work of [12]God, that a [1]man cannot find out the work that is done [9]under the sun·

q³ because though a [1]man labour to seek *it* out, °yet he shall not find *it;* yea farther; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

A 9 For all this °I considered in my heart °even to declare all this, that °the righteous, and the wise, and their works, *are* in the hand of °God: no °man knoweth either love or °hatred *by* all *that is* before °them.

O⁴ C¹ 2 °All *things come* alike to all: *there is* °one event to the righteous, and to °the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the °sinner; *and* he that sweareth, as *he* that feareth an oath.

3 This *is* °an °evil among all *things* that are done °under the sun, that *there is* [2]one event unto all: yea, also the heart of the sons of [1]men is full of °evil, and °madness *is* in their heart while they live, and after that °*they go* to the dead.

D¹ 4 °For to him that is joined to all the living there is °hope: for °a °living dog °is °better than a dead °lion.

5 For the living know that they shall die:

C² but °the dead know not any thing, neither have they any more °a reward; for the °memory of °them °is forgotten.

6 Also their love, and their hatred, and their envy, is now °perished; neither have they any more a portion for ever in any *thing* that is done [3]under the sun.

D² 7 Go thy way, eat thy bread with joy, and drink thy °wine with a merry heart; for [1]God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no °ointment.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which He hath given thee [3]under the sun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy °labour which thou takest [3]under the sun.

8. 14—9. 1 (P³, p. 918). PERSONAL OBSERVATION.
(*Introversion and Alternation.*)

P³ A | 8. 14. Contrariety. Man's happenings.
B¹ | p¹ | 8. 15–. Mirth commended.
q¹ | 8. –15. Reason.
B² | p² | 8. 16–. Wisdom. Man's work on earth.
q² | 8. –16. Reason.
B³ | p³ | 8. 17–. Wisdom. God's work on earth.
q³ | 8. –17. Reason.
A | 9. 1. Contrariety. God's dealings.

15 better. See note on 2. 24. **labour** = toil.

16 business = travail.

for also there is, &c. = how that one doth not see sleep with his eyes by day or by night. Fig. *Catachresis* (Ap. 6).

17 yet he shall not find it. The A.V. of 1611 omitted these words. Inserted in a subsequent edition.

9. 1 I considered = I have taken to heart.

even to declare. Sept. and Syr. read, "and my heart proved".

the righteous = just ones.

God. Heb. Elohim (with Art.) = the [true] God: the Deity. Ap. 4. I.

man. Heb. *'ādām.* Ap. 14. I. See note on 1. 13.

hatred by all that is before them = hatred. All lies before them (i. e. in the future).

them: i. e. the righteous and the lawless.

9. 2–10 (O⁴, p. 918). MAN. IN HIS END.
(*Repeated Alternation.*)

O⁴ | C¹ | 2, 3. The dead.
D¹ | 4, 5–. The living.
C² | –5, 6. The dead.
D² | 7–10–. The living.
C³ | –10. The dead.

2 All things come alike to all = Just as before all others. Reading on from *v.* 1.

one event: i. e. death. See note on 2. 14.

the wicked = a lawless one. Heb. *rāshā'.* Ap. 44. x.

sinner. Heb. *chāṭā'.* Ap. 44. i. All the nouns in this verse are sing.

3 an evil. The Preposition (ב = B) in *bᵉchol*, gives the force of the superlative: i. e. the greatest or worst calamity of all, &c.

evil = calamity. Heb. *rā'a'.* Ap. 44. viii.

under the sun. See note on 1. 3.

madness. Pl. as elsewhere. See note on 1. 17.

they go. Omit these words and note the Fig. *Aposiopesis* (Ap. 6), "and after that—to the dead!" See the following note.

4 For to him that is joined. Connect this with the end of preceding verse and render "For who is excepted? To all the living", &c.

hope = confidence. Heb. *bittāḥōn* (from *baṭaḥ*). Ap. 69. i. Occurs only here, 2 Kings 18. 19, and Isa. 36. 4.

a living dog, &c. Fig. *Paræmia.* Ap. 6. Same proverb in Arabic.

living dog. Regarded by the Jews as the most unclean and despicable creature (1 Sam. 17. 43; 24. 14. 2 Sam. 9. 8; 16. 9. 2 Kings 8. 13. Matt. 7. 6; 15. 26. Rev. 22. 15). Hence Gentiles so called.

is = be [is]: i. e. even be.

better. See note on 2. 24.

lion. Regarded as the noblest of animals (Gen. 49. 10. Job 10. 16. Isa. 38. 13. Lam. 3. 10. Hos. 13. 7. Rev. 5. 5).

5 the dead know not any thing. See and cp. *v.* 10. Ps. 6. 5; 30. 9; 31. 17; 88. 11. Isa. 38. 18, 19.

a reward = any advantage [to them].

memory = the faculty of remembering. See note on "them", below.

them. The Heb. suffix "them" must be taken as the subject in all the four nouns alike. As in *v.* 6, the possessive pronoun "their" is, and must be, taken alike in each case. **is forgotten** = ceases to exist, as in Ps. 77. 9, where it is parallel with "clean gone for ever" and "evermore", and in the next verse here *v.* 6, where it stands parallel with "perished" and "for ever". **6 perished.** Like the knowledge and memory of *v.* 5. **7 wine.** Heb. *yayin.* Ap. 27. I. **8 ointment** = perfume. **9 labour . . . takest** = toil . . . toilest.

10 Whatsoever °thy hand findeth to do, °do *it* with thy might;

C³ (p. 916) for *there is* no work, nor device, °nor knowledge, nor °wisdom, in °the grave, whither thou goest.

P⁴ E¹ r¹ (p. 917) 11 I returned, and saw ³under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to °men of skill; but time and °chance °happeneth to them all.

12 °For °man also knoweth not his time:

s¹ as the fishes that are taken in an ³evil net, and as the birds that are caught in the snare; so *are* the sons of °men snared in an ³evil time, when it falleth suddenly upon them.

E² r² 13 This ¹⁰wisdom have I seen also ³under the sun, and it *seemed* great unto me:

14 *There was* °a little city, and few °men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now °there was found in it a °poor wise °man, and he by his ¹⁰wisdom delivered the city;

s² yet no ¹⁴man remembered that same °poor °man.

E³ r³ 16 Then said I, ¹⁰'Wisdom *is* ⁴better than strength:

s³ nevertheless the ¹⁵poor man's ¹⁰wisdom *is* despised, and his words are not heard.'

E⁴ r⁴ 17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among °fools.

18 ¹⁰Wisdom *is* better than weapons of war:

s⁴ but one ²sinner destroyeth much good.

E⁵ r⁵ **10** °Dead flies °cause the ointment of the apothecary °to send forth a stinking savour: *so doth* a little °folly °him that is in reputation for °wisdom *and* honour.

s⁵ 2 A wise man's heart *is* at his right hand; but a °fool's heart at his left.

E⁶ r⁶ 3 Yea also, when he that is a °fool walketh by the way, his °wisdom faileth *him*,

s⁶ and he °saith to every one *that* °he *is* a °fool.

E⁷ r⁷ 4 If the °spirit of the ruler rise up against thee, leave not thy place; for °yielding pacifieth great offences.

5 There is an °evil *which* I have seen °under the sun, as an error *which* proceedeth from the ruler:

s⁷ 6 °Folly is set °in great dignity, and the rich sit in low place.

7 I have seen servants upon °horses, and princes walking as servants °upon the earth.

E⁸ r⁸ 8 He that diggeth a pit shall fall into it; and whoso breaketh an °hedge, a serpent shall bite him.

10 thy hand findeth to do. Hand put by Fig. *Metonymy* (of Cause), Ap. 6, for the strength put forth by it (Lev. 12. 8; 25. 28).

do it with thy might = do it while thou art able, and have time to do it.

nor knowledge, &c. See note on *v.* 5, above.

wisdom. Heb. *ḥāḵmah*. See note on 1. 2.

the grave. Heb. Sheōl. Ap. 35. The only occurrence of the word in this book.

9. 11—10. 15 (P⁴, p. 913). PERSONAL INSPECTION. (*Division and Repeated Alternation.*)

P⁴	E¹	r¹	9. 11,12–. Wisdom. Unequally requited, &c.
		s¹	9. –12. Man snared by ignorance.
	E²	r²	9. 13–15–. Wisdom. Better than strength.
		s²	9. –15. Man benefits by wisdom of poor.
	E³	r³	9. 16–. Wisdom. Better than strength.
		s³	9. –16. Man despises wisdom of poor.
	E⁴	r⁴	9. 17–18–. Wisdom. Better than strength.
		s⁴	9. –18. Man's folly destroys what is good.
	E⁵	r⁵	10. 1. Wisdom. Better than reputation.
		s⁵	10. 2. Man's heart betrays his folly.
	E⁶	r⁶	10. 3–. Wisdom of the fool fails him.
		s⁶	10. –3. Man's folly declares itself.
	E⁷	r⁷	10. 4, 5. Wisdom. Better than power.
		s⁷	10. 6, 7. Man's folly often in high places.
	E⁸	r⁸	10. 8–10–. Wisdom. Better than labour.
		s⁸	10. –10. Man's wisdom saves labour.
	E⁹	r⁹	10. 11, 12–. Wisdom's words are gracious.
		s⁹	10. –12–15. Man's words destroy himself.

11 men. Heb. *gibbor*. Ap. 14. IV.

chance = occurrence. Heb. *phega'*: i.e. "time [of misfortune]". Occurs only here and 1 Kings 5. 4, where it is associated with "evil" (or calamity).

happeneth = meeteth, or befalleth.

12 For man, &c. Connect this sentence with *v.* 11.

man . . . men. Heb. *'ādām* (with Art.). Ap. 14. I.

14 a little city. For the application of *vv.* 14–16, note the following illustrations: poor (2 Cor. 8. 9. Phil. 2. 6–8); wise (1 Cor. 1. 24); delivered (1 Cor. 1. 18, 25); none remembered (Isa. 53. 3); despised (1 Cor. 1. 28); words heard in quiet (Job 6. 24. Ezek. 1. 24, 25. Luke 10. 39).

men. Heb. pl. of *'ĕnōsh*. Ap. 14. III.

15 there was found = [some one] was found.

poor = unfortunate. Heb. *miṣken*. See note on Prov. 6. 11.

poor wise. Some codices, with three early printed editions, Aram., Sept., and Vulg., read "poor but wise".

man. Heb. *'ĭsh*. Ap. 14. II.

17 fools = fat, inert. Heb. *kᵉsīl*. See note on Prov. 1. 7.

10. 1 Dead flies. Heb. flies of death: i.e. flies that bring or produce death. Supply the Fig. *Ellipsis*, "[as] dead".

cause = [are that which will] cause, &c.

to send forth a stinking savour = to stink [and] ferment. Fig. *Hendiadys*. Ap. 6.

folly = stupidity. Heb. *ṣākal*. Same root as in *v.* 6. See note on Prov. 1. 7.

him. Note the Fig. *Ellipsis* (Ap. 6): "So doth stupidity [cause] him that is in reputation for wisdom and honour [to send forth an offensive savour]".

wisdom. Heb. *ḥāḵmah*. See note on 1. 2.

2 fool's = dullard's. Heb. *kᵉsīl* = fat, inert. Same word as in *v.* 12. See note on Prov. 1. 7.

3 fool. Heb. *ṣākal*. Same word as in *vv.* 6, 14, not *vv.* 2, 12, 15.

wisdom = heart.

saith = tells. See note on Prov. 1. 7.

he = he himself (emph.).

4 spirit. Heb. *rūach*. Ap. 9.

5 evil. Heb. *rā'a'*. Ap. 44. viii.

under the sun. See note on 1. 3.

6 Folly = a great dullard. Heb. *ṣākal*, as in *vv.* 1, 3, 3, 14.

in great dignity = in many high positions.

7 horses. No evidence of a late origin of this book, for we read of them in 1 Kings 4. 26, 28; 10. 26, 28; 22. 4. 2 Kings 9. 33; 14. 20. If not in common use, it was because of the Law (Deut. 17. 16); and because of Solomon's disobedience (1 Kings 10. 28. 2 Chron. 1. 16, 17; 9. 28).

upon the earth. See note on 5. 2.

8 hedge = a wall built of loose stones without mortar. Heb. *gāḏer*, used especially of sheep-folds (Num. 32. 16, 24, 36. 1 Sam. 24. 3. Zeph. 2. 6); also for fencing pathways between the vineyards (Num. 22. 24. Ps. 62. 3; 80. 12). The crevices between the loose stones form hiding-places for lizards and other creeping things.

yielding, &c. = gentleness preventeth greater outrages.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.
10 If the iron be blunt, and *he* do not whet the edge, then must he put to more strength:
s[8] but [1]wisdom *is* profitable to direct.
E[9] r[9] (p. 917) 11 Surely the serpent will bite without enchantment; and a babbler is no better.
12 The words of a wise man's mouth *are* gracious;
s[9] but the lips of a [2]fool will swallow up himself.
13 The beginning of the words of his mouth *is* °foolishness: and the end of his talk *is* mischievous °madness.
14 A [3]fool also is full of words: a °man cannot tell what shall be; and what shall be after him, who can tell him?
15 The °labour of the °foolish wearieth every one of them, because he knoweth not how to go to the city.
O[5] F (p. 918) 16 Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning!
17 °Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!
G 18 By much slothfulness the °building decayeth; and through idleness of the hands the house °droppeth through.
H 19 A feast is made for laughter, and °wine °maketh merry: but money °answereth all *things*.
F 20 °Curse not the king, no not °in thy thought; and °curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

G **11** Cast thy °bread °upon the waters: for thou shalt find °it after many days.
2 °Give °a portion to °seven, and also to °eight; for thou knowest not °what °evil shall be °upon the earth.
3 If the clouds be full of rain, they empty *themselves* [2]upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.
4 He that observeth the °wind °shall not sow; and he that regardeth the clouds °shall not reap.
5 °As thou knowest not what *is* the way of the °spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of °God Who maketh all.
6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall °prosper, either this or that, or whether they both *shall be* alike good.
H J[1] t[1] 7 Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:
8 But if a °man live many years, °*and* rejoice in them all;
u[1] yet let him remember the days of darkness; for they shall be many.
v[1] All that cometh *is* vanity.

13 foolishness. Heb. *ṣākal*, as in *vv.* 3, 6, 14.
madness. See note on 1. 17.
14 man. Heb. *'ādām* (with Art.). Ap. 14. I. See note on 1. 13.
15 labour = toil.
foolish. Heb. *kᵉṣīl*, as in *vv.* 2 and 12; not *ṣākal*, as in *vv.* 3, 6, 13, 14.

10. 16—12. 8 (O[5], p. 913). MAN IN HIS DIFFERENT PORTIONS. (*Extended Alternation.*)

O[5] | F | 10. 16, 17. Kings and the Land.
G | 10. 18. Builders.
H | 10. 19. Riches.
F | 10. 20. Kings and subjects.
G | 11. 1–6. Sowers.
H | 11. 7—12. 8. Youth.

17 Blessed = Happy. Heb. *'ashrēy*. The only occurrence in this book.
18 building decayeth = the roof falleth in.
droppeth through = leaketh.
19 wine. Heb. *yayin*. Ap. 27. i.
maketh merry = will gladden life. Cp. Ps. 104. 15.
answereth all things = maketh everything respond [to their requirements]: i.e. will procure both [feast and wine]. See note on 5. 19, the only two occurrences of *'ānāh* in this book.
20 Curse not the king = Revile not a king.
in thy thought = in thy secret thought: i.e. with all thy [acquired] knowledge. Heb. *maddā'*, a rare word. Occurs only six times. Rendered "thought", here; "knowledge" (2 Chron. 1. 10, 11, 12. Dan. 1. 17); "science" (Dan. 1. 4).

11. 1 bread. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the seed from which it is produced.
upon = upon the surface of.
it = the profit or result of it.
2 Give: i.e. in charity.
a portion: i.e. a portion of the bread of *v.* 1.
seven . . . eight. An idiomatic phrase denoting several or many, like the idiom "once . . . twice" = several times (Job 33. 14. Ps. 62. 11); "twice . . . thrice" = often (Job 33. 29. Isa. 17. 6); "three and four" = frequently, or many (Ex. 20. 5; 34. 7. Prov. 30. 15, 18, 21. Amos 1. 3, 6, 9, 11, 13; 2. 1, 4, 6); "four and five" (Isa. 17. 6); "six and seven" = many (Job 5. 19); "seven and eight" (Mic. 5. 5).
what evil. As the verb is Masc. but "evil" is Fem., render "what will prove a misfortune".
evil = misfortune. Heb. *rā'āh*. Ap. 44. viii.
upon the earth. See note on 5. 2.
4 wind. Heb. *rūach*. Ap. 9.
shall not sow . . . shall not reap. The ploughing must be done when the early rains have come, even in the face of storm and tempest; otherwise there will be no reaping after the latter rains.
5 As = According as. See note on John 3. 8.
spirit. Heb. *rūach*. Ap. 9.
God. Heb. Elohim (with Art.) = the [true] God, or the Deity. Ap. 4. I. See note on 1. 13.
6 prosper. Heb. *kāshēr*: supposed to be a later Hebrew word, but a kindred form seems to be found in Ps. 68. 6, where "with chains" should be rendered "into prosperity". See Ap. 75. xi.

11. 7—12. 8 (*H*, above). YOUTH. (*Repeated Alternations.*)

H | J[1] | t[1] | 11. 7, 8–. Youth. Rejoice.
u[1] | 11. –8–. Remembrance. Days of darkness.
v[1] | 11. –8. Vanity.
J[2] | t[2] | 11. 9–. Youth. Rejoice.
u[2] | 11. –9. Knowledge. Day of judgment.
v[2] | 11. 10. Vanity.
J[3] | t[3] | 12. 1–. Youth. Remember.
u[3] | 12. –1–7. Knowledge. Days of evil.
v[3] | 12. 8. Vanity.

8 man. Heb. *'ādām* (with Art.). Ap. 14. I. See note on 1. 13.
and rejoice - let him rejoice.

J² t² (p. 918)

9 °Rejoice, O °young man, in thy °youth; and let thy heart cheer thee in the days of °thy youth, and walk in the ways of thine heart, and in the sight of thine eyes:

u²

but know thou, that for all these *things* [5] God will bring thee into °judgment.

v²

10 Therefore remove sorrow from thy heart, and put away °evil from thy flesh: for childhood and °youth *are* vanity.

J³ t³

12 Remember °now thy °Creator in the days of thy youth,

u³ w

while the °evil days come not, nor the years draw nigh, when thou shalt say, 'I have no °pleasure in them;'

x y¹

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the °keepers of the °house shall °tremble, and °the strong men shall bow themselves, and °the grinders °cease because they are few, and °those that look out of the °windows be °darkened,

4 And °the doors shall be shut in the °streets, when the °sound of the grinding is low, and he shall °rise up at the voice of the bird, and all °the daughters of musick shall be brought low;

z¹

5 Also *when* they shall be °afraid of *that which is* °high, and °fears *shall be* in the way,

y²

and the °almond tree shall flourish, and the °grasshopper °shall be a burden,

z²

and °desire shall fail: (because °man goeth to his long home, and the mourners go about the 'streets:)

y³

6 °Or ever °the silver cord be loosed, or °the golden bowl be broken, or the °pitcher be broken at the fountain, or °the wheel broken at the cistern.

w

7 Then shall the °dust return to the earth °as it was: and the °spirit shall °return unto °God Who gave it.

v³

8 "Vanity of vanities," saith the preacher; "all *is* vanity."

P⁵ K a (p. 920)

9 And moreover, because the preacher was wise, he still taught the People knowledge; yea, he gave good heed, and sought out,

b

and set in order many proverbs.

10 The preacher sought to find out acceptable words:

L

and *that which was* written *was* upright, *even* words of truth.

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9 Rejoice, &c. A positive command, not irony; qualified by the solemn fact: "but know thou", &c.
young man = a chosen youth, implying beauty and strength.
youth = childhood.
thy youth. Same word as "young man".
judgment = the judgment.
10 evil = sadness.
youth = dawn of life Heb. *shaḥarūth.* Occurs only here

12. 1 now = also.
Creator. Plural of Majesty = the [great] Creator, or a reference to the Trinity.

12. -1-7 (u³, p. 918). KNOWLEDGE. DAYS OF EVIL. (*Introversion and Repeated Alternation.*)

u³ { w [-1. Evil days. Approach. (Fig.).
x [y¹ | 2-4. Figures. Luminaries, &c. z¹ | 5-. Literal. Fear. } External.
y² | -5-. Figures. Almond tree, &c. z² | -5. Literal. Failure.
y³ | 6. Figures. Silver cord, &c. } Internal.
w [7. Evil days. (Literal.)

evil days = days of the misfortune: i.e. affliction and death. Heb. *rā'a'.* Ap. 44. viii: i.e. the days described in following verses.
pleasure. See note on 3. 1.
3 keepers of the house: i.e. the arms of the body.
house. The human body is often compared to a house (Isa. 38. 12. Job 4. 19. 2 Cor. 5. 1, 2. 2 Pet. 1. 13).
tremble. Occurs only here, Est. 5. 9 ("move"), and Hab. 2. 7 ("vex"). See Ap. 76. xii.
the strong men: i.e. the legs. Heb. *geber.* Ap. 14. iv.
the grinders: i.e. the teeth.
cease = fail, or become unfit for use. Heb. *baṭal* = a passage; prob. = the ear-passage. Occurs only in Solomon's writings. Here, *v.* 5, Prov. 7. 8, and Song 5. 2 (pl.).
those that look out of the windows: i.e. eyes ("those" is feminine, agreeing with Heb. "eyes").
windows = lattices = the eyelids.
darkened = dimmed.
4 the doors = the openings: i.e. the mouth and ears.
streets = street (sing.).
sound of the grinding is low: i.e. the mastication with gums instead of teeth is low.
rise up = start: referring to insomnia.
the daughters of musick: i.e. songs, &c., the product of music.
5 afraid: i.e. of ascending heights.
high = lofty, elevated.
fears shall be in the way: i.e. apprehensions of danger in journeying.
almond tree shall flourish: i.e. grey hairs shall grow scanty, or drop off, not "almond nuts be rejected"; for the teeth and eating have already been dealt with in *v.* 3.
grasshopper, or locust.
shall be a burden = shall become burdensome: i.e. as to weight.
desire shall fail. "Desire" = Heb. = the caperberry. Here the A.V. beautifully renders the figure of speech (as a *version* should do), while the R.V. renders it literally (as a *translation* too often does). The Fig. is *Metalepsis*: i.e. a double *Metonymy* (Ap. 6), by which (1) the "caperberry" is put for the *condiment* made from it, and then (2) the condiment is put for the *appetite* produced by it. And further, since, because of its shape, as well as from the notion that it was supposed to create sexual desire, all that is intended by the figure is included in the rendering "desire shall fail". **man.** Heb. *'ādām* (with Art). Ap. 14. I. See note on 1. 13. **6 Or,** &c. New figures now (in *v.* 6) introduced, referring to the *arrival* (y^3, above) of death itself. **the silver cord:** i.e. the spinal cord. **the golden bowl:** i.e. the head, or skull. **pitcher:** the failure of the heart. **the wheel.** On which the bucket is brought up by a rope from the cistern, or well. **7 dust.** Fig. *Metonymy* (of Cause), Ap. 6, put for the body which is made of dust (Gen. 2. 7; 3. 19. Ps. 104. 29. Job 34. 15, 16). **as it was.** Note the reference to Adam's creation. **spirit.** Heb. *rūach.* Ap. 9. Not *nephesh,* soul (Ap. 13). **return unto God.** Hence He is said to be the God of the spirits of all flesh (Num. 16. 22; 27. 16. Cp. Luke 23. 46. Acts 7. 59); "the Father of spirits" (Heb. 12. 9). **God.** Heb. Elohim (with Art.) = the (true or triune) God; the Deity. Ap. 4. I.

M c (p. 920) d
11 ° The words of the wise
are as goads,
d and as ° nails ° fastened
c ° *by* the masters of assemblies,
L *which* are given from ° one shepherd.
K a 12 ° And further,
b by these, my son, be admonished: of making
many books *there is* no end; and much study
is a weariness of the flesh.
A (p. 906) 13 Let us hear ° the conclusion of the whole
matter: Fear ° God, and keep His command-
ments: for this *is* the whole *duty* of [5] man.
14 For [7] God shall bring every work into
judgment, with every ° secret thing, whether
it be good, or whether *it be* ° evil.

12. 9-12 (P[5], p. 918). PERSONAL INFORMATION AND COUNSEL. (*Alternation.*)

P[5] K a 9–. And moreover (*yōthēr*).
b –9, 10–. The efforts of *Koheleth*.
L –10. What hath been written by one writer.
M c 11–. The words of the wise
d –11–. like goads well planted, "The words of the wise".
d –11–. like nails
c –11–. [are] rulers of assemblies.
L –11. What hath been furnished by one Giver.
K a 12–. And further (*yōthēr*).
b –12. The efforts of others.

11 The words of the wise. See notes on p. 864, and Ap. 7. 4.
nails. These were built into a wall, because Eastern walls were too hard or too soft for them to be hammered in. **fastened** = planted. Masc., while "nails" is Fem.: but the Accents unite the two words. The verb *nāṭa'* is found again only in 3. 2, where it is singular. **by the masters** = [are] the lords, or rulers. Heb. *ba'al*. **one shepherd.** The Inspirer. See Gen. 48. 15; 49. 24. Ps. 23. 1. **12 And further** = Beyond these. Note the Structure above. **13 the conclusion.** See note on "the end", 3. 11. **God.** Heb. *'eth ha-'Elohīm* = the [true and only] God; the great Creator, who throughout the book is put in contrast with man (Heb. *'ādām*. Ap. 14. I) the creature. Ap. 4. I. **14 secret** = hidden. **evil.** Heb. *rā'a'*. Ap. 44. viii.

THE SONG OF SOLOMON*.

THE STRUCTURE OF THE BOOK AS A WHOLE†.

(*Introversion and Alternation.*)

A | 1. 1–11. THE INTRODUCTION. THE SHULAMITE SEPARATED. TAKEN BY SOLOMON FROM HER HOME AND HER BELOVED (SHEPHERD) INTO THE ROYAL TENTS, PITCHED NEAR THEM.

B | **C** | 1. 12—2. 7. THE SHULAMITE AND HER BELOVED TOGETHER.
D | 2. 8—3. 5. THE SHULAMITE AND HER BELOVED APART.

B | ***C*** | 3. 6—5. 1. THE SHULAMITE AND HER BELOVED TOGETHER.
D | 5. 2—8. 4. THE SHULAMITE AND HER BELOVED APART.

A | 8. 5–14. THE CONCLUSION. THE SHULAMITE RESTORED. RETURN FROM SOLOMON TO HER HOME WITH HER BELOVED (SHEPHERD).

* In the Hebrew, *lishlomoh* is not the Genitive case, meaning "of Solomon", or "Solomon's" (v. 1). The Preposition *l-* (*lamed*) = l. means "to", or "for", as in the Psalm-Titles, and in the expression "*for* the chief Musician". It is therefore not necessarily limited to authorship, as may be further seen from the title of Ps. 72, where we have the same word *lishlomoh* rendered "for Solomon". It may well mean *concerning* or *relating to* Solomon "the king's son". Moreover, the Relative Pronoun *'asher* (which) takes it out of the category of ordinary authorship, and may rightly require the rendering "which [is] concerning Solomon". The Preposition has a wide range of meaning, divided into some twenty-two classes according to the Verbs used; but, when used without a Verb as it is here, it may refer to the *subject*, and be well rendered "concerning", as it is in Jer. 49. 1, 7, 23, 28, &c. The question of authorship therefore does not, of necessity, arise, and need not be discussed.

† For further notes on the book as a whole, see p. 921.

NOTE ON THE STRUCTURE OF THE SONG OF SOLOMON (PAGE 920).

The scope of the book is determined by the Structure of the book as a whole.

The story gradually develops itself; and, from the key which is found in the last chapter (8. 5-14), the whole may be pieced together in the words of Dr. C. D. Ginsburg (*Commentary*, London, 1857, pp. 4-6), to which the references have been added in order to connect the threads of the events.

"There was a family living at Shulem, consisting of a widowed mother, several sons, and one daughter, who maintained themselves by farming and pasturage. The brothers were particularly fond of their sister, and took her under their special care, promising that her prudence and virtue should be greatly rewarded by them (8. 8-14).

"In the course of time, while tending the flock, and, according to the custom of the shepherds, resorting at noon beneath a tree for shelter against the meridian sun, she met with a graceful shepherd youth to whom she afterward became espoused (1. 7; 2. 16; 6. 3).

"One morning, in the spring, this youth invited her to accompany him into the field; but the brothers, overhearing the invitation, and anxious for the reputation of their sister, sent her [in order to prevent their meeting] to take care of the vineyards (2. 15).

"The damsel, however, consoled her beloved and herself with the assurance that, though separated bodily, indissoluble ties subsisted between them, over which her brothers had no control (2. 16).

"She requested him to meet her in the evening (3. 1); and, as he did not come, she feared that some accident had befallen him on the way, and went in search of him (3. 2), and found him (3. 4).

"The evening now was the only time in which they could enjoy each other's company, as, during the day, the damsel was occupied in the vineyards.

"On one occasion, when entering a garden, she accidentally came into the presence of King Solomon (6. 11, 12), who happened to be on a summer visit to that neighbourhood (6. 6-11).

"Struck with the beauty of the damsel, the King conducted her into his royal tent (1. 2-4), and there, assisted by his court-ladies (1. 5-8), endeavoured with alluring flatteries and promises, to gain her affections, but without effect (1. 6-11).

"Released from the King's presence, the damsel soon sought an interview with her beloved shepherd (1. 12—2. 7).

"The King, however, took her with him to his capital in great pomp, in the hope of dazzling her with his splendour (3. 1-11); but neither did this prevail: for while even there, she told her beloved shepherd, who had followed her into the capital (4. 1-5), and obtained an interview with her, that she was anxious to quit the gaudy scene for her own home (4. 6).

"The shepherd, on hearing this, praised her constancy (4. 7-16); and such a manifestation of their mutual attachment took place, that several of the court-ladies were greatly affected by it (6. 1).

"The King, still determined if possible to win her affections, watched for another favourable opportunity; and with flatteries and allurements, surpassing all that he had used before, tried to obtain his purpose (6. 4—7. 9).

"He promised to elevate her to the highest rank, and to raise her above all his concubines and queens, if she would comply with his wishes; but, faithful to her espousals, she refused all his overtures, on the plea that her affections were pledged to another (7. 10—8. 4).

"The King, convinced at last that he could not possibly prevail, was obliged to dismiss her; and the shepherdess, in company with her beloved shepherd, returned to her native place (8. 5-14).

"On their way home (8. 5-7), they visited the tree under which they had first met, and there renewed their vows of fidelity to each other.

"On her arrival in safety at her home, her brothers, according to their promise, rewarded her greatly for her virtuous conduct" (8. 8, 9).

The above is an *Interpretation*. The *Application* is an incentive to loyalty and fidelity to the One "Who loved us and gave Himself for us"; and to stand fast, in our love and loyalty to Him, in the face of the fiercest temptations and severest trials.

To Israel this would be expressed: "Be thou faithful unto death" (Jas. 1. 2. 1 Pet. 1. 7. Heb. 10. 23); "To him that overcometh", &c. (Rev. 2. 7, 11, 17, 26; 3. 5, 12, 21); also Heb. 13. 9, 13. 1 Pet. 1. 4-7, &c.

To the Church of God this would be expressed in such passages as Gal. 5. 1. Eph. 4. 14; 6. 13, 18. Phil. 1. 6; 4. 1. Col. 1. 10, 22, 23; 2 7. 2 Tim. 3. 14. Tit. 1. 9.

THE SONG OF SOLOMON.

A A **1** THE °song of songs, which *is* °Solomon's.
B C (p. 922) 2 °Let °him kiss me with the kisses of his mouth: for °thy love *is* better than °wine.
3 °Because of the savour of thy good ointments °thy name *is as* ointment poured forth, therefore do the °virgins love thee.
4 °Draw me, we will °run after thee: °the king hath brought me into his °chambers: we will be glad and rejoice in thee, we will °remember [2]thy love more than [2]wine: °the upright love thee.
D 5 ℶ *am* °black, but comely, O ye °daughters of Jerusalem, as the tents of °Kedar, °as the curtains of Solomon.
6 °Look not upon me, because ℶ *am* black, because °the sun hath looked upon me: my mother's °children were angry with me; they made me the keeper of the vineyards; *but* mine own vineyard °have I not kept.
B C 7 °Tell me, O thou whom my °soul loveth, where thou °feedest, where thou makest *thy flock* to °rest at noon: for why should I be as one that °turneth aside °by the flocks of thy companions?
D 8 °If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.
A 9 °I have compared thee, O °my love, to °a company of horses °in Pharaoh's chariots.

1 song of songs, which is Solomon's. Heb. title *Shîr Hashshîrîm* = Song of Songs. In the Sept. it is *Asma Asmatôn*, Vulg. *Canticum Canticorum*, all with the same meaning. Fig. *Polyptôton* (Ap. 6), meaning the most beautiful or excellent song. It belongs to the third division of the O.T. Canon (see Ap. 1). The order of the five "Megilloth" (or Scrolls) is the order of the festivals on which they are read. The Song is read annually at the Feast of the Passover, as Ruth is read at Pentecost; Lamentations on 9th of Ab; Ecclesiastes at the Feast of Tabernacles; and Esther at the Feast of Purim.

From the most ancient times it has formed part of the Hebrew Canonical Scriptures. It is a poem based on the true facts of a story which unfolds itself as it proceeds. Various interpretations have been given of it: the *literal*, the *allegorical*, and the *typical*. The allegorical embrace Jehovah and Israel (which was the view of the Jewish commentators); the Roman Catholic views it of the Virgin Mary; the Protestant commentators view it of "Christ and the Church"; the typical view regards it as a type of Solomon's nuptials, or as that of Christ and the Gentiles. The allegorical view puts the coarse flatteries and language of a seducer into the lips of "Christ", which is inconsistent with His dignity and holiness (cp. 6. 4–10, 13; 7. 9). It is the language of seduction put into the mouth of Him "Who spake as never man spake".

The number of speakers forbids all the interpretations which depend on there being only *two*. There are *seven* in all, and they can be easily distinguished by the Structures: viz. (1) the Shulamite; (2) the daughters of Jerusalem; (3) Solomon: (4) the shepherd lover of the Shulamite; (5) the brothers of the Shulamite; (6) the companions of the shepherd; (7) the inhabitants of Jerusalem. **Solomon's.** See note on p. 920.

1. 1-11 (A, p. 920). THE INTRODUCTION.

Introducing most of the seven speakers of the book: the Shulamite's soliloquy of her beloved shepherd (*vv.* 2–4, 7); the king (*vv.* 4, 9–11); the court-ladies (*vv.* 5, 8); her brothers (*v.* 6).

(Introversion and Alternation.)

A | A | 1. SOLOMON'S Song about the Shulamite.
B | C | 2–4. THE SHULAMITE soliloquizes about her beloved (shepherd).
D | 5, 6. THE COURT-LADIES (who disdain her) answered by the Shulamite.
B | C | 7. THE SHULAMITE soliloquizes about her beloved (shepherd).
D | 8. THE COURT-LADIES (who tell her to return) answered by the Shulamite.
A | 9–11. SOLOMON'S admiration of the Shulamite.

The Shulamite speaks. She has been taken into Solomon's tents, and soliloquizes about her beloved (*vv.* 2, 3); she implores him to come and rescue her (*v.* 4); she repels the scorn of the court-ladies (*v.* 6); and implores her beloved to tell her where she may find him (*v.* 7); the court-ladies ironically reply (*v.* 8); meanwhile the king comes in and commences by expressing his admiration (*vv.* 9–11). **2 Let him kiss me** = Oh for a kiss. **him**: i.e. the Shulamite's beloved, the shepherd, from whom she has been taken by Solomon. **thy love is** = thy endearments [are]. Heb. *dôdim*. Only here, *vv.* 4, 10, 10, and 7. 12. A man is addressed. **wine.** Heb. *yayin*. Ap. 27. I. **3 Because of the savour** = Sweet is the odour. **thy name** = thou (emph.). Name put for the person. See note on Ps. 20. 1. **virgins** = damsels. Heb. *'ălâmoth*, not *bᵉthûloth* (virgins). **4 Draw me, &c.** = Draw me after thee, let us flee together! **run after** = run to any one for refuge. **the king.** This explains the circumstances described on p. 921. **chambers** = inner apartments. **remember** = praise. **the upright love thee** = upright ones have loved thee. **5 black** = swarthy (Fem.). **daughters of Jerusalem**: i.e. the ladies of Solomon's court. **Kedar** = dark. All Kedar's tents were black. **as.** Supply the Ellipsis (Ap. 6), "[but comely] as the curtains of Solomon". Required by the *Alternation*:—

a | swarthy. | a | as Kedar's tents.
b | comely. | b | as Solomon's curtains.

6 Look not upon me = Look not down on: i.e. regard me not. Cp. 1 Chron. 17. 17. Ps. 106. 44. **the sun hath looked.** Fig. *Prosopopœia* (Ap. 6), to emphasise the cause of her swarthiness. **children** = sons: i.e. her brothers are referred to as speaking as in 2. 15, and see note on p. 921 and cp. 8. 8. **have I not kept** = I never kept. She says this to show the harsh treatment of her brothers. **7 Tell me, &c.** Again soliloquizing. See Structure above. **soul.** Heb. *nephesh*. Ap. 13. **feedest** = shepherdest. This cannot refer to Solomon! **rest** = lie down. **turneth aside** = strayeth, or wandereth. **by** = to, or among. **8 If thou, &c.** Answer of the court-ladies: ironical. **9 I have, &c.** Solomon now speaks to her. **my love** = my friend, or one beloved. Heb. *ra'yâh*. Fem. here, *v.* 15; 2. 2, 10, 13; 4. 1, 7; 6. 4. **a company of horses** = my mare. **in Pharaoh's chariots** = in the chariot of Pharaoh.

10 Thy cheeks are comely with rows *of jewels,* thy neck with chains *of gold.*
11 We will make thee °borders of gold with studs of silver.

C E¹ (p. 923)
12 °While the king °*sitteth* at his table, °my spikenard °sendeth forth the smell thereof.
13 A °bundle of myrrh *is* °my wellbeloved unto me; °he shall lie all night betwixt my breasts.
14 °My beloved *is* unto me *as* a cluster of °camphire in the vineyards of En-gedi.

F¹
15 Behold, thou *art* fair, °my love; behold, thou *art* fair; thou *hast* doves' eyes.

E²
16 Behold, thou *art* fair, °my beloved, yea, pleasant: also our °bed *is* °green.
17 The °beams of our house *are* °cedar, *and* our °rafters of °fir.

2 °I *am* the rose of Sharon, *and* °the lily of the valleys.

F²
2 °As the lily among °thorns, so *is* °my love among the °daughters.

E³
3 As °the apple tree among °the trees of the wood, so *is* °my beloved among the sons. I sat down under °his shadow with great delight, and °his fruit *was* sweet to my taste.
4 He brought me to the °banqueting house, and °his banner over me *was* °love.
5 °Stay me with °flagons, °comfort me with [3]apples: for I *am* sick °of [4]love.
6 His left hand *is* under my head, and his right hand °doth embrace me.
7 °I charge °you, O ye daughters of Jerusalem, by the °roes, and by the hinds of the field, that ye °stir not up, nor °awake °*my* love, °till he please.

D G¹
8 The °voice of °my beloved! behold, °he °cometh leaping upon the mountains, °skipping upon the hills.

1. 12—2. 7 (**C**, p. 920). THE SHULAMITE AND HER BELOVED, TOGETHER.

In the royal tents, away from Jerusalem (3. 6 11); in the place where the court-ladies first saw her (6. 12); and "while the king is at his table",

(*Repeated Alternation.*)

C E¹ | 1. 12—14. THE SHULAMITE to her shepherd lover. They meet and exchange their vows.
F¹ | 1. 15. THE BELOVED (shepherd) to the Shulamite. (It is thou who art beautiful; not I.)
E² | 1. 16—2. 1. THE SHULAMITE to her shepherd love. (No. It is thou who art comely; not I.)
F² | 2. 2. THE BELOVED (shepherd) to the Shulamite. (Thou art my loved one.)
E³ | 2. 3—7. THE SHULAMITE to her shepherd lover: ending with an apostrophe to the court-ladies not to incite or excite her affection for another person till she herself desires it. See notes on "awake" (2. 7) and "love" (2. 7), and cp. 3. 5 and 8. 4.

11 borders = bead-rows.

12 While the king sitteth, &c. Solomon's advances fail; for, to his flattery she opposes her unabated love for her shepherd lover, with whom she has an interview in 1. 12—2. 7. **sitteth.** Supply "was". **my spikenard:** i.e. her shepherd lover. **sendeth** = sent. **13 bundle** = little bag. **my wellbeloved.** Masculine, showing of, and to whom she is speaking. **he shall lie** it (i.e. the bag of myrrh) will lodge.

14 My beloved. Masculine. Same word as "wellbeloved" in *v.* 13. **camphire** = henna, or cypress flowers.

15 my love. Here it is Feminine, showing that the shepherd lover is replying to his betrothed. See note on *v.* 9.

16 my beloved. Here it is Masculine. The Shulamite speaks again. **bed** = couch. **green** = verdant.

17 beams of our house = our bower. **cedar** = cedar arches. **rafters** = retreat. **fir** = cypress roof.

2. 1 I am the rose of Sharon: i.e. I am a mere wild-flower of the plains: a flower found in great profusion: disclaiming her lover's compliment. **the** = a. **2 As the lily** = As a lily: the shepherd, taking up her word in his reply. **thorns.** See note on 2 Kings 14. 9. **my love** = my friend. Heb. *ra'yāh.* See note on 1. 9. Feminine again, showing that it is the shepherd who is speaking. **daughters** = damsels. Heb. *bānōth,* fem. pl. of *ben,* a son. **3 the apple tree.** Occurs only six times in Scripture: four times in this book (2. 3, 5; 7. 8; 8. 5); once in Proverbs (25. 11); and once in Joel (1. 12); three times for the tree, and three times for the fruit. Probably the orange tree. **the trees of the wood:** i.e. the wild trees. **my beloved.** Masculine. Showing that it is the Shulamite speaking. **his** = its. **4 banqueting house** = vine-arbour or vineyard-bower. **his banner over me was love** = he overshaded me with love; *degel,* from *dāgal,* to shade; then an ensign because of the shade it gives and protection which it ensures. **love.** Heb. *'ahābāh* (Fem.). See note on *v.* 7. **5 Stay** = Strengthen. **flagons** = grape-cakes. **comfort** = refresh. **of** = with. **6 doth embrace** = will embrace. **7 I charge** = I adjure. **you.** This and the verbs here are Masculine. It is not uncommon to find this: but when we do, we find true feminity has been lost. **roes** = gazelles. **stir not up** = excite not. Heb. *'ūr* (in the Hiphil). **awake** = incite. Heb. *'ūr* (in the Piel) = not to rouse from sleep, but to excite the passions. See Isa. 42. 13, Prov. 10. 12. **my love** = my feelings or affection (Fem.). **till he** = till she. It is Feminine, to agree with love, *'ahăbōh* = love never used in the abstract, as in 3. 10, and 8. 4 (a person). This is an appeal to the court-ladies not to try and incite her affection for Solomon.

2. 8—3. 5 (**D**, p. 920). THE SHULAMITE AND HER BELOVED, APART.

(She, still in the royal tents in the country, tells the court-ladies the story of her love.)

(*Repeated Alternation.*)

D G¹ | 2. 8—14. THE SHULAMITE tells the court-ladies about her beloved: how he once came and invited her to go out with him.
H¹ | 2. 15. HINDERED by her brothers, she tells how they set her a task in the vineyards.
G² | 2. 16, 17. THE SHULAMITE tells the court-ladies how she waited for her beloved to come again in the evening.
H² | 3. 1—3. HINDERED by the watchmen, she tells how she went out and sought him.
G³ | 3. 4. THE SHULAMITE tells the court-ladies how she found her beloved again.
H³ | 3. 5. HINDERED by the court-ladies, she again adjures them not to hinder, as before, in 2. 7; in 3. 5, and again in 8. 4.

8 voice = sound: e.g. footsteps (Gen. 3. 8). **my beloved.** Masculine. Showing that the Shulamite is the speaker. **he:** emphatic = this (very one). **cometh** = came. **skipping** = bounding.

9 [8] My beloved is like a [7] roe or a young hart:
behold, he [c] standeth behind our wall, he [c] look-
eth forth at the windows, [c] shewing himself
through the lattice.
10 [8] My beloved spake, and said unto me,
"Rise up, [2] my love, my fair one, and come
away.
11 For, lo, the winter is past, [c] the rain is
over *and* gone;
12 The flowers appear [c] on the earth; the
time of the singing *of birds* is come, and
the [c] voice of the [c] turtle is heard in our land;
13 The fig tree [c] putteth forth her green figs,
and the vines [c] *with* the tender grape [c] give a
good smell. Arise, [c] my love, my fair one, and
come away.
14 O my dove, *that art* in the clefts of the
rock, in the [c] secret *places* of the stairs, let me
see thy countenance, let me hear thy voice;
for sweet *is* thy voice, and thy countenance *is*
comely."
H[1] (p. 923) 15 [c] "Take us [c] the foxes, [c] the little foxes, that
spoil the vines: for our [c] vines *have* tender
grapes."
G[2] 16 [c] My beloved *is* mine, and 3 *am* his: [c] he
feedeth among the lilies.
17 [c] Until the day break, and the shadows
flee away, [c] turn, [8] my beloved, and be thou
like a [7] roe or a young hart upon the mount-
ains of [c] Bether.

H[2] **3** By night on my [c] bed I [c] sought him whom
[c] my soul loveth: I sought him, but I
found him not.
2 I will rise now, and go about the city in the
streets, and in the broad ways I will seek him
whom [1] my soul loveth: I sought him, but I
found him not.
3 The watchmen that go about the city found
me: *to whom I said,* "Saw ye him whom [1] my
soul loveth?"
G[3] 4 [c] *It was* but [c] a little that I passed [c] from
them, [c] but I found him whom [1] my soul loveth:
I [c] held him, and would not let him go, until
I had brought him into my mother's house,
and into the [c] chamber of her that conceived me.
H[3] 5 [c] I charge [c] you, O ye daughters of Jerusalem,
by the [c] roes, and by the hinds of the field,
that ye [c] stir not up, nor [c] awake *my* [c] love, till
[c] he please.
C J[1] (p. 924) 6 [c] Who *is* this that cometh [c] out of the wilder-
ness like pillars of smoke, perfumed with
myrrh and frankincense, with all powders of
the merchant?
7 [c] Behold his [c] bed, which *is* Solomon's; three-
score [c] valiant men *are* about it, of the valiant
of Israel.
8 They all hold swords, *being* expert in war:
[c] every man *hath* his sword upon his thigh be-
cause of fear in the [c] night.
9 [c] King Solomon made himself [c] a chariot of
the wood of Lebanon.
10 He made the pillars thereof *of* silver,
[c] the bottom thereof *of* gold, [c] the covering of

The answer by another inhabitant of Jerusalem.
or 6. 2. valiant men. Heb. *gibbōr.* Ap. 14. IV.
night = nights (Pl.). 9 King Solomon made, &c.
See the Structure (J[1], above). a chariot = a palanquin.
the covering of it = its seat.

9 standeth = there he was standing.
looketh forth = looked through.
shewing himself = he glanced.
11 the rain. The first or early rains come about the end of October or beginning of November; and the wet season, i.e. the last or latter rains, in March or beginning of April. 12 on the earth = in the fields.
voice: i.e. cooing.
turtle = turtle-dove. A migratory bird (Jer. 8. 7).
13 putteth forth = sweetens or ripens.
with the tender grape = blossoms.
give = they give.
my love = friend. Heb. *ra'yah,* as in *v.* 2. See note on 1. 9. Feminine. Showing that the shepherd is speaking to the Shulamite.
14 secret places of the stairs = the hiding places of the cliff.
15 Take us = Catch for us. The Shulamite here quotes the words of her brothers (H[1], p. 923). See note on "children" 1. 6.
the . . . the. No Art. here in the Heb.
vines have tender grapes = vineyards are in bloom.
16 My beloved. Masculine. Showing the Shulamite as the speaker. he feedeth = he who feedeth.
17 Until the day break = When the day cools. This is clear from the words which follow.
turn = return. Bether = separation. See note on 8. 14.

3. bed = couch, not the same word as in 1. 16; 3. 7; 5. 13; 6. 2.
1 sought = still sought.
my soul = I myself. Heb. *nephesh.* Ap. 13.
4 It was but a little that = Scarcely.
a little = a little while. See note on "almost", Prov. 5. 14. from them = them.
but = when. held = seized.
chamber = inner chamber.
5 I charge you = I have adjured you.
you. See note on 2. 7.
roes = gazelles.
stir not up . . . awake. See note on 2. 7.
love. Heb. *'ahăbāh.* Fem. as in 2. 7; 8. 4. he = she.

3. 6–5. 1 (*C*, p. 920). THE SHULAMITE AND HER BELOVED, TOGETHER.

The procession of Solomon's court to Jerusalem.
(Introversion and Repeated Alternation.)

C | J[1] | 3. 6–11. The inhabitants of JERUSALEM see the procession approaching. Remark of one (*v.* 6); of another (*vv.* 7, 8); of a third (*vv.* 9, 10); of a fourth (*v.* 11).
K | L[1] | 4. 1–5. THE BELOVED (shepherd), who has followed the court, comes to Jerusalem to rescue the Shulamite. He obtains an interview, and again expresses his delight in her. [Contrast his modesty with Solomon's coarse flatteries in 6. 4–10, and 7. 1–9.]
M[1] | 4. 6. THE SHULAMITE proposes to return, referring to 2. 17.
L[2] | 4. 7–16–. THE BELOVED (shepherd) immediately proffers assistance, emboldened by her beauty (*vv.* 7–11) and by her faithfulness (*vv.* 12–16–).
M[2] | 4. –16. THE SHULAMITE declares that all she has is for his pleasure.
L[3] | 5. 1–. THE BELOVED (shepherd) suitably responds: "I am coming".
J[2] | 5. –1. The daughters of JERUSALEM (some of the court-ladies) encourage them and urge them on.

6 Who is this? = What is that? A question asked by an inhabitant of Jerusalem.
out of the wilderness = up from the country.
7 Behold his bed = Lo! it is the litter or sedan. bed. Heb. *mittah.* Not the same as 1. 16; 3. 1; 5. 13; 8 every man. Heb. *'ish.* Ap. 14. II.. The remark of a third inhabitant of Jerusalem.
10 the bottom thereof its support.

it *of* purple, °the midst thereof °being paved °*with* love, °for the daughters of Jerusalem.

11 °Go forth, O ye °daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his °espousals, and in the day of the gladness of his heart.

K L[1] (p. 924)

4 °Behold, thou *art* fair, °my love; °behold, thou *art* fair; thou *hast* °doves' eyes °within thy locks: thy hair *is* as a flock of goats, °that appear from mount Gilead.

2 Thy teeth *are* like a flock *of sheep that are* °*even* shorn, which came up from the washing; °whereof every one bear twins, and none *is* °barren among them.

3 Thy lips *are* like a °thread of scarlet, and thy °speech *is* comely: thy °temples *are* like a °piece of a pomegranate [1] within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of °mighty men.

5 Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

M[1] 6 °Until the day °break, and the shadows flee away, I will get me to the °mountain of myrrh, and to the hill of frankincense.

L[2] 7 °Thou *art* all fair, [1]my love; *there is* no spot in thee.

8 °Come with me from °Lebanon, °*my* spouse, with me from °Lebanon: look from the top of °Amana, from the top of °Shenir and °Hermon, from °the °lions' dens, from °the mountains of the °leopards.

9 Thou hast °ravished my heart, my sister, [2]*my* spouse; thou hast °ravished my heart with °one of thine eyes, with one chain °of thy neck.

10 How °fair is thy °love, °my sister, [2]*my* spouse! how much better is thy °love than °wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* [2]spouse, °drop *as* the honeycomb: honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon.

12 °A garden °inclosed *is* my sister, *my* [2]spouse; a spring °shut up, a fountain sealed.

13 Thy plants *are* °an orchard of pomegranates, with pleasant fruits; °camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with °all trees of frankincense; myrrh and aloes, with all the chief °spices:

15 °A °fountain of gardens, a well of living waters, and streams from Lebanon.

16 Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out.

M[2] °Let °my beloved come into his garden, and eat °his pleasant fruits.

L[3] **5** °I am come into my garden, my sister, *my* °spouse: °I have gathered my myrrh with my spice; °I have eaten my honeycomb with my honey; ° I have drunk my °wine with my milk:

J[3] °eat, O friends; drink, yea, drink abundantly, O beloved.

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the midst thereof=its interior.
being paved=tesselated.
with love=most lovely. **for**=by.

11 Go forth. The remark of a fourth inhabitant of Jerusalem. See the Structure (J[1], p. 924).
daughters of Zion. Occurs only here, and Isa. 3. 16, 17; 4. 4; always by way of reproof. Can it be so here? Does it imply the envy or jealousy of 8. 6? (Cp. "haughty", Isa. 3. 16.) Note the difference between the sing. and pl. **espousals**=marriage.

4. 1 Behold. The words of the shepherd approaching the Shulamite.
my love=my friend. Heb. *ra'yāh.* See note on 1. 9. Feminine, showing the speaker and the one spoken to.
behold=gaze on.
doves' eyes. Referring to the large melting eye of the dove: a "clean" bird.
within thy locks=behind (or through) thy veil.
that appear=springing down. **2 even**=evenly.
whereof every one bear twins=all of which are paired. This is the force of the *Hiphil* of *tᵊ'am*, to be double or pairs, like the *Poel* of *Kal* in Ex. 26. 24; 36. 29.
barren=bereaved, as in Jer. 18. 21.
3 thread=braid. **speech**=mouth.
temples=cheeks. **piece**=part.
4 mighty men. Heb. *gibbōr.* Ap. 14. IV.
6 Until=When. The Shulamite speaks in *v.* 6, referring to 2. 17, answering that that very evening she will quit Jerusalem and go to their delightful country.
break=cools. Cp. 2. 17.
mountain. The edition of A.V. 1611 had "mountains" (pl.).
7 Thou art all fair, my love. The shepherd speaks: "love" being here feminine again.
8 Come=Thou wilt come.
Lebanon . . . Amana . . . Shenir . . . Hermon . . . the lions' dens, . . . the mountains of the leopards. He gives these names to Jerusalem and the royal residence. **my spouse**=my betrothed.
lions . . . leopards: denote the king and his courtiers. Cp. Ezek. 19. 7; 22. 25. Nah. 2. 12.
9 ravished my heart=put heart into me.
one. It was customary to unveil one eye in conversation. **of**: or round.
10 fair=sweet.
love=endearments. Heb. *dodīm*, as in 1. 2, 4; and 7. 12.
my sister, my spouse=my sister—betrothed.
wine. Heb. *yayin.* Ap. 27. I.
11 drop as=drop [honey] as.
12 A garden. Note the *Alternation* in *vv.* 12–15:—

c | 12–. Garden.
d | –12. Spring.
c | 13, 14. Garden fruits.
d | 15. Fountain.

inclosed=closed: bolted and barred.
shut up. Same word as "inclosed" (above).
13 an orchard=a paradise. See note on Ecc. 2. 5.
camphire=henna, or cypress.
14 all trees of frankincense=all sorts of frankincense trees. **spices**=spice plants.
15 A fountain=[With] a fountain.
fountain of gardens=a garden-fountain, without which no garden was complete.
Let my beloved. The Shulamite speaks in response, with the eloquent brevity of her overwrought feelings.
my beloved. Here, masculine, which shows who the speaker of this sentence is. **his**=its.

5. 1 I am come=I am coming. This is the shepherd's suitable reply to her brief invitation.
spouse=betrothed, as in 4. 8, 9, 10, 12.
I have gathered=I am gathering.
I have eaten=I am eating.
I have drunk=I am drinking.
(The perfect tenses being used for the present. See Kautzsch's *Gesenius*, § 106.)

wine. Heb. *yayin.* Ap. 27. I. eat, O friends. The words of the court-ladies, encouraging the Shulamite and her beloved (masculine). See Structure (J[2], p. 924).

N¹ O¹ (p. 926)

2 °I sleep, but my heart °waketh: °*it is* the voice of °my beloved °that knocketh, *saying*, "Open to me, my sister, °my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 °I have put off my coat; how shall I put it on? I have washed my feet; how shall I °defile them?"

4 [2]My beloved °put in his hand by the hole *of the door*, and °my bowels were moved °for him.

5 °I rose up to open to [2]my beloved; and my hands dropped *with* myrrh, and my fingers *with* sweet smelling myrrh, upon the handles of the lock.

6 I opened to [2]my beloved; but [2]my beloved had withdrawn himself, *and* was gone: °my soul failed when °he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that °went about °the city found me, they smote me, they wounded me; the keepers of the walls °took away my veil from me.

8 °I charge °you, O daughters of Jerusalem, if ye find [2]my beloved, that ye tell him, that I *am* °sick °of °love.

P¹ **9** °What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou °dost so charge us?

O² **10** °My beloved *is* white and ruddy, °the chiefest among ten thousand.

11 His head *is as* the most fine gold, his locks *are* °bushy, *and* black as a raven.

12 His eyes *are* as *the eyes* of doves by the °rivers of °waters, °washed with milk, *and* °fitly set.

13 His cheeks *are* as °a bed of spices, *as* sweet flowers: his lips *like* lilies, °dropping °sweet smelling myrrh.

14 His hands *are* °*as* gold rings °set with the beryl: his belly *is as* °bright ivory overlaid *with* sapphires.

15 His legs *are as* pillars of °marble, set upon °sockets of fine gold: his °countenance *is* as Lebanon, °excellent as the cedars.

16 His °mouth *is* most sweet: yea, he *is* °altogether lovely. °This *is* [2]my beloved, and °this *is* my friend, O daughters of Jerusalem.

P² **6** °Whither is °thy beloved gone, O thou fairest among women? whither is °thy beloved turned aside? that we may seek him with thee.

O³ **2** °My beloved is gone down into his garden, to the beds of spices, °to feed in the gardens, and to gather lilies.

3 °I *am* [2]my beloved's, and [2]my beloved *is* mine: °he feedeth among the lilies.

N² Q¹ (p. 927)

4 °Thou *art* beautiful, O °my love, as °Tirzah,

5. 2—8. 4 (*D*, p. 920). THE SHULAMITE AND HER BELOVED, APART. (*Division.*)

D | N¹ | 5. 2—6. 3. Her colloquies with the court-ladies.
| N² | 6. 4—8. 4. Her colloquies with Solomon.

5. 2—6. 3 (N¹, above). HER COLLOQUIES WITH THE COURT-LADIES. (*Repeated Alternation.*)

N¹ | O¹ | 5. 2–8. THE SHULAMITE tells the court-ladies a dream she once had about her beloved (shepherd).
| P¹ | 5. 9. THE COURT-LADIES, astonished at her love, ask, "What is there in thy beloved more than any other?"
| O² | 5. 10–16. THE SHULAMITE describes him to them, and ends, "Such is my beloved".
| P² | 6. 1. THE COURT-LADIES wish to see such an one; and ask, "Where is he, that we may seek him?"
| O³ | 6. 2, 3. THE SHULAMITE evades their question, suspecting their motives.

2 I sleep = I was asleep, or sleepy.
waketh = kept awake. it is. Supply "it was".
my beloved. Heb. masculine.
that knocketh = he is knocking (masculine).
my love = my friend. Feminine. Heb. *ra'yâh*, as in 1. 9, 15; 2. 2, 10, 13; 4. 1, 7; 5. 2; 6. 4.
3 I have put off. She quotes (*v.* 3) the reply her shepherd lover gave in her dream. defile = soil.
4 put in his hand, &c. = withdrew his hand. Heb. "sent away his hand from the hole". So the Sept. and Rashbam.
my bowels were moved for him = my heart was disquieted within me.
for him. Many codices read "within me", and so A.V. margin. **5** I (emph.): i.e. I immediately arose.
6 my soul = I (emph.). Heb. *nephesh*. Ap. 13.
he spake = when he was speaking of it.
7 went about: i.e. the patrol.
the city. She is still in Jerusalem and away from her country home. (See the notes, p. 920.)
took away my veil. This was gross insult to an Eastern woman.
8 I charge = I adjure. you. See note on 2. 7.
sick of love = love-sick. of = with.
love. Same word and sense as in 2. 7; 3. 5; and 8. 4.
9 What is . . . ? The speakers are the court-ladies, replying to the conclusion of her dream.
dost so charge us? = hast so adjured us?
10 My beloved. The Shulamite describes him further to them. See Structure (O², above).
the chiefest among ten thousand = distinguished or conspicuous above thousands. Heb. "signalized as by a banner".
11 bushy = flowing, waving, or curled.
12 rivers = channels, or gorges. Heb. *'aphîkîm*. See note on 2 Sam. 22. 16.
waters. In A.V. 1611 this was "water" (sing.).
washed = bathed: i.e. the doves.
fitly set = set as gems in a ring.
13 a bed of spices = a raised bed of balsam. Some codices, with Sept., read "beds of balsam".
dropping = distilling. sweet smelling = liquid.
14 as gold rings = like golden cylinders.
set with the beryl = adorned with gems of Tarshish (alluding to the nails, of which great care was taken)
bright = polished. **15** marble = white marble.
sockets = bases. countenance = aspect.
excellent = choice. **16** mouth = voice, by Fig. *Metonymy* (of Cause), Ap. 6. altogether lovely = fervently cherished, or desired. Heb. *mahmâd*. Occurs only here in this book. This = Such.

6. 1 Whither, &c. Spoken by the court-ladies. See the Structure (P², above). thy beloved. Masc.
2 My beloved. The Shulamite speaks again in reply. See the Structure (O³, above). to feed = to feed [his flock]. **3** he feedeth = he that feeds [his flock] as a shepherd.

6. 4—8. 4 [For Structure see next page].
4 Thou art beautiful. Solomon breaks in as soon as the Shulamite called for her beloved (shepherd), as he did in 1. 9. my love = my friend. Heb. *ra'yâh*. Feminine. See note on 1. 9. Tirzah. Became the royal residence of the kings of Israel after the division of the kingdom, until Omri built Samaria (1 Kings 14. 17; 15. 21, 33; 16. 8, 15, 17). Cp. 16. 24. Tirzah means "delightful". Hence the flattering comparison.

comely as Jerusalem, °terrible as °*an army* with banners.

5 Turn away thine eyes from me, for they have °overcome me: thy hair *is* °as a flock of goats °that appear from Gilead.

6 °Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a °piece of a pomegranate *are* thy temples °within thy locks.

8 °There are °threescore queens, and fourscore concubines, and °virgins without number.

9 °My dove, my undefiled is °*but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they °praised her.

10 "Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* °terrible as '*an army* with banners?"

R¹ (p. 927) 11 °I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 °Or ever I was aware, °my soul °made me *like* °the chariots of Ammi-nadib.

Q² 13 °Return, return, O °Shulamite; °return, return, that we may °look upon thee.

R² °What will ye °see in the °Shulamite?

Q³ As it were °the company of two armies.

7 How beautiful are thy feet °with shoes, O °prince's daughter! °the joints of thy thighs *are* like jewels, the work of °the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not °liquor: thy °belly *is like* an heap of wheat set about with lilies.

3 Thy two breasts *are* like two young °roes *that are* twins.

4 Thy neck *is* as a tower of ivory; thine eyes

6. 4—8. 4 (N², p. 926). HER COLLOQUIES WITH SOLOMON. (*Repeated Alternation.*)

N² | Q¹ | 6. 4–10. SOLOMON comes forward with flatteries (*vv.* 4–9). What his court-ladies said was true (*v.* 10).
R¹ | 6. 11, 12. THE SHULAMITE explains that her meeting with him was "unwittingly" (see notes). She withdraws.
Q² | 6. 13–. SOLOMON: "Return, return".
R² | 6. –13– THE SHULAMITE: "What is there to look at in me?"
Q³ | 6. –13—7. 9. SOLOMON renews his flatteries.
R³ | 7. 10—8. 4. THE SHULAMITE rejects him: "I belong to my beloved; not to you". Calls on her beloved to fetch her away, and again adjures the court-ladies not to excite her feelings (as in 2. 7, and 3. 5).

terrible, &c. = majestic, or awe-inspiring, as bannered hosts.

an army with banners = the bannered [hosts]. Fem. pl., with no noun expressed. Perhaps a reference to the Hosts of Israel in their journeys in Num. 2.

5 overcome me = taken me by storm (as we say). This is the force of the *Hiphîl*.

as = like. The A.V. edition of 1611 did not have "as".

that appear = springing down. Cp. 4. 1.

6 Thy teeth. See notes on 4. 2, where the same comparison is used by the shepherd, except that the latter uses *kᵉzūbōth*, flocks, while the former uses *rāḥēl*, ewes.

7 piece = part.

within thy locks = behind thy veil. Cp. 4. 1, 3.

8 There are: i. e. I have.

threescore. The numbers are not the same as in 1 Kings 11. 3, because a different period is referred to.

virgins = damsels. See note on 1. 3.

9 My dove = But she is my dove.

but one = my only one. In contrast with the numbers of *v.* 8. Flattery enough to turn the heart of almost any woman.

praised her: supply the Ellipsis by adding [saying]. See note on Ps. 109. 5.

11 I went down. The Shulamite explains that she went down to the nut-garden quite innocently, and with no design on her part.

12 Or ever I was aware = Unwittingly, or I know not [how it was], &c.

my soul = I (emph.). Heb. *nephesh*. Ap. 13.

the chariots of Ammi-nadib. So various are the renderings that the text is said to be "hopelessly corrupt" by modern critics. The A.V. follows the Sept., Arab., Ethiopic, and Vulgate, by treating it as a proper name (with variations in the orthography). The Heb. is "the chariots of my People, the noble", or, of my noble People. From which, when we note the context, and who is speaking, and what fact she is referring to, the Shulamite plainly seems to be saying that she came unwittingly on the royal chariots and the retinue of nobles with Solomon when he first saw her (see p. 921). **13 Return, return.** This was the entreaty of Solomon, as she turned to go away, the moment her necessary explanation had been made. **Shulamite.** Shulem is thought to be the same as Shunem, now *Sōlam*, about three and a half miles from Zerin, north of Jezreel, mentioned in Josh. 19. 18. 1 Sam. 28. 4. 1 Kings 1. 3, 15; 2. 17, 21, 22. 2 Kings 4. 8, 12, 25, 36. Instead of this proper name causing "great difficulty", it is necessary, to enable us to fix the locality of the whole subject of the song. Abishag came from Shunem (1 Kings 1. 4); and is here used as being synonymous with "fairest among women" (1. 8; 5. 9; 6. 1). **look** = gaze on. **What will ye see . . . ?** This is her answer to Solomon's request as she was departing. **see** = gaze on. **the company of two armies.** Instead of "of two armies", the A.V. marg. and R.V. text reads "of Mahanaim", and the R.V. renders the phrase: "the dance (or steps) of Mahanaim". Modern critics say "This is another proper name which must in all probability vanish from the text". But the text needs this here, though it does not need "Ammi-nadib" in *v.* 12. *The Quarterly Statement* of the Palestine Exploration Fund (1891, pp. 244, 245) shows that in *kimḥolath hammaḥānāyim*, the root of the former word (*ḥûl*, to be round) is the common name for a circle (hence another suggested rendering is "like a dance to double choirs"; one even ventures on "a sword-dance"), or geographical "basin", and *mᵉḥanāyim* as meaning a plain or camp on a plain. Remembering that a man was seen by David's watchman from "the wood Ephraim" (2 Sam. 18. 6. Cp. 17. 27) running on "a plain" (2 Sam. 18. 24–27. Cp. 2 Sam. 19. 32), and now putting the word "plain" by Fig. *Metonymy* (of Adjunct), Ap. 6, for the view obtained of it, we have the suitable rendering, "Like the view of Mahanaim", i.e. a view as beautiful as that, which would be the answer to her question, "What will ye behold in the Shulamite?" For "Mahanaim" see Gen. 32. 2.

made me like = placed me at, or was brought.

7. 1 with shoes = with sandals. **prince's daughter** = noble maiden. **the joints of thy thighs** = thy rounded thighs. **the hands of a cunning workman** = hands of steadiness: i. e. work not hastily done. See note on "as one brought up", &c., Prov. 8. 30. **2 liquor** = spiced wine. **belly** = body. **3 roes** = fawns.

like the fishpools in Heshbon, by ° the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee *is* like Carmel, and the hair of thine head like purple; the king *is* ° held in the galleries.

6 How fair and how ° pleasant art thou, O ° love, ° for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters *of grapes*.

8 I said, "I will go up to the palm tree, I will take hold of the boughs thereof:" now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And ° the roof of thy mouth like the best ° wine for my beloved, that goeth *down* sweetly, causing ° the lips of those that are asleep to speak.

R³ (p. 927) 10 ° ℨ *am* my beloved's, and his desire *is* toward me.

11 ° Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my ° loves.

13 The mandrakes ° give a smell, and at ° our gates *are* all manner of pleasant *fruits*, new and old, *which* I have ° laid up for thee, O my beloved.

8 O that thou *wert* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yea, I should not be ° despised.

2 I ° would lead thee, *and* bring thee into my mother's house, ° *who* would instruct me: I would cause thee to drink of ° spiced wine of the juice of my pomegranate.

3 ° His left hand *should be* under my head, and his right hand should embrace me.

4 ° I charge ° you, O daughters of Jerusalem, that ye ° stir not up, nor ° awake *my* ° love, until ° he please.

A S¹ (p. 928) 5 ° Who *is* this that cometh up from ° the wilderness, leaning upon her beloved?

T¹ ° I raised thee up ° under the apple tree: ° there thy mother ° brought thee forth: there she ° brought thee forth *that* bare thee.

6 ° Set me as a °seal upon thine heart, as a seal upon thine arm: for ¹love *is* strong as death; jealousy *is* ° cruel ° as the grave: ° the coals thereof *are* coals of fire, ° *which hath* a most vehement ° flame.

7 Many waters ° cannot quench ¹love, neither can the floods drown it: if ° a man would give all the substance of his house for ¹love, it would utterly be contemned.

4 the gate of Bath-rabbim = the populous gate.
5 held in the galleries = captivated by the ringlets. Carmel = the [mount] Carmel.
6 pleasant – charming.
love. Heb. *'ahābāh* = love in the abstract. It is not the person who is here addressed. See note on 2. 7.
for delights – among delightsome things.
9 the roof of thy mouth = the palate. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for speech.
wine. Heb. *yayin*. Ap. 27. I.
the lips of those that are asleep = slumbering lips.
10 ℨ **am my beloved's** = I belong to my beloved: referring to her beloved shepherd. The Shulamite speaks, and thus gently but firmly refuses the king's advances.
11 Come, my beloved. (Masc.). See note on 1. 2. Thus she apostrophises her beloved (shepherd).
12 loves – endearments. Heb. *dodīm*, as in 1. 2, 4; and 4. 10, 10.
13 give a smell = diffuse their fragrance.
our gates = our gateways. **laid up** = reserved.
8. 1 despised – reproached.
2 would lead thee = would fain lead thee thence [in triumph].
who would = thou wouldest, or she would.
spiced wine – the aromatic [wine]. Heb. *rekaḥ*.
3 His left hand = [Let] his left hand [be].
4 I charge you = I have adjured you. In this last charge the addition is not "by the roes", &c. And we have *mah* instead of *'im* = Why incite, &c.
you. See note on 2. 7.
stir not up . . . awake. See note on 2. 7, and cp. 3. 5.
love. Heb. *'ahābāh* (Fem.). Used of love in the abstract. See notes on 2. 4, and 3. 5. **he** = she.

8. 5-14 (*A*, p. 920). THE CONCLUSION. THE SHULAMITE RESTORED.

The Shulamite returns home from Solomon, and is seen by her brothers and companions, approaching; her beloved (shepherd) is with her.

(*Repeated Alternation.*)

A | S¹ | 5–. The Companions of the shepherd see them approaching.
T¹ | –5–7. The Shulamite and her beloved (shepherd) revisit the spot where they first plighted their troth; and renew their vows.
S² | 8, 9. The Brothers confer as to their sister's dowry. "What shall we do for her?" "If she be a wall (i. e. virtuous) we will adorn her." "If she be a door (accessible to any) we will shut her up."
T² | 10–12. The Shulamite: "I am a wall" (not a door). Solomon has many vineyards; I will keep my own.
S³ | 13. The Beloved (shepherd) asks her to tell them her story.
T³ | 14. The Shulamite owns him her beloved. He is to hasten to her now and ever. No longer over the mountains which separated them (2. 8, 17), for these have given place to the mountains of delight.

5 Who is this? The companions of the shepherd are the speakers.
the wilderness = the plain of 3. 6. See note on "the company of two armies" above: i.e. the plain of Esdraelon, lying between Jezreel and Shunem.

I raised thee up: i. e. I awakened [love] in thy heart: i. e. I won thy heart. See note on "love", 2. 7.
under the apple tree = under the orange tree. The place of the birth of their love. The orange-blossom is everywhere, now, the bridal flower.
there: thither came she that bare thee. Confinements in the open air are of frequent occurrence.
brought thee forth = to bring thee forth.
6 Set = Oh place.
seal = signet, regarded as good as a signature. Now that writing is more common it has become an ornament. It was worn round the neck (Gen. 38. 18, 25), or worn on the right hand (Jer. 22. 24). Cp. also Hag. 2. 23.
cruel = inexorable, hard.
as the grave = as Sheōl. See Ap. 35.
the coals thereof = its flames.
which hath a most vehement flame. Heb. "flames of Jah": *shalhebeth-yah*. Render this:

For love is strong as death,
Jealously is inexorable as Sheol,
The flames thereof are flames of fire,
The vehement flames of Jah.

flame. Same root as Gen. 3. 24.
7 cannot quench: i. e. earthly things cannot destroy that which is divine.
a man. Heb. *'ish*. Ap. 14. II.

S² (p. 928)

8 °We have a little sister, and °she hath no breasts: what shall we do for our sister in the day when she shall be °spoken for?

9 °If she *be* a wall, we will build upon her a °palace of silver: and if she *be* °a door, we will inclose her with °boards of cedar.

T²

10 °I *am* a wall, and my breasts like towers: then was I in °his eyes as one that found favour.

11 °Solomon had a vineyard at °Baal-hamon; he let out the vineyard unto °keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard, which *is* mine, °*is* before me: °thou, O Solomon, °*must have* a thousand, and °those that keep the fruit thereof two hundred.

S²

13 °Thou that °dwellest in the gardens, °the companions °hearken to thy voice: cause °me to hear *it*.

T³

14 °Make haste, my beloved, and be thou like to a roe or to a young hart °upon the mountains of spices.

8 We have. One of the brothers now speaks.

We have a little sister = Our sister is still young.

she hath no breasts. The idiom for not yet marriageable. This is what the brothers had once said in earlier days. The reference here is "not obscure" when we note who the speakers are, and when they said this.

spoken for. i. e. demanded [in marriage]. Cp. 1 Sam. 13. 9; 25. 39.

9 If she be a wall. Spoken by another brother: i.e. like a wall that keeps out all intruders.

palace = turret, or battlement.

a door: i.e. accessible to any one.

boards = planks, or panels.

10 I am a wall. The Shulamite thus replies: I stand firm against all the blandishments of Solomon. I am not a door admitting any one.

his eyes: i.e. her shepherd lover's, or the brother's who last spoke (not Solomon's. Solomon is mentioned in the next verse).

11 Solomon. The Shulamite, in demanding her reward, gives her reasons.

Baal-hamon. Not yet identified.

keepers = husbandmen: i.e. tenants.

12 is before me = is my own.

thou. Apostrophising the absent Solomon whom she had left.

must have. Instead of these words supply "[mayst keep his] thousand".

those that keep, &c. = the keepers [may keep] their two hundreds. **13 Thou that dwellest** = Oh thou that dwellest. Spoken by the shepherd. **dwellest** in the gardens. No longer in "tho city" of 5. 7, but now abidest permanently. Heb. *yāshab*. **the companions** = my companions (who were the speakers of *v.* 5). **hearken** = are listening. **me,** &c.: or "me [and our companions] to hear". **14 Make haste,** &c. The Shulamite lets him hear it; and, before all, announces and avows him as her beloved, bidding him always to hasten to her like a gazelle. **upon** – [that turneth itself about] upon: or that boundeth over the mountains of spices (4. 6), "*Bᵉsāmim*" (= spices); and no longer over the mountains of separation "*Bāther*" (2. 17).

APPENDIXES FOR PART III

(PSALMS TO SONG OF SOLOMON)

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63 THE BOOK OF PSALMS. MISCELLANEOUS PHENOMENA.

I. THE TITLE OF THE BOOK.

The name given to the Book of Psalms as a whole by the Jews is *T'hillīm*; but it is not recognised by this name in the Book itself.

Our English name "Psalms" is a transliteration of the Greek Title of the Septuagint, "*Psalmoi*",[1] which means "songs"; while the word "Psalter" is from the Greek *Psaltērion*, a harp, or other stringed instrument.

There is no correspondence between the Greek and the Hebrew in these cases. Only once does a Psalm bear this word in its title, and that is Ps. 145 (sing. *T'hillah*).

T'hillīm is invariably rendered "praises". It is a verbal noun from the root *hālal*, to make a jubilant sound.

To make *ellell* means to rejoice. Cp. German *hallen* and English halloo, yell.

T'hillīm has, therefore, a wide meaning, and includes all that is worthy of praise or celebration; and, especially the works and ways of Jehovah.

Hence, in this book, we have these works and ways set forth as they relate to the Divine counsels of God, (1) as to *Man*, (2) as to *Israel*, (3) as to the *Sanctuary*, (4) as to the *Earth*, and (5) as to *the Word of Jehovah*. See the Structure of the separate Books of the Psalms, p. 720. In those Structures light is thrown upon the "ways" of God. The need for this instruction is seen from the other meaning of *hālal*, which in the Hithpael and Hithpolel means to praise or boast of one's self, hence *to be foolish*. Cp. 1 Kings 20. 11; Job 12. 17; Isa. 44. 25 (mad); Prov. 20. 14[1]. This instruction is given concerning God's ways and works exhibited in the Word of God from the beginning to the end.

[1] The word occurs *seven* times in the N. T. (Luke 20. 42; 24. 44. Acts 1. 20; 13. 33. 1 Cor. 14. 26. Eph. 5. 19. Col. 3. 16), four referring to the Book of Psalms, and the last *three* to Psalms in general.

[1] As it is foolish to glory in any object except in Jehovah (Jer. 4. 2; 9. 23, 24), so to boast of oneself is *to be foolish* in this case (Ps. 49. 6. Prov. 27. 1. See Pss. 5. 5; 73. 3; 75. 4; and cp. 44. 8).

II. THE QUOTATIONS FROM THE PSALMS IN THE NEW TESTAMENT.

(i) The Formulas used in direct Quotations.

"As it is written"; or "It is written": Matt. 4. 6[1] (91. 11). John 2. 17 (69. 9); 6. 31 (78. 24, 25). Acts 13. 33 (2. 7). Rom. 3. 4 (51. 4). 2 Cor. 4. 13 (116. 10).

"David", or "in David"[2]: Matt. 21. 43 (110. 1). Acts 2. 25 (16. 8), 34 (110. 1). Rom. 4. 6 (32. 1, 2); 11. 9, 10 (69. 22, 23). Heb. 4. 7 (95. 7).

"He (God) saith", "said", or "spake": Acts 13. 35 (16. 10). Eph. 4. 8 (68. 18). Heb. 1. 10–12 (102. 25–27); 4. 3 (95. 11); 5. 5 (2. 4); 5. 6 (110. 4).

"He (God) limiteth": Heb. 4. 7 (95. 7).

"He (God) testifieth": Heb. 7. 17 (110. 4).

"In the Scriptures": Matt. 21. 42 (118. 2, 3).

"In their law"[1]: John 15. 25 (35. 19; 69. 4).

"In your law"[1]: John 10. 34 (82. 6).

"One in a certain place testified": Heb. 2. 6 (8. 4; 144. 3).

"Spoken by (or through) the prophet": Matt. 13. 35 (78. 2).

"The Book of Psalms": Acts 1. 20 (69. 25).

"The mouth of David"[2]: Acts 1. 16 (41. 9); 4. 25, 26 (2. 1, 2).

"The scripture": John 7. 42 (132. 11); 13. 18 (41. 9); 19. 24 (22. 18), 28 (69. 21), 36 (34. 20), 37 (22. 16, 17).

"The second Psalm": Acts 13. 33 (2. 7).

[1] This (with Ps. 91. 13) was Satan's quotation, mutilated by a significant suppression and omission.

[2] In David. The Fig. *Ellipsis* (App. 6), i. e. "in [the Psalm] of David"; or, "in [the person] of David".

[1] "Law" is used by Fig. *Metonymy* (of the Part) for the whole of the O. T.

[2] David's "mouth", but not David's *words*.

(ii) The Adaptation of Words of the Psalms, without a Specific Quotation, or Reference to Fulfilment.

2. 7 (Heb. 1. 5).
2. 9 (Rev. 2. 27).
4. 4 (Eph. 4. 26).
6. 8 (Matt. 7. 23).
8. 2 (Matt. 21. 16).
8. 6 (1 Cor. 15. 25, 27. Eph. 1. 20, 22).
9. 8 (Acts 17. 31).
19. 4 (Rom. 10. 18).
22. 1 (Matt. 27. 46. Mark 15. 34).
22. 8 (Matt. 27. 43). The chief priests.
22. 21 (2 Tim. 4. 17).
24. 1 (1 Cor. 10. 26, 28).
27. 1 (Heb. 13. 6). See 118. 6, below.
34. 8 (1 Pet. 2. 3).
40. 6–8 (Heb. 10. 5–7).
41. 9 (Mark 14. 18).[1]
48. 2 (Matt. 5. 35).
50. 14 (Heb. 13. 15).
55. 22 (1 Pet. 5. 7).
56. 4, 11 (Heb. 13. 6).
69. 9 (John 2. 17).
69. 21, 27 (Matt. 27. 34, 38. Mark 15. 36).
74. 2 (Acts 20. 28).
78. 24, 25 (John 6. 31).
79. 6 (2 Thess. 1. 8).
89. 27, 37 (Rev. 1. 5; 3. 14).
91. 13 (Luke 10. 19).
102. 25–27 (Heb. 1. 10–12).
106. 20 (Rom. 1. 23).
110. 1 (Mark 16. 19. 1 Cor. 15. 25, 27. Col. 3. 1. Eph. 1. 20, 22).
110. 4 (Heb. 5. 10).
116. 10 (2 Cor. 4. 13).
116. 11 (Rom. 3. 4).
118. 6 (Heb. 13. 6). See 27. 1, above.
118. 22 (Acts 4. 11. Matt. 21. 42. 1 Pet. 2. 4, 7).
118. 26 (Matt. 21. 9).
125. 5 (Gal. 6. 16).
143. 2 (Gal. 2. 16).
146. 6 (Acts 14. 15).

[1] John (13. 18; 19. 28, 29) uses the formula "that it might be fulfilled" because of the object of his Gospel (20. 31).

III. QUOTATIONS AS BEING THE DIRECT FULFILMENT OF PROPHECIES IN THE PSALMS.

22. 18 (John 19. 23, 24).
34. 20 (John 19. 36).
35. 19 (John 15. 25).
41. 9 (John 13. 18. Acts 1. 16).
69. 4 (John 15. 25).
78. 2 (Matt. 13. 35).
97. 7 (Heb. 1. 6).
109. 3 / 119. 161 (John 15. 25).

IV. QUOTATIONS AS BEING THE DIRECT UTTERANCES OF THE FATHER, THE SON, AND THE HOLY SPIRIT, RESPECTIVELY.

The Father.

2. 7 (Heb. 1. 5, 6. Acts 13. 33).
45. 6, 7 (Heb. 1. 8, 9).
89. 26, 27 (Heb. 1. 5).
97. 7 (Heb. 1. 6).
102. 25–27 (Heb. 1. 10–12).
104. 4 (Heb. 1. 7).
110. 1 (Heb. 1. 13).

The Son.

18. 2 (Heb. 2. 13).
22. 1 (Matt. 27. 46. Mark 15. 34).
22. 22, 25 (Heb. 2. 12).
40. 6–8 (Heb. 10. 5–7, 8, 9).
45. 6 (Heb. 1. 8).

The Holy Spirit.

41. 9 (Acts 1. 16).
95. 7–11 (Heb. 3. 7–11).

V. DIVINE TITLES APPLIED DIRECTLY TO CHRIST IN THE NEW TESTAMENT.

9. 8 / 96. 13 / 98. 9 / 34. 8 (1 Pet. 2. 3.) (Acts 17. 31).
45. 6 (Heb. 1. 8).
62. 12 (Matt. 16. 27).
74. 2 (1 Pet. 1. 19).
97. 7 (Heb. 1. 6).
102. 25–27 (Heb. 1. 10–12).
104. 4 (Heb. 1. 7).

VI. THE BEATITUDES IN THE PSALMS.

The word rendered "blessed" in the "Beatitudes" is not always "*bārak*," to bless; but '*ashrēy*, happinesses. Its first occurrence is Deut. 33. 29. It is the plural of majesty or accumulation, and means "O the happinesses", or, "O the great happiness", or, "O How happy".

'*Ashrēy* occurs twenty-six times in the book of Psalms. It is translated "blessed" nineteen times, and "happy" seven times. In the list below, these latter are marked with an asterisk (*).

The following is the complete list:

Pss. 1. 1; 2. 12; 32. 1, 2; 33. 12; 34. 8; 40. 4; 41. 1; 65. 4; 84. 4, 5, 12; 89. 15; 94. 12; 106. 3; 112. 1; 119. 1, 2; 127. 5*; 128. 1, 2*; 137. 8*, 9*; 144. 15*, 15*; 146. 5*.

The word is distributed in the five books of the Psalms as follows: Book I, eight times; Book II, once; Book III, four times; Book IV, twice; Book V, eleven times; making twenty-six in all.

VII. THE ACROSTIC PSALMS.

There are nine examples of Acrostics in the Book of Psalms, while eleven other Acrostic Scriptures are found in the Old Testament[1].

i. Psalms 9 and 10 are linked together by an Acrostic which, like "the times of trouble" (the great tribulation), of which the two Psalms treat, is purposely broken, and is irregular and out of joint. This Acrostic tells us that the subject of the two Psalms is one, and that they are to be connected together. See notes there on the many expressions common to both.

ii. Psalm 25. Here, again, the Acrostic is designedly incomplete, a proof of its genuineness instead of its "corruption". No writer would or could omit a letter from carelessness. The Psalm has the same phenomena as Psalm 34, where the same letter ו (*Vau*=V) is omitted, and the same letter פ (*Pe*=P) is duplicated, in the word *Pādah*, "redeem". The last verse is thus, in each case, made to stand out prominently by itself.

iii. Psalm 34. See under ii, above.

iv. Psalm 37. In this Psalm the series is perfect and complete. Every letter has two verses of two lines each, except three: *vv.* 7 (ד, *Daleth*=D), 20 (כ, *Kaph*=K), and 34 (ק, *Koph*=K).

v. Psalm 111. In this Psalm the series is complete. The Psalm has twenty-two lines, each line commencing with the successive letters of the alphabet.

vi. Psalm 112 is formed on the model of Psalm 111, the two Psalms forming a pair[2]; Psalm 111 being occupied with Jehovah, and Psalm 112 with the man that revereth Jehovah. See the notes there.

vii. Psalm 119. This Psalm consists of twenty-two groups, consisting of eight verses each. The eight verses in each group begin with the same letter. For example: the first eight verses begin with א (*Aleph*=A), the eight verses of the second group with ב (*Beth*=B), and so through the whole Psalm of 176 verses (8×22. See Ap. 10).

It is impossible to reproduce this (or any of the other alphabetical Acrostics), seeing that the Hebrew and English alphabets do not correspond, either in equivalents, order, or number of the letters.

It so happens that in the group beginning with T (*vv.* 65-72), each verse in the A.V. does begin with T, except *vv.* 67 and 71. These can be readily conformed by changing "Before" to "Till" in *v.* 67; and "It is" to "'Tis" in *v.* 71.

The first two letters being the same in both alphabets, can be thus presented:

Ah! the happinesses of the perfect in the way,
Such as walk by the Law of Jehovah.
Ah! the happinesses of the keepers of His testimonies,
Who seek Him with their whole heart.
Assuredly they have not worked iniquity:
In His ways they have ever walked.
As to Thy commandments—Thou hast commanded us,
That we should diligently keep them.
Ah Lord, that my ways were prepared
To keep Thy statutes;
Ashamed, then, should I never be,
While I have respect unto all Thy commandments.
All my heart shall praise Thee in uprightness,
While I learn the judgments of Thy righteousness.
All Thy statutes also I will keep:
Leave me not utterly.

By what means shall a young man cleanse his way?
By taking heed thereto according to Thy word.
By every means my heart hath sought Thee:
Let me not err from Thy commandments.
Besides, I have laid up Thy Word in my heart,
That I might not sin against Thee.
Blessed art Thou, O Jehovah:
Teach me Thy statutes.
By my lips have I recounted
All the judgments of Thy mouth.
By walking in Thy mandates' way,
I found joy beyond all wealth.
By Thy precepts shall I guide my musings,
And shall pore over Thy paths.
By Thy statutes shall I be delighted:
Thy Word I shall not forget.

viii. Psalm 145. In this Psalm the Acrostic is perfect, with the exception of the letter נ (*Nun*=N), which should come between *vv.* 13 and 14. See note there.

Through the infirmity of some transcriber, the verse was probably omitted by him. It must have been in the more ancient manuscripts, because it is preserved in the ancient Versions: viz. the Sept., Syr., Arabic, Ethiopic, and Vulgate. One Heb. Codex is known which contains it, as follows:

"The LORD is faithful in all His words,
And holy in all His works."

Moreover, the Structure of the Psalm shows that it originally had its proper place in the Psalm. See the notes on Ps. 145. 13, 14.

ix. For the other Acrostic in the Psalms, see the note on Ps. 96 11.

[1] There are five in the Book of Esther, each giving the Divine names in the form of an Acrostic. (See Ap. 60.)
One other Divine name in Ps. 96. 11. See note there.
One perfect Acrostic in Prov. 31. 10-31. See note there.
In the Book of Lamentations, each of the first four chapters is characterised by an Acrostic. See notes there.

[2] With the further peculiarity that the first three verses in each Psalm consist of two portions: the last two, of three portions.

VIII. THE AUTHORS NAMED IN THE PSALMS.

1. The Psalms bearing the name of "DAVID" are seventy-three in all: thirty-seven in Book I (3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 34, 35, 36; 37, 38, 39, 40, 41); eighteen Psalms in Book II (51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 68, 69, 70); one in Book III (Ps. 86); two in Book IV (101 and 103); and fifteen in Book V (108, 109, 110, 122, 124, 131, 133, 138, 139, 140, 141, 142, 143, 144, 145).

2. By "Asaph", twelve Psalms: one being in Book II (Ps. 50), and eleven in Book III (73, 74, 75, 76, 77. 78, 79, 80, 81, 82, 83).

3. By "the sons of Korah": eleven Psalms: seven being in Book II (42, 44, 45, 46, 47, 48, 49); and four in Book III (84, 85, 87, 88), as set out in *The Companion Bible*. In Pss. 46 and 88 it is repeated as the *sub*-scription of Pss. 45 and 87, and is not the *super*-scription of 46 and 88 as in all the Versions.

4. For, or of "Solomon", two Psalms: one in Book II (Ps. 72), and one in Book V (Ps. 127).

5. "By Heman the Ezrahite", one in Book III (Ps. 88).

6. By "Ethan the Ezrahite", one in Book III (Ps. 89).

7. By "Moses the man of God", one in Book IV (Ps. 90).

IX. THE DISPENSATIONAL CHARACTER OF THE PSALMS.

In reading the Book of Psalms, we must constantly bear in mind the character of the Dispensation to which they belong. The word "Dispensation" means "administration": and God's principles of administration varied according as man was in a Dispensation of innocence, or mankind was "without Law", or Israel was "under Law", or as we are under grace in this present Dispensation.

God's principles of administration have varied with each of these: and in the future they will vary yet more: in the coming Dispensation of judgment, and in the Dispensation of millennial glory by which it will be followed.

If we read what pertains to one Dispensation into another which is administered on different lines, we shall have only confusion. Unless they be rightly divided, we shall not find "the truth" (2 Tim. 2. 15).

Much of what we read in the Psalms is truth *for all time*: but, some things are *peculiar* to that Dispensation of Law, and are neither suitable nor appropriate for the present Dispensation of grace. That is why many readers stumble when they judge "the imprecatory Psalms" from the standpoint of grace. Those Psalms were appropriate for the past Dispensation of works, as they will be for the coming Dispensation of judgment; but they are not appropriate for the present Dispensation, in which God's administration is on the principles of grace (according to Matt. 5. 44–48). It was true, in the former Dispensation of Law, that "when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive" (Ezek. 18. 27). But that is not the way of salvation now. The Scriptures for this present Dispensation are written and contained in the Pauline Epistles (fulfilling the promise of the Lord in John 16. 13); and these declare with one voice that we are not saved by works, but by grace (Rom. 3. 23, 24; 11. 6. Eph. 2. 3–9. Titus 3. 5–8).

Even so with the "imprecatory Psalms", and similar expressions in other Psalms: they were *true* and appropriate for that Dispensation, but are equally inappropriate for this.

X. THE DISTRIBUTION OF THE DIVINE TITLES IN THE FIVE BOOKS.

It may conduce to the completeness of the study of the usage of the Divine Titles, in relation to the Dispensational character of the five Books of the Psalms, if we give a connected list. They are given under the Structure of each Book separately.

A comparison of these numbers will show that they correspond with the subject of each Book as exhibited in the Structure prefixed to each Book. When "God" is used, the thought is of the Creator and His creatures. When "Jehovah" is used, it speaks of a Covenant God, in covenant relation with His own People.

i. THE GENESIS BOOK. (Psalms 1–41), p. 720.

Jehovah occurs 279 times, Elohim only forty-eight (nine of them connected with Jehovah).

ii. THE EXODUS BOOK. (Psalms 42–72), p. 720.

Jehovah occurs only thirty-seven times, Elohim occurs 262 times (twice in connection with Jehovah). El occurs fourteen times, and Jah once.

iii. THE LEVITICUS BOOK. (Psalms 73–89), p. 720.

In the *First* Section (A^1) Jehovah occurs only fifteen times, while Elohim occurs sixty-five times (twice with Jehovah).

In the *Second* Section (A^2) Jehovah occurs fifty times, while Elohim occurs only 28 times (four of which are connected with Jehovah. El occurs five times.

iv. THE NUMBERS BOOK. (Psalms 90–106), p. 720.

Jehovah occurs 126 times, and Elohim only thirty-one times (in ten of which it is combined with Jehovah). El occurs six times.

v. THE DEUTERONOMY BOOK. (Psalms 107–150), p. 720.

Jehovah occurs 293 times, while Elohim occurs only forty-one times (in four of which it is combined with Jehovah). Jah occurs thirteen times. El occurs ten times. Eloah twice.

XI. THE PRAYER BOOK VERSION OF THE PSALMS.

The Authorised Version of the Bible of 1611 was preceded by several other Versions made into the English tongue.

1. The earliest was that by John Wycliffe, about A.D. 1380. This existed only in MS. until 1831, when the N.T. was printed for the first time, followed by the O.T. in 1848. The complete Bible was not published till 1850.

2. Tyndale's Version. The N.T. was published in 1525, and the Pentateuch in 1530.

3. Coverdale's Version followed in 1535, and was the first complete printed English Bible.

4. Matthew's Bible (largely based on Tyndale) was published under this assumed name in 1537 by John Rogers.

5. The Great Bible followed in 1539. It was Coverdale's Version revised by himself, and was in large folio, which gave it its name. In 1540 Cranmer wrote a preface; and hence this and subsequent editions[1] became known as "Cranmer's Bible". It was from this Version that the Psalms and other portions of Scripture were taken, and used in the Prayer Book, from the edition of 1552 to the last revision in 1662.

When the A.V. was published in 1611, it was "authorised (or appointed) to be read in churches" (hence its name), instead of the Versions which had preceded it, and which were thenceforth superseded. Extracts from it, such as the opening sentences, and the Epistles and Gospels, were at the same time substituted for those previously in use[2].

But it was found that, from the use of the Psalms in Public Worship, people had become so accustomed to the older Version (many being able to sing or say them from memory), that when the last revision of the Prayer Book was made in 1662 the Psalter was retained, it being deemed unwise to make a change which would be so revolutionary.

This is why the Prayer Book Version differs from the Bible Version.

This is also the reason why a change in "the names and order" of the Books of the Bible to the order of the Hebrew Canon is likewise now impossible. The translators of the Septuagint arbitrarily adopted a different order, and gave the books different names. This was followed by the Vulgate and all subsequent Versions[1]. No change in these respects would now be tolerated.

In comparing the two Versions, regard must be had:

(1) To the NUMBERS OF THE VERSES, as these are not the same in each, and differ sometimes in the numeration. For example, Ps. 19. 14 in A.V. is 19. 14, 15, in the Prayer Book Version; and Ps. 18. 1, 2 in A.V. is 18. 1 in the Prayer Book Version. The reference to the Psalms in *The Companion Bible* and its Appendixes is always to the A.V., not to the Prayer Book Version.

(2) As to OBSOLETE WORDS in the Prayer Book Version, the following is a list of the more important, which will show the extent of the changes made in 1611:

Abjects, worthless persons, 35. 15.
after (*prep.*), according to, 90. 15.
apace, swiftly, 58. 6.
at large, loose, without restraint, 118. 5.
brawn, muscle, boar's flesh, 119. 70.
cast their heads, consult, conspire, 83. 5.
certify, to make certain, 39. 5 (*v.* 4 in A.V.); to show knowledge, 19. 2.
comfortable, consoling, 54. 6.
conversation, mode of life, 50. 23.
darling, favourite, A.S. *dear-ling*, 22. 20; 35. 17.
discovereth, strippeth of leaves, 29. 8 (*v.* 9 in A.V.).
dragons, serpents, 74. 14 (*v.* 13 in A.V.).
due, appointed, 9. 9.
ensue, pursue, 34. 14.
eschew, avoid, shun, 34. 14.
fain, glad, 71. 21 (*v.* 23. in A.V.).
fie, Lat. *phy*, an expression of disgust, 35. 21; 40. 18.

[1] The other Versions published between this and the A.V. were *The Geneva Bible* in 1557–60; and Archbishop Parker's in 1568, known as the *Bishops' Bible*; the *Rheimish N.T.* in 1582; and the *Douai Bible* in 1610, both the latter being of Roman Catholic origin.

[2] Except the "comfortable words" in the Communion Service which appear to be original translations and not wholly from any preceding Version, and have never been changed.

flittings, wanderings, 56. 8.
froward, perverse, 18. 26; 58. 3; 64. 2.

glory, tongue (which gives glory), 16. 10.
graven, dig, digged, 7. 16.
ground, bottom, 68. 26.

harnessed, armed, root=made of *iron*, 78. 10.
health, salvation, 51. 14; 67. 2; 119. 123.
hell, grave, 49. 14, 15.
hold of, hold to, 31. 7.
holpen, helped, 22. 5; 86. 17.
horn, head, 75. 5, 6, 12; 89. 18.

inditing, dictating, 45. 1.
inquisition, search, inquiry, 9. 12.

knappeth, snappeth, 46. 9.

laud (Lat.), praise, 135. 1.
lay to, apply, 119. 126.
learn, teach, 25. 4, 8; 119. 66.
leasing, falsehood, 4. 2; 5. 6.
lien, lain, 68. 13.
lighten, enlighten, 13. 3; 34. 5.

make thou all his bed, nurse, 41. 3.
minished, lessened, 12. 1; 107. 39.
mistake, take wrongly, 56. 5.

nethermost, lowest, 86. 13.
noisome, noxious, 91. 3.

ordereth, arrangeth, 40. 6.

pate, crown of the head, 7. 17.
pit, grave, 6. 5; 9. 15; 69. 16.
poor, oppressed, 34. 6; 69. 30.
ports, gates, 9. 14.
potsherd, broken pottery, 22. 15.
prevent, precede, anticipate, 18. 18; 21. 3; 119. 148, &c.

quick, living, alive, 55. 16.
quicken, make alive, 119. 25, &c.

refrain, restrain, 76. 12.
reins, kidneys, 7. 10, &c.
require, ask, 27. 4; 38. 16.
room, place, 18. 36; 31. 9.
runagates, rebels, 68. 6.

set by, esteem highly, 15. 4.
set in, put in the way of, 38. 17.
shawms, wind instruments, 98. 7.
simple, undesigning, artless, 72. 4, 13.
simpleness, artlessness, guilelessness, 69. 5.
still, silent, 62. 1.
stomach, pride, 101. 7.
stool, seat, 94. 20.
strange, foreign, 18. 45; 114. 1.

tell, count, 22. 17; 56. 8.
thereafter, according, 90. 11.
thievish, given to theft, 10. 8.
treadings, footsteps, 73. 2.
tush, an expression of impatience, like pish, or tut, 10. 6, &c.
unto, in comparison with, 16. 2.

vengeance, vindication or avengement, 79. 11.

water-pipes, cataracts or torrents, 42. 9.
weights (upon the), scales; i. e. when weighed, 62. 9.
whet, sharpen, 7. 13.
wholesome, saving, 20. 6; 28. 9
within, within doors, 45. 14.
wont, accustomed, 119. 156.
worship, worthy of honour, 3. 3.

64 "TO THE CHIEF MUSICIAN."

The key to the interpretation of these words has been lost for over twenty-two centuries.

Commentators and critics have confessed that they can make only conjectures as to the primitive meaning and use of the word (for it is only one word in Hebrew) *lam^enazzēaḥ*.

The Ancient Versions attempt a rendering. The Sept. has *eis to telos*=unto, for, or, with a view to the end. The Arabic, Ethiopic, and Vulgate render it "at the end". The Chald. renders it (Ps. 45) "to the praise". The Talmudists hold that it related to Him Who is to come; while Aquila (one of the Sept. Revisers, A.D. 130) renders it "*tō Nikopoiō*"=to the giver of victory.

It is clear that a Person was intended by these various renderings; but they appear to be interpretations rather than translations. Regarded as the former, they may be useful in showing us how the Psalms point to Christ; for He is the end. It is He Who giveth victory; it is He Who is the Coming One: and, while the book is called *Sepher Tĕhillīm*, the Book of Praises, it is He Who "inhabiteth the praises of Israel" (Ps. 22. 3).

All ancient Hebrew manuscripts, with the early and best later printed editions, show no break whatever between the lines of one Psalm and another.

The Septuagint translators had been many years in Babylon, and the oldest among them must have been very young when carried away thither.

There were none who had full knowledge and experience of the ancient usages of the Temple worship.

Consequently, when they came to their task some 197 years after the latest carrying away to Babylon, there was nothing to show them where one Psalm ended and where the next Psalm began.

Hence, when they came to the word *lam^enazzēaḥ*, "To the chief Musician", they took it as being the *first* line of a Psalm, instead of the *last* line of the preceding Psalm which they had just translated. All subsequent Versions, in all languages, have followed them in this mistake. For mistake it was, as we may see from the only two examples of independent Psalms given us in the Scriptures: viz. Isa. 38. 9–20, and Hab. 3.

In each of these isolated Psalms we have the true models on which all other Psalms are based.

In each case we have

1. The *Super*-scription, or Title proper.
2. The body of the Psalm itself.
3. The *Sub*-scription.

In each of these two cases the word *lam^enazzēaḥ* forms the *sub*-scription, and appears at the end of the Psalm.

This is the key thus discovered by Dr. J. W. Thirtle[1] which had been lost for so many centuries; and *The Companion Bible* is the first edition of the Bible in which the Psalms are thus correctly presented in harmony with the two Psalm-models, Isa. 38. 9–20, and Hab. 3.

The unspeakable importance of Dr. Thirtle's discovery is at once seen. For it shows two things:

1. That, whatever the interpretation or application of the words may be, a Psalm which had this word in the *sub*-scription had a use beyond its local, temporary, or original purpose; and, being considered appropriate for public use, or for special occasions, was handed over to the Director of the Temple worship with any instructions which might be necessary for its use.

2. That such word or words of instruction, which today stand in the Septuagint and all subsequent Versions of the Bible as the *super*-scription, belong, not to that Psalm, but to the *sub*-scription of the Psalm preceding it.

This, at one stroke, removes the great difficulty, and solves the heretofore insoluble problem and impossible task which all Commentators have experienced, when they struggled in the attempt to find in one Psalm the explanation of words which belong to another.

Few problems so difficult and baffling have been removed by a solution so simple and self-explanatory.

This one feature, which, by Dr. Thirtle's kind permission, has been taken over into *The Companion Bible*, must greatly enhance its value and usefulness, making it unique among all existing editions of the Bible.

[1] See foot-note on p. 92 (col. 1).

65 THE PSALM-TITLES, AND WORDS EMPLOYED IN THEM.

From what is written in the preceding Appendix (64), it will be seen that, though the words "Psalm-Titles" are used here in this Appendix in their ordinary traditional sense, our understanding of them must be seriously modified; all the words used in them, and explained below, occur in the *sub*-scription of the preceding Psalm, and belong to that Psalm. It is there we have placed them in *The Companion Bible*, and it is in those Psalms that we have to look for their elucidation and find the key to the meaning of the words.[1]

Commentators who revered the Word of God have struggled to find some logical, spiritual, or mystical meaning in these "titles"; while modern critics do not seem able to rise beyond musical instruments and terminology, or "catch-words" of popular songs or tunes.

The *Teaching*, which is deep and grand beyond all conception, they fritter down to some commonplace reference; while the *Text*, which is clear, they mystify with their puerile guesses and vain imaginations.

We look for something more worthy of this work of the Holy Spirit of God; something more worthy indeed of the Bible, regarding it merely as a literary production. We look for something more dignified than a "tom-tom" or a "catch-word", and we shall find it.

The words used in these *sub*-scriptions (which no commentator of any repute regards as other than integral parts of Holy Writ, being numbered, and forming as they do the first verse of each Psalm in the Hebrew text, and actually quoted as Scripture in the N.T.) refer to momentous truths, and not to musical terms; to teaching, and not to tunes; to instruction, and not to instruments; to sense, and not to sound. They are for those who have a heart for music, and not merely an ear for music; they are for Enochs who walk with God, and not for Tubal-Cains who handle the harp and the organ. They pertain to the things of the Spirit, and not to "things made with hands".

We shall present these words and expressions in the spelling, and in the order in which the Bible reader will look for them in this Appendix, viz. in alphabetical order.

We may first note here that thirty-four Psalms have no title at all, and are without *super*-scription or *sub*-scription: viz. Psalms 1, 2, 10, 33, 43, 71, 91, 93, 94, 95, 96, 97, 99, 104, 105, 106, 107, 111, 112, 113, 114, 115, 116, 117, 118, 119, 135, 136, 137, 146, 147, 148, 149, 150.

The words in the *super*-scriptions and *sub*-scriptions are as follows, and are given in the spelling of the A.V. to which English readers are accustomed.

I. AIJELETH-SHAHAR (The Day-Dawn).

This title, which in the versions has stood in the *super*-scription of Ps. 22, now finds its proper place and stands (in *The Companion Bible*) as the *sub*-scription to Ps. 21.

The meaning given both in A.V. and R.V. is "the hind of the morning".

The Jewish commentators, Rashi (A.D. 1040–1145, Troyes) and Kimchi (A.D. 1160–1232, Narbonne) render it "a hind fair as the morning". Luther rendered it "the hind early chased". The Targum has it "the morning sacrifice".

The moment we regard it in the light of Psalm 21 instead of Psalm 22, a new field of inquiry presents itself.

The expression is a Figure of speech common in the East, and frequently met with in Arabian poetry.

It is used of *the Day-Dawn*, in which the beams of light from the rising sun are seen shooting up (like horns) above the horizon before the sun actually appears. It is used in Psalm 21 of the rays of Messiah's coming glory, and tells of the dawn of His approaching coronation which is the one great subject of Psalm 21. See the Structure and notes.

It is the same DAY-DAWN that forms the theme of David's "last words". See the notes on 2 Sam. 23. 1–5 and Ps. 72, with the Structures and notes there; and compare 2 Pet. 1. 19.

II. AL ALAMOTH (relating to maidens).

There is no dispute or question as to the meaning of these words: *'Al*=relating to, or concerning, or connected with. *'Al* has a wide range of meaning, and we may select the one which lends itself best to the context. As to *'Alamôth* (fem. pl.), there is a consensus of opinion that it can mean only *damsels* or *maidens*. *'Almah* occurs (in sing. and pl.) seven times in the Heb. O.T., and is rendered "*virgin*" in Gen. 24. 43. Song 1. 3; 6. 8. Isa. 7. 14; "*maid*" in Ex. 2. 8. Prov. 30. 19; and "*damsel*" in Ps. 68. 25. The proper word for virgin is *b'thûlâh* (Gen. 24. 16, &c.), while *'almâh* denotes a young woman of marriageable age, still under the care of others. Every *b'thûlâh* is an *'almâh*, but not every *'almâh* is, necessarily, a *b'thûlâh*.[1]

In the plural, therefore, *'alamôth* can mean only *maidens*. There is no need to think about music, or to restrict the use of the word here to "a maidens' choir", standing, as it now must stand, as the *sub*-scription to Ps. 45, and not as the *super*-scription of Ps. 46. There is no connection between "maidens" and Ps. 46, but there are many points in the subject-matter of Ps. 45 which link it on to that Psalm. There are references to the "king's daughter", and "honourable women" (*v.* 9). It is a "daughter" that is addressed as the bride (*v.* 10). There is the "daughter of Tyre" (*v.* 12); "the king's daughter" (*v.* 13); and "the virgins her companions" (*v.* 14).

There are special reasons, therefore, in the subject-matter of Ps. 45, which connect it with that Psalm; and make it very appropriate that, even if the Psalms were intended to be sung by *maidens*, such singing need not be connected with the Temple or its services. There was *processional* singing in the open air. And in 1 Chron. 15 we have just the occasion for the use of the word in this connection. In the procession in which the Ark was carried up from the house of Obed-edom to Zion three bodies of singers are mentioned: (1) the Levites (*vv.* 16–19), (2) *the maidens* (*v.* 20); and (3) the *Sh'minith* or men-singers (see No. XIX, p. 95) who brought up the rear of the procession (*v.* 21). This is the very order which is mentioned in Ps. 68: (1) the singers going before (1 Chron. 15. 16–19); (2) the players on instruments following after (*v.* 22); in the midst, "the damsels (the *'Alamôth*) playing with timbrels" (*v.* 20). Ps. 68 begins with the words of Num. 10. 35, which prescribes the formula for the setting forth of the Ark. The "goings" of Ps. 68. 24 refer to the great going up of the Ark to Zion. The company of those who published the word of Jehovah (*v.* 11) is fem. plural, and the reference is not to Ex. 15. 20 or 1 Sam. 18. 6, but to 1 Chron. 15. 20. From all this it is clear that this Psalm (68) must be carried back to as early a date as 951–950 B.C., instead of being assigned to the later dates of 537 B.C. or 167 B.C. as demanded by modern criticism.

III. AL-TASCHITH=Destroy not.

There are four Psalms which have this *sub*-scription, viz. 56, 57, 58, and 74 (*not* Psalms 57, 58, 59, and 75, which in all the versions have it as the *super*-scription).

The first three are David's, the fourth is by Asaph.

Two by David (56 and 57) are each connected with a crisis in his life, while the third belongs to a peculiar time of trouble.

There is no dispute as to the meaning of the word.

It is rendered by A.V. and R.V. as "Destroy not". It is a cry of distress, a *cry at a crisis*. But this cry is found, in the Psalms to which we have placed it, as a

[1] These facts have been discovered, and admirably set forth by Dr. J. W. Thirtle, in his two works on this subject, viz. *The Titles of the Psalms: their Nature and Meaning explained* (1904), and *Old Testament Problems* (1907). Both published by Henry Frowde, Oxford Bible Warehouse, London.

[1] The Greek word *parthenos*, in Matt. 1. 23, shows that the *'almâh* of Isa. 7. 14 must have been a virgin. The Septuagint also renders *'almah* by *parthenos* in Isa. 7. 14.

sub-scription, and not in the others where it has formerly stood as a *super*-scription.

Such a cry had been made by Moses at a great crisis (Ex. 32. 11–14, cp. Deut. 9. 25), and by David (2 Sam. 24. 16, 17) where we have the same Heb. word (*shâḥath*). David acted on the injunction of Deut. 4. 30, 31; the reason being "for Jehovah thy God is a MERCIFUL God, He will not forsake thee, neither DESTROY thee". This is why Pss. 56 and 57 begin "Be merciful".

For further references to this *sub*-scription, compare Pss. 56. 1, 9, 10, 11; 57. 1–3, 6, 7; 58. 3, 6, 7, 11, and 74. 1–3, 10, 11, 18–20, 22, 23. Ps. 74 is prophetic of the latter days (spoken of in Deut. 4. 30) when "Destroy not" will be an appeal suited to "the day of Jacob's trouble".

David was a prophet (Acts 2. 30), and spake of things yet future; why should not some Psalms speak prophetically and proleptically of Zion before it was built, and of the Exile before it took place, instead of being styled "post-Exilic" by the modern critics?

IV. GITTITH=Winepresses (relating to the Autumn Feast of Tabernacles).

There are three Psalms which have this word in the *sub*-scription. They are 7, 80, and 83 (not 8, 81, and 84, over which they have hitherto stood as the *super*-scription).

There is no doubt about Gittith meaning *winepresses*; from *Gath* (Judg. 6. 11. Neh. 13. 15. Isa. 63. 2. Lam. 1. 15), not the "vat" which receives the juice from the 'press" (which is *yekeb*, Num. 18. 27, 30. Deut. 15. 14, &c.). The word speaks of the autumn, just as *Shoshannim*, No. XX below (lilies), speaks of the spring. Hence *Shoshannim* (flowers) is associated with the *Spring* Festival (the Passover), as *Gittôth* (fruit) is associated with the *Autumn* Festival (Tabernacles). The Passover told of Jehovah's goodness in Divine *redemption*; the Feast of Tabernacles told of Jehovah's goodness in Divine *keeping*. A study of the three Gittith Psalms (7, 80, and 83) in this connection will yield instruction and profit, and remove all the perplexity involved in associating the word with the subject-matter of Pss. 8, 81, and 84, with which it has no connection.

There will be no longer need to be troubled with such guesses as "Gittite instruments", or "Gittite guards", or "Levites of Gath-rimmon", which are as meaningless as they are irrelevant. See further under *Shoshannim* (No. XX, below).

V. HIGGAION.

As this word occurs in the Text, see Ap. 66. I (p. 96).

VI. JEDUTHUN.

JEDUTHUN was one of the three directors (or the "chief Musicians") of the Temple worship (1 Chron. 16. 41, 42; 25. 1–6; 2 Chron. 5. 12; 35. 15). The three sons of Aaron were thus represented by the three men whose names occur in this category. JEDUTHUN was a descendant of MERARI (1 Chron. 26. 10); while ASAPH was a descendant of GERSHOM; and HEMAN of KOHATH.

JEDUTHUN seems to have had another name, "ETHAN" (1 Chron. 15. 17, 19, compared with 16. 41, 42; 25. 1, 3, 6, and 2 Chron. 35. 15). That there was an "Ethan", a Merarite, is seen from 1 Chron. 6. 44; 15. 17.

Since he is associated with those two men, it is going out of one's way to create a difficulty by supposing Jeduthun to be "a musical instrument", or the "name of a tune" (R.V. marg.) or of a "measure".

In 2 Chron. 35. 15 he is called "the king's seer"; and in 1 Chron. 25. 1 it was the duty of these three men "to prophesy" and "to confess, and to praise Jehovah" (*v.* 3). This was according to the king's order (*v.* 6).

There are three Psalms connected with JEDUTHUN (38, 61, and 76), and they will be found to fulfil these conditions.

By comparing these Psalms as set out in *The Companion Bible*, the confusion, caused by two of these Psalms appearing to have the names of two different authors, vanishes. The *sub*-scription of each Psalm now stands "To the chief Musician—Jeduthun."

VII. JONATH-ELEM-RECHOKIM=The Dove in the distant Terebinths.

There is only one Psalm with this *sub*-scription, i. e. Ps. 55 (not Ps. 56, over which it has hitherto stood in other Bibles and Versions as the *super*-scription or title).

There is a general agreement that this Title means "*Relating to the dove in the distant terebinths* (*or oaks*)".

David is the "dove". He is far away in the distant woods, moaning over the trouble that has come upon him through the rebellion of Absalom, recorded in 2 Sam. 15–19.

There is no reference to a dove in Ps. 56, but there is in Ps. 55. 6. In *v.* 2 he says, "I mourn in my complaint, and moan" (R.V.). In Isa. 38. 14, Hezekiah, in trouble equally great, says, "I did moan as a dove" (the same word as in Ps. 55. 17 (R.V.). Cp. Ezek. 7. 16, where we have it again). David speaks further concerning this moaning in Ps. 55. 4–8; also in *vv.* 16, 17. The desertion of Ahithophel at this crisis is alluded to in *vv.* 12–14. All Psalms of, or "relating to David", refer to the true David; so we may compare David's desertion with Christ's betrayal, and the end of Ahithophel (2 Sam. 17. 23) with the end of Judas Iscariot (Matt. 27. 5–8. Acts 1. 18, 19).

VIII. LEANNOTH.

See No. X, below.

IX. MAHALATH (The great Dancing).

This word stands in *The Companion Bible* as the *sub*-scription of Ps. 52, and not in the *super*-scription or title of Ps. 53, as in all other Bibles and Versions.

The Septuagint translators could make nothing of the words (there being no vowel points); so they simply transliterated the word, spelling it *maeleth*, which has no meaning whatever. AQUILA, a reviser of the Sept. (about A.D. 160), supplied different vowels, and read the Hebrew as though it meant *choreia*, dancing. He must have taken the Hebrew *Mᵉcholôth* to mean *dancing* (or, by the plural of majesty, *the great dancing*). SYMMACHUS, another reviser of the Sept. (about A.D. 193–211), follows AQUILA.

This rendering, which takes the Hebrew as being *Mᵉcholôth* (instead of *Maḥalath*), at once connects Ps. 52 with 1 Sam. 18. 6, 7, the occasion being celebrated and known afterwards as "the great dancing". Twice, later in David's life, this event is referred to as a landmark in David's history (1 Sam. 21. 11; 29. 5). If we read Ps. 52, we shall note the references to Doeg's mischievous tongue (in *vv.* 1–4); to David's assertion (1 Sam. 17. 37) in *v.* 5; to David's words, "all this assembly shall know" (1 Sam. 17. 47); in *vv.* 6, 7 "the righteous also shall see and fear". The victory is ascribed to God in *v.* 9, as it is in 1 Sam. 17. 37. When we read these remarkable references, we shall not heed the modern critics' talk about "catchwords of an *older* song", or the "name of a tune called 'Sickness'", or "the name of a choir at Abel-meholah".

X. MAHALATH LEANNOTH (The great Dancing and Shouting).

These words are found as the *sub*-scription to Ps. 87 in *The Companion Bible* (not as the *super*-scription or title to Ps. 88 over which it stands in all other Bibles and Versions).

As *Mᵉcholôth* means dancing (see No. IX above), so all are agreed that *Leannoth* means *shoutings* (and, with the pl. of majesty, the great shouting). (Cp. Ex. 15. 20, 21; 32. 17, 18. Num. 21. 17. 1 Sam. 18. 6, 7. Ezra 3. 11). So that the combined words "The Great Shouting and Dancing" give us the subject-matter of Ps. 87.

We have only to read the Psalm in the light of 1 Sam 6. 14, 15 to see the obvious connection with David's bringing the Ark to Zion. In *v.* 2 there is a distinct allusion to the other places where the Ark had found a temporary dwelling, Shiloh (1 Sam. 1. 3; 2. 14; 3. 21. Ps. 78. 60); Beth-shemesh (1 Sam. 6. 13); Kirjath-jearim (1 Sam. 7. 1); Gibeah (2 Sam. 6. 3, 4); the

house of Obed-edom (*vv.* 10–12). But none of these was the dwelling-place Jehovah had chosen. Hence, Zion is celebrated as "the Mount Zion which He loved".

XI. MASCHIL. Understanding or Instruction. (Public.)

This word is found in the *super*-scription proper of thirteen Psalms (32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142).

Unlike the "Michtam" Psalms (which are all by David, see No. XII below), these are by various authors.

Six are by David (32, 52, 53, 54, 55, and 142).
Three are by the sons of Korah (42, 44, and 45).
Two are by Asaph (74 and 78).
One is by Heman the Ezrahite (88).
One is by Ethan the Ezrahite (89).

Maschîl is from *sâkal*, to look at, scrutinise, to look well into anything (1 Sam. 18. 30); hence the noun will mean *understanding* arising from deep consideration (Prov. 13. 15. Neh. 8. 8). The Sept. rendering is *suneseōs* = *understanding* and *eis sunesin* = for understanding. It is the O.E. verb *to skill*.

The first of these Psalms (32) gives the basis of all true instruction and understanding. In *v.* 8 it is given:

"I will instruct thee
And teach thee in the way thou shouldest go . . .
Be not as the horse, or as the mule, which have no understanding",

Or Ps. 44. 1, "We have heard", &c.; or 45. 10, "Hearken, O daughter, and incline thine ear", &c.

The idea "to play skilfully" seems trivial in comparison with such "*instruction*" as this.

XII. MICHTAM (Engraven).

This word is found (in all Versions of the Bible) in the *super*-scription of six Psalms (16, 56, 57, 58, 59, 60). All are by David. The last five form a group by themselves.

See the Structure of "the Exodus Book" (or the Second Book) of the Psalms (p. 759), where, in Group F^1–F^5, God's People speak to Him as Israel's Redeemer; and His work as telling of His death and resurrection.

The word *Michtam* is from *Kâtam*, to cut in, or engrave, as in Jer. 2. 22, "thine iniquity is *graven* before me" (not "marked", as in A.V. and R.V.).

The Sept. renders it *stēlographia* = a sculptured writing. Hence, *stēlē* = a *sepulchral monument*, on account of the inscription graven on it.

The word, therefore, points to a *graven* and therefore a permanent writing; *graven* on account of its importance (cp. Job 19. 24). What that importance is can be gathered only from the *Michtam* Psalms themselves.

The A.V. and R.V. derive the word from *Kethem* gold, either from its being precious, or hidden away.

This meaning is not far out; but it lacks the *raison d'être* for this importance, which the other derivation gives in connecting it with *death* and *resurrection*.

The *Michtam* Psalms are all pervaded by the common characteristic of being Personal, Direct, and more or less Private.

The reference is to David's Son and David's Lord; and especially to His death and resurrection; or to a deliverance from imminent danger, or death, or even from the grave itself. See Pss. 16. 10, 11; 56. 13; 57. 3; 58. 10, 11; 59. 16; 60. 5, 12. It is David who, "being a prophet" (Acts 2. 25–31), knew that God "would raise up Messiah to sit on his throne". Hence this is the truth *engraven* in the first of these *Michtam* Psalms (16).

XIII. MUTH-LABBEN (The Death of the Champion).

This, in *The Companion Bible*, stands now as the *sub*-scription of Ps. 8, and not as the *super*-scription or title of Ps. 9, as in other Bibles and Versions. All are agreed that *mûth* can mean only *death*. As to the other word *labbēn*, the matter is not so simple. For *bēn* means *son*, but there is nothing about a "son" in either Psalm (8 or 9): and, as it must relate (like the other Titles) to *subject-matter*, and not to the name of a "song", or a "tune", or a "musical instrument", there must be another explanation of *bēn*. Now *bēn* may be *beyn*, written what is called "defective", i.e. without the full sign for its vowel (which is very often found in Hebrew). In that case it would mean *the separator*, and thus be related to *bayin* = "between" which is the dual form of this word in the designation of Goliath in 1 Sam. 17. 4, 23, "the man between [the two hosts" of Israel and the Philistines], or "the duellist". Hence, *labbēn* ("for the son") may be read *labbēyn*, "for the duellist" or "the champion", or "the one standing between". Indeed, this is exactly how the words are given in the ancient Jewish commentary called the Targum: "To praise; relating to the death of the man who went between the camps". That is to say, the champion, as he is called in 1 Sam. 17. 4, 23.[1]

Read in this light, Psalm 8 stands out with quite a new signification, seeing it relates to "the death of the champion", Goliath of Gath.

We may compare with this Ps. 144, which in the Sept. version has this remarkable title, "by David, concerning Goliath": in *v.* 3 of which Psalm we have the very words of Ps. 8. 4. And in *v.* 10 the words, "Who delivereth David His servant from the hateful sword": i.e. of Goliath.

XIV. NEGINAH.

See "Neginoth", No. XV below, of which it is the singular.

XV. NEGINOTH (Smitings).

This word, in *The Companion Bible*, stands in the *sub*-scriptions of eight Psalms, i.e. 3, 5, 53, 54, 60 (sing.), 66, 75, and Hab. 3. (Not in the *super*-scriptions of Pss. 4, 6, 54, 55, 61 (sing. with *'al* instead of *Beth*), 67, and 76).

"Neginoth" is from *nâgan*, to strike, or smite. Hence it has hitherto been associated with the striking of the strings of some musical instrument! But why should the striking be connected with strings? Is there no other kind of *smiting* known? Why may it not refer to the *stroke* of affliction, or the *smiting* with words? Indeed, it is so associated in Lam. 3. 63: "I am he whom they smite [with their words]". In all these *Neginoth* Psalms there is the note of deliverance from personal smitings. See 3. 2; 5. 6; 53. 1; 54. 3; 60. 3, 5, 11; 66. 10–12; 75. 4, 5. We have the verb again in 77. 7, "I call to remembrance my song", or my stroke of affliction. So in Isa. 38. 20, "We will sing, or make songs", or, we will make songs concerning my stroke, or afflictions. In Hab. 3. 19 we may, in the same way, understand it as "relating to my smitings", i.e. those referred to in *v.* 16.

XVI. NEHILOTH (Inheritances, or The Great Inheritance).

This word is found in *The Companion Bible* in the *sub*-scription to Ps. 4 (not in the *super*-scription of Ps. 5 as in other Bibles and Versions).

The word is *Nĕhîlōth*, which has been taken from *hâlal*, *to bore*; but, even then, human imagination does not seem able to rise higher than the *boring* of holes to make a flute!

The Sept. has "concerning her that inherits". AQUILA in his revision (A.D. 160) has "Division of Inheritances". SYMMACHUS (A.D. 193–211) has "Allotments"; while the Latin Versions have similar renderings. This shows that they must have had before them the consonants N, H, L, TH, with the vowel-points *Nĕha LōTH* which gives the intelligible meaning, *inheritances*, or *the great inheritance*. In Ps. 4 this reference is quite clear. Jehovah was the inheritance of His People (Ps. 16. 5; cp. 73. 26; 119. 57; 142. 5. Jer. 10. 16. Lam. 3. 24). Hence, in Ps. 4. 6, the question is asked, "Who will show us [what] good [is]"? And the answer which follows is "Thou". For, joy in Jehovah is greater than joy in harvest.

The same truth is seen in Ps. 144. See notes on *vv.* 11–15–, with the true answer in *v.* 15.

[1] The word "champion" in verse 51 is not the same word, but is *gibbôr*. See Ap. 14. IV.

XVII. PSALM (Heb. *Mizmōr*).

This word is used in the super-scriptions forty-four times in all (Pss. 3, 4, 5, 6, 8, 9, 12, 13, 15, 19, 20, 21, 22, 23, 24, 29, 31, 38, 39, 40, 41, 47, 49, 50, 51, 62, 63, 64, 73, 77, 79, 80, 82, 84, 85, 98, 100, 101, 109, 110, 139, 140, 141, 143. Of these, twenty-one are in Book I, seven in Book II, seven in Book III, three in Book IV, and six in Book V.

Mizmōr means, and is invariably rendered, "a Psalm", and occurs nowhere but in the Psalm-Titles. It differs from *Shīr* (see below), which is "a Song": i. e. for singing, whereas *Mizmōr* may be for meditation, &c.

Mizmōr is joined with *Shīr* in thirteen Psalms (30, 65, 67, 68, 75, 76, 87, 92, preceding it; and 48, 66, 83, 88, 108, following it).

XVIII. SELAH. See Ap. 66. II.

XIX. SHEMINITH. (The Eighth Division.)

This word occurs in the sub-scription of two Psalms (5 and 11 in *The Companion Bible*); not in the super-scription of Psalms 6 and 12, as in other Bibles and Versions.

There is a general agreement that it means "the eighth", and in its thirty-one occurrences it is always so rendered, except in 1 Chron. 15. 21 and in these two sub-scriptions (Pss. 5 and 11), where it is transliterated "Sheminith".

The A.V. puts "the eighth" in the margin in all three cases. The R.V. puts "the eighth" only in the case of the two Psalms.

Though it is agreed that the word means "eighth", it is not agreed as to what "the eighth" refers to. It varies between "the eighth mode", "the eighth (or octave) below" (i. e. the bass), "the eighth day", or year, or "an instrument with eight strings".

The latter is out of the question, because, in 1 Chron. 15. 21, those with harps are set "over the *Sheminith*" (as others are set "over the *'Alamōth*"), and we cannot speak of certain "instruments" being "set" over others. Moreover, the *Sheminith* are additional to *Neginoth* in the sub-scription to Ps. 5.

1 Chron. 15. 21 helps us to the solution. The *'Alamōth* being maidens (*v.* 20), it would seem obvious that the *Sheminith* must be men (*v.* 21).

But what class of men? The Talmud[1] suggests *a class of true Israelites*, i. e. those circumcised on *the eighth day*, and thus distinguished from all other Jews or Gentiles; for other nations who practise circumcision always do so on a later day[2], *never on the eighth day*.

As all others in the procession were, in this sense, *Sheminith*, and the *Sheminith* are distinguished from these as well as the *'Alamōth*, Dr. Thirtle concludes that it must refer, as well, to a *division* in that procession. Everything points to divisional order in such processions (cp. Ex. 25. 14. Num. 4. 15; 7. 9. So also in 1 Chron. 24. 1; 26. 1, 12). The definite article seems conclusive. In 1 Chron. 15. 21 *the Sheminith* were to lead (R.V.), not "to excel" (as in A.V.). This is its general meaning (see 1 Chron. 23. 4. 2 Chron. 34. 12. Ezra 3. 8, 9), where it is rendered "set forward".

An examination of Pss. 5 and 11 show us that there is special emphasis on "righteous worshippers" as distinct from others. Cp. 5. 7, 11 with 11. 1 and 7, and see the Structures of those Psalms.

XX. SHIGGAION (A crying aloud).

This word occurs only in the super-scription of Ps. 7, and in the super-scription of the prayer in Hab. 3. 1, where it is in its right place. The scope of the Psalm guides Dr. Thirtle to the choice of *sha'ag*, to cry aloud, in trouble, danger, or pain, and to discard *shāgah*, which means to wander, or go astray. There is nothing in the Psalm to agree with the latter, and everything that points to *the loud cry* of David when he was in danger of being torn in pieces, and to the loud cries (pl.) of Habakkuk: of pain in *v.* 16 and of praise in *v.* 18.

XXI. SHOSHANNIM (Lilies, or, The Spring Festival, Passover).

This word is found in the sub-scription of two Pss., i. e. 44 and 68, not in the super-scription of Pss. 45 and 69, as it stands in other Bibles and Versions.

We have already seen under "GITTITH" (No. IV above) that, as the spring and autumn were appropriately represented by flowers and fruit respectively, so lilies and winepresses were singled out from each.

The Passover and Feast of Tabernacles divided the year into two fairly equal parts; the former being the spring festival and the latter the autumn.

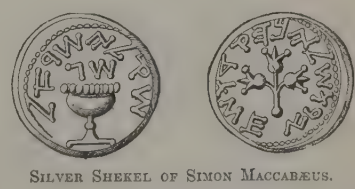
Israel is symbolized again and again by the vine[1], and Dr. Thirtle refers us to 2 Esdras 5. 23–28 (R.V.) for the use of the lily. It is the prayer of Esdras: "O Lord That bearest rule of all the woods of the earth, and of all the trees thereof, Thou hast chosen Thy ONE VINE; and of all the lands of the world Thou hast chosen the ONE COUNTRY; and of all the flowers of the world, ONE LILY . . .; and among all its peoples Thou hast gotten the ONE PEOPLE . . .; now, O Lord, why hast Thou given this ONE PEOPLE over unto many", &c.

Lilies and pomegranates (spring flowers and autumn fruits) were everywhere seen in the Temple (1 Kings 7. 20–22), and the knops (or knobs) of flowers of Ex. 25. 31–34 were doubtless the same globe-like pomegranates and lilies. The Sept. has "globes" and lilies. Cp. Ex. 28. 33, 34; 39. 25, 26, where the "bell"-like flower is doubtless meant.

In the Jewish Prayer Book, at the Feast of Purim, Israel is spoken of as "the lily of Jacob"; and at the Feast of Dedication (*Chanucha*) God is praised for delivering "the standard of the lilies" (i. e. of Israel).

The Hebrew shekel had, on one side, sometimes a lamb (Passover), and, on the other side, a wine-bowl (Tabernacles).

The half-shekel had a triple lily and a wine-bowl:



SILVER SHEKEL OF SIMON MACCABÆUS.

In old Jewish cemeteries, tombs are seen with the seven-branched candlestick with its knops and flowers, and sometimes with a triple lily and pomegranate.

Interpreters who are guided by tradition see in these lilies only "poppy heads", betokening eternal sleep! and "a round fruit" or husk from which the kernel (or spirit) has fled! Thus Babylonian and Egyptian heathenism is forced to interpret and replace Divine Biblical symbols. But we may ask in this case: "Does not the *lily* say, 'Here lies one of Jehovah's redeemed'? and the pomegranate, 'Here lies one safe in Jehovah's keeping'"?

Read, now, the two *Shoshannim* Psalms (44 and 68), and the Passover story will be seen in all its fulness and beauty.

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[1] *Yebamoth* 43b, cp. 53b. *Yebamoth* is the first of seven treatises in the third book (*Nashim*) which treats of the distinctive rights of men and women.

[2] Josephus, *Ant.* i. 12.

[1] Ps. 80. 8. Isa. 5. 1–7; 27. 2–6. Jer. 2. 21; 12. 10. Hos. 10. 1, &c.

XXII. SHUSHAN, AND SHOSHANNIM EDUTH.
(Instruction as to the Spring Festival, or the Second Passover.)

This title is found in the *sub*-scription of Ps. 79 in *The Companion Bible* (not the *super*-scription of Ps. 80, as in other Bibles and Versions), while SHUSHAN (sing.) EDUTH is found in the *sub*-scription of Ps. 59 in *The Companion Bible* (not the *super*-scription of Ps. 60, as in other Bibles and Versions).

The first of these two words refers to the Spring Festival (see under No. XXI above), the latter refers to some testimony concerning it. There is no dispute as to the *'Ēdūth* meaning "testimony". It is one of "the ten words" found twenty-three times in Ps. 119 (see Ap. 73). But what is the "testimony" to which these two Psalms refer? It must be concerning something connected with the Spring Festival (Passover), and Dr. Thirtle sees in it the Law and the "Testimony" respecting the keeping of the Passover in the *second* month, when, under special circumstances, it could not be kept in the *first* month (see Num. 9. 10, 11, and cp. 2 Chron. 30. 1–3). Psalms 59 and 79 treat of enemies being then in the land, which might well have created a difficulty in keeping the Passover in the *first* month.

In any case, this interpretation is more reasonable, and more worthy of the dignity of the Sacred Text than the unsupported guesses as to its being the name of "a popular song", or "the name of a tune", or a choir whose President lived at Shushan.

XXIII. SONG.

Is always the rendering of *Shīr*, and denotes words that are to be *sung*, as distinct from *Mizmōr* (see No. XVII above). It is joined with *Mizmōr* thirteen times (see above). It is used by itself fifteen times (in the Songs of the degrees); and in Pss. 18 (*shīrāh*), 45 (with *Maschil*), and 46.

66 HEBREW WORDS IN THE TEXT OF THE PSALMS.

Certain Hebrew words are retained *in the body of the text* of the Psalms, being transliterated instead of translated. Not forming any part of the title, superscription, or sub-scription, they are considered here in a separate Appendix.

They are two in number, i.e. HIGGAION and SELAH, and we preserve the spelling of the A.V. for the sake of convenience.

I. HIGGAION = SOLILOQUY.

The word is found in three Psalms: viz. 9. 16; 19. 14, and 92. 3.

In 9. 16 it is transliterated "Higgaion".

In 19. 14 it is translated "meditation"; and

In 92. 3 it is rendered "solemn sound".

The word occurs also in Lam. 3. 62, where it is rendered in the A.V. "device", and in the R.V. "imagination".

It is derived from *hāgāh*, and means to *soliloquize, to speak to one's self*; hence, *to meditate* (Josh. 1. 8. So Pss. 77. 12 and 143. 5).

As a noun, it would mean a *meditation*, or a speaking in premeditated words; and therefore worthy of memory or repetition.

If the three Psalms be read in the light of this word, we shall note the subjects which are so worthy of our meditation, and not think about music.

In Ps. 9. 16 it is the judgment of Jehovah.

In Ps. 19. 14 it is the words and the work of Jehovah.

In Ps. 92. 2, 3 it is the lovingkindness and faithfulness of Jehovah.

II. SELAH.

This word may be from one of two roots; from *sālāh* = to pause; or from *sālal* = to lift up.

There is no need to descend to the guesses as to musical terms. A reference to Ap. 65 (p. 92, Int. Col. 1) will lead us to connect it with *subject-matter*, not with music; and with *truth*, not with tunes.

Some say it occurs always at the beginning of a strophe; others, always at the end. But this is a question of fact, and not of argument.

The outstanding fact is that in four cases it comes in *the middle of a verse*, i.e. Ps. 55. 19; 57. 3; and Hab. 3. 3, 9.

This is fatal to both theories, but yet it helps us to, and agrees with, the right conclusion, that both are the two halves of one truth. *Selah* does connect the end of one strophe with the beginning of the next; and, indeed, in four cases it connects the end of one Psalm with the beginning of the next, thus uniting the two Psalms (see Pss. 3 with 4; 9 with 10; 24 with 25, and 46 with 47).

Selah, therefore, neither ends nor begins a passage, but it CONNECTS the two passages between which it is placed.

An examination of each occurrence will show what this connection is. It is neither the pausing on one subject; nor the passing on from one subject to another: but it is the connecting of the two subjects together.

Sometimes it is the Structures which are connected.

Sometimes it is synthetic, and adds a development of thought by connecting a prayer with that which forms the basis of it.

Sometimes it is antithetic, and adds a contrast.

Or it connects a cause with an effect, or an effect with a cause.

It is a *thought-link*, which bids us look *back* at what has been said, and mark its connection with what is *to follow*; or to some additional consequent teaching.

Thus, if it be derived from *sālāh*, to pause, it is not the instruments of music which are to pause while the voices continue to sing; but it is our hearts which are to pause and to note the connection of precious truths.

If it be derived from *sālal*, to lift up, then, it is not the instruments which are to lift up their sound in a louder degree, but our hearts which are to be lifted up to consider more solemnly the two truths which are about to be connected.

These connections, showing the importance and object of each "Selah", are given in the notes on each occurrence of the word.

The phenomena connected with "Selah" may be thus stated:

The word occurs seventy-four times in the Bible, and all are in the Old Testament.

Of these, seventy-one are in the Book of Psalms, and three are in the model Psalm, "the prayer of Habakkuk", ch. 3.

The use of the word is confined to thirty-nine Psalms out of the 150. In sixteen of these thirty-nine it occurs once (7, 20, 21, 44, 47, 48, 50, 54, 60, 61, 75, 81, 82, 83, 85, and 143): of these thirty-nine Psalms, thirty-one are in Psalms handed over to "the chief Musician". (See Ap. 64.)

In fifteen Psalms it occurs *twice* (4, 9, 24, 39, 49, 52, 55, 57, 59, 62, 67, 76, 84, 87, and 88).

In seven Psalms it occurs *thrice* (3, 32, 46, 66, 68, 77, and 140).

In one Psalm it occurs *four* times, viz. Ps. 89.

It is distributed over the five Books of the Psalms (see p. 720) as follows:

Book I (1—41), seventeen times in nine Psalms.
Book II (42—72), thirty times in seventeen Psalms.
Book III (73—89), twenty times in eleven Psalms.
Book IV (90—150), four times in two Psalms.

67 THE SONGS OF THE DEGREES.

There is no difference of opinion as to the meaning of the word "degrees". It means "steps", but interpretations of the use of the word in this connection manifest a great difference and discordance.

Some think these Psalms were so called because they were sung on the fifteen steps of the Temple. But there is no evidence that there were fifteen steps. In Ezekiel's Temple (Ezek. 40. 22, 31) there are to be two flights; one of *seven* steps in the *outer* court, and another of *eight* steps in the *inner* court. But that Temple is the subject of prophecy, and is still future.

Others suggest "a Song of the higher choir", "on the stairs of some high place"; others, "in a higher key". Others interpret them of "the going up of the Ark" to Zion; others, of "the going up of the tribes" to the feasts; others, "a Song of high degree". Others refer them to "a synthetic arrangement of the parallel lines"; others, that they refer to "the going up from Babylon", which makes them all "post-exilic". Others regard them as referring to the yet future return of Israel from their long dispersion; while yet others spiritualize all the expressions, and interpret them of the experiences of the Church of God at all times, and in the present day.

One thing is clear, i.e. that *all* these interpretations cannot be correct. So we still look for one which shall be worthy of the dignity of the Word of God as "written for our learning"; and one which shall produce and combine intellectual enjoyment with experimental satisfaction.

Dr. Thirtle[1] has called attention to the use of the definite article. The Hebrew reads "A Song of THE Degrees" (*Shîr hamma'ălôth*). In this simple fact lies the key to the solution of the problem, which is as simple in its nature as it is grand in its results.

Once we note the use of the definite article, "THE Degrees", we naturally ask *what* Degrees? The answer comes from the Word of God itself, and not from the guesses and imaginations of men. The only "degrees" of which we read in the Bible are "the degrees" on the sundial of Ahaz, by which the shadow of the sun went backward in the days of his son Hezekiah, as a sign from Jehovah that he should recover from his sickness, while Jerusalem was surrounded by the armies of the king of Assyria, and Hezekiah was under sentence of death from the King of Terrors (see 2 Kings 20. 8–11, and the Structure of the chapters in Isa. 36—39). Scripture knows of no other steps or "degrees" that can be connected with the shadow of the sun.

On recovery from his sickness, Hezekiah said (Isa. 38. 20):

> "Jehovah was ready to save me:
> Therefore we will sing MY SONGS[2] to the stringed instruments
> All the days of our life
> In the house of Jehovah."[3]

More than 250 years ago (1602-75) this interpretation was suggested in a passing remark by Dr. John Lightfoot in his work on *Old Testament Chronology*: but so far as Dr. Thirtle is concerned, it was his own independent discovery.

The number of these Psalms (fifteen) adds its testimony to the certainty of this interpretation. It corresponds with the number of the years (fifteen), which were added to Hezekiah's life: while the number written by himself (ten) corresponds with the number of "the degrees" by which "the shadow of the sun went backward".

Hezekiah called them "MY songs". There was no need to put his own name to them, but he put the names to the other five. The one by Solomon is in the centre, with two by David on either side. In each of the seven Psalms (on either side of the central Psalm) the name "Jehovah" occurs twenty-four times, and "Jah" twice (once in the third Psalm of each seven). In the central Psalm, "Jehovah" occurs three times.

There are five groups consisting of three Psalms each. The first of each group has *Distress* for its subject; the second has *Trust in Jehovah*; while the third has *Blessing and peace in Zion*.

In the notes on these Psalms, the passages in the Kings, Chronicles, and Isaiah, to which they refer, are carefully supplied: the passages in the historical books also are referred to in these Psalms.

Here we give, in order, the facts of Hezekiah's history which are referred to in these Psalms. These fifteen points of contact can be used in connection both with the Psalms and the historical books.

We have noted *fifteen* events in the life of Hezekiah which find their counterpart, and are celebrated, in these fifteen Psalms. Space forbids our giving here more than the bare references. Further details will be found in the notes in the historical books, the prophet Isaiah, and the Psalms in question.

(i) RAB-SHAKEH'S BLASPHEMOUS TONGUE,

Which is mentioned in Isa. 37. 4, and 2 Kings 19. 16, is referred to in Pss. 120. 2, 3, and 123. 3, 4.

(ii) SENNACHERIB'S REPROACHES,

Which we find in 2 Kings 19. 25, 26, and Isa. 37. 26, 27, are repeated and practically quoted in Ps. 129. 5–7.

(iii) SENNACHERIB'S SHAME,

In 2 Chron. 32. 21. This is referred to in Ps. 129. 4, 5.

(iv) HEZEKIAH'S EARNEST PRAYER.

Isa. 38. 3, 10–20. 2 Chron. 32. 20, and 2 Kings 19. 2, 4, 15–19; 20. 2, 3, finds more than its echo in Pss. 120. 1; 123. 1-3; 130. 1, 2.

(v) GOD, "THE MAKER OF HEAVEN AND EARTH",

Was He to Whom Hezekiah addressed his prayer. This was in retort to idolatrous railings of Rab-shakeh in 2 Chron. 32. 19. See notes on Pss. 121. 1, 2, 6; 123. 1 (cp. 2 Kings 19. 15. Isa. 37. 16); 124. 8; 134. 3.

(vi) HEZEKIAH'S DESIRE FOR PEACE

Is seen in Isa. 38. 17; and in Ps. 120. 6, 7 we see the expression of it; for in 2 Chron. 32. 1–3 Sennacherib's "face was for war": hence, when Hezekiah says "I am for peace", who can doubt the reference to 2 Kings 18. 19, &c. and Isa. 36. 5, &c. See further Ps. 122. 6, 7, 125. 5, and 128. 6, and his own last desire for peace in 2 Kings 20. 19.

(vii) JEHOVAH'S PROMISED HELP.

In 2 Kings 19. 32–34; 20. 6, we have Jehovah's own answer to Sennacherib's challenge (2 Chron. 32. 10, 15, 17. Isa. 36. 20; 37. 11). Notice how Hezekiah treasured up this Divine pledge: Ps. 121. 2–8; 124. 1–3, 6; 125. 2; 126. 2, 3; 127. 1.

(viii) "FOR MY SERVANT DAVID'S SAKE".

This was the ground of Jehovah's promise (2 Kings 19. 34) in answer to Hezekiah's prayer in *v.* 14. See also 2 Kings 20. 5, 6. Observe how these words are taken up in 132. 1–10.

(ix) JEHOVAH'S SIGN TO HEZEKIAH.

In 2 Kings 19. 29, and Isa. 37. 30 this sign is given; and we see it referred to in Ps. 126. 5, 6; 128. 2. The continued perseverance of the sowers under great disappointment gives a picture of peaceful agriculturists at work at home, and not of exiles in a foreign land, or on their way home from Babylon.

(x) HEZEKIAH'S TRUST IN JEHOVAH.

This is the first thing recorded of Hezekiah (2 Kings 18. 5). It was the taunt of Rab-shakeh (2 Kings 18. 28–31), and is mentioned again and again (Isa. 36. 18; 37. 10). Now compare Ps. 121. 2; 125. 1–3; 127. 1; 130. 5–8.

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[1] *Old Testament Problems.* London: Henry Frowde, 1907.

[2] In the Psalms the word is *shîr* (see Ap. 65. xxiii), while in Isa. 38. 20 it is *n'gînah* (see Ap. 65. xiv). But the latter word, by the Fig. *Metonomy* (of the Subject), refers to the *words*, as *shîr* does (Ps. 69. 12; 77. 6. Lam. 3. 14, and in *v.* 63) to the "musick"; and the two words are used synonymously in the *super*-scriptions and *sub*-scriptions of Pss. 66 and 75.

[3] Note the Fig. *Epanadiplōsis* (Ap. 6), by which this statement is marked off, and its completeness emphasised by beginning and ending with the same word, "Jehovah".

(xi) HEZEKIAH LIKE A BIRD IN A CAGE.

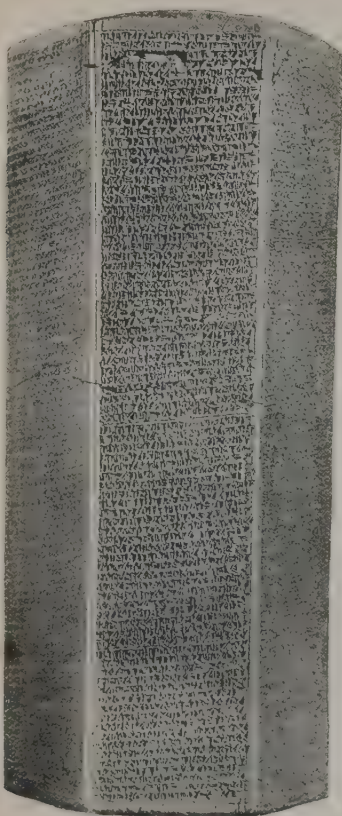
This is not mentioned in Scripture; but Sennacherib has written it down for us, and it may be read to-day in the British Museum in London, on a hexagonal cylinder of this very Sennacherib, King of Assyria (607–583 B.C.).[1]

By the kind permission of the Oxford University Press, we are privileged to give a reproduction of a photograph of this cylinder.

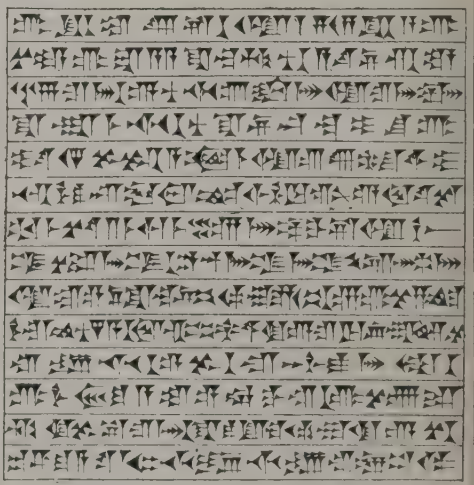
It is "one of the finest and most perfect objects of its class and kind ever discovered, and its importance as an historical document can hardly be overrated. It contains four hundred and eighty-seven lines of closely written but legible cuneiform text, inscribed in the Eponymy of Belimuranni, prefect of Karkemish".

The text records eight expeditions of Sennacherib. Among them is his description of this very siege of Jerusalem in the reign of Hezekiah.

By the same kind permission we are enabled to give a photographic facsimile of that portion of the cylinder, beginning with the eleventh line of the central column, which is shown in the illustration below.



SENNACHERIB'S CYLINDER, 607–583[1] B.C. (RECORDING HIS CAMPAIGNS) NOW IN THE BRITISH MUSEUM (55-10-3. 1).



LINES 11–24 OF THE CENTRAL COLUMN OF THE CYLINDER.

The words we wish to refer to are in the eleventh to the twenty-first lines. Sennacherib says:

11. "I fixed upon him. And of Hezekiah [king of the]
12. Jews, who had not submitted to my yoke,
13. forty-six of his fenced cities, and the strongholds, and the smaller cities
14. which were round about them and which were without number,
15. by the battering of rams, and by the attack of engines
16. and by the assaults of foot soldiers, and . . . . .[2]
17. I besieged, I captured, 200,150 people, small and great, male and female,
18. horses, and mules, and asses, and camels, and men,
19. and sheep innumerable from their midst I brought out, and
20. I reckoned [them] as spoil. [**Hezekiah** himself like a caged bird within Jerusalem,
21. **his royal city, I shut in, &c.**

[1] According to "received" dating this is usually given as 705–681 B.C. Sennacherib's siege of Jerusalem took place in the 14th year of Hezekiah (see 2 Kings xviii. 13; Isa. xxxvi. 1). According to Professor Sayce, 'Bible and Monuments' Victorious Lords, p. 80) this invasion took place four years after his accession, and, as he is supposed to have reigned twenty years afterwards (twenty-four years in all), his true regnal period would be, according to *The Companion Bible* dating (App. 50. V), 607–583 B.C. and not 705–681 B.C.

[2] The three words at the end of this line are the proper names of military engines.

Now read the words of Hezekiah in Ps. 124. 7:

"Our soul is escaped as a bird out of the snare of the fowlers:
The snare is broken, and we are delivered".

This takes the Psalm right back to the very days of Hezekiah and Sennacherib.

Indeed, it takes us back beyond the days of Hezekiah and Sennacherib: for *it is a Psalm of David*.

Some 360 years before Hezekiah (964-603 B.C.), David had found himself in similar trouble. He was hunted like a partridge in the mountains, pursued as a dog, and sought as a flea, by Saul. He had been shut up in his hiding places[1]. At such a time it was that David penned this Psalm (124). At such a similar time of Hezekiah's need, when he was shut up in his house by sickness, and besieged in Jerusalem by Sennacherib, he was indeed "like a caged bird". What Psalm could more suitably express the sense of his need, and his praise for Divine deliverance?

He had no need himself to write another "Song". Here was one ready to his hand. Indeed, David's reference to his escape "as a bird out of the snare of the fowlers" would be seized on by Hezekiah as exactly suited to express his deliverance from the "snare", as well as from the siege of Sennacherib.

It makes the history live again before our eyes.

We can see the vain boasting of his enemies; and hear his own praise, as he exclaims:

"Blessed be Jehovah, Who hath not given us as a prey to their teeth" (Ps. 124. 6).

(xii) THE CAPTIVITY OF ZION.

The foregoing statement of Sennacherib (see xi, p. 98), that he had taken away 200,150 captives from all the tribes of Israel, enables us to understand Hezekiah's prayer "for the remnant that are left". There is no need to forcibly introduce the captivity in Babylon. The "turning of captivity" was an idiomatic expression (by the Fig. *Paronomasia*[2], Ap. 6), used to emphasise the return of good fortune: not necessarily deliverance from a literal captivity or bondage. Jehovah "turned the captivity of Job" (Job 42. 10) by delivering him out of his troubles and giving him twice as much as he had before.

Ps. 126. 1-3 refers to the deliverance of Hezekiah and Zion, as well as to the captives mentioned on the cylinder of Sennacherib (see p. 98).

(xiii) HEZEKIAH'S ZEAL FOR "THE HOUSE OF JEHOVAH".

This was one of the most prominent features of Hezekiah's character. It occupied his thoughts and filled his heart. The first act of his reign was to "open the doors of the house of Jehovah" (2 Chron. 29. 3) which Ahaz his father had "shut up" (2 Chron. 28. 24). This was "in the first year of his reign, in the first month". See also Isa. 37. 1, 14. 2 Kings 20. 8. Isa. 38. 20, 22. Now read Pss. 122. 1, 9 and 134. 1, 2.

(xiv) HEZEKIAH CHILDLESS.

While the king of Assyria was besieging the gates of Zion, and the King of Terrors was besieging Hezekiah who was on his bed of sickness, Hezekiah at that moment had no heir to his throne; and the promise of Jehovah to David (2 Sam. 7. 12) seemed about to fail. Like Abraham when he had "no seed" (Gen. 15), Hezekiah must have been anxious at such a crisis.

He trusted in Jehovah for victory over his enemies; and he trusted in Jehovah for His faithfulness as to His promise to David. This is shown in Ps. 132. 11. In this crisis Jehovah sent Isaiah to Hezekiah with the promise of a son (2 Kings 20. 18. Isa. 39. 7). Not until three of the fifteen added years had passed was the promise fulfilled, in the birth of Manasseh. This it is which accounts for Hezekiah's anxiety.

There is nothing in the return from Babylon that can have any connection whatever with Psalms 127 and 128. Rejoicing in the multiplication of children in those sad days would be quite out of place. But in the case of Hezekiah, they stand out in all their full significance, and furnish an undesigned coincidence of the greatest importance. Read 127. 3-5, and the whole of Ps. 128, the last verse of which reflects Hezekiah's words (Isa. 39. 8).

(xv) THE PASSOVER FOR "ALL ISRAEL".

The proper time for keeping the Passover was already past, but rather than wait eleven months, Hezekiah resolved to keep it in the *second* month, according to the provision made for such an occasion in Num. 9. 1-11 (2 Chron. 30. 1-3).

Moreover, Hezekiah would have it for "all Israel" (2 Chron. 30. 5, 6). So the tribes from the North came down and united with the tribes of the South (2 Chron. 30. 11, 18). The hand of God was with them to give them "ONE HEART" (2 Chron. 30. 12). Then we read in 2 Chron. 30. 25, 26 of the happiness of it all.

Psalm 133 celebrates this great event of Hezekiah's reign; but it is a Psalm of David. Yes, but it celebrates another occasion precisely similar, when David's message "bowed the heart of all the men of Judah, even as the heart of ONE MAN" (2 Sam. 19. 14; cp. *v.* 9). It was exactly suited, therefore, to Hezekiah's circumstances. Hezekiah's purpose was to unite the tribes of the Northern Kingdom with the tribes of the South. Hermon's dew was one with the dew on Zion. The same cloud of the *night mist* united Israel and Judah; and we are invited to "Behold how good and pleasant it was for brethren to dwell together AT ONE".

These fifteen points put these "Songs of THE degrees" back into their historic setting, more than 600 years before Christ; and rescues them from the hands of those who would bring them down to about 150 B.C. and force them to have some connection with times and events for which no historical basis whatever can be found.

[1] Read 1 Sam. 23. 1-13, 19-24, 12, 14; 26. 1-20.

[2] *v'shabti, eth-sh'buth.* Cp. 2 Chron. 28. 11. Neh. 8. 17. Job 42. 10. Pss. 14. 7; 53. 6; 85. 1; 126. 1, 4. Jer. 30. 3, 18; 31. 23; 32. 44; 33. 7, 11, 26; 48 47; 49. 6, 39. Lam. 2. 14. Ezek. 16. 53; 29. 14; 39. 25. Amos 9. 14. Zeph. 2. 7; 3. 20.

68

ZION.

I. OPHEL, OR "THE CITY OF DAVID".
II. THE JEBUSITE WATER-SUPPLY.
III. HEZEKIAH'S CONDUIT AND POOL.
IV. THE "SILOAM INSCRIPTION"
V. THE TEMPLE OF SOLOMON ON MOUNT MORIAH.
VI. SOLOMON'S ROYAL BUILDINGS ON MORIAH.
VII. SOLOMON'S ASCENT.
VIII. THE "DUNG GATE" OF NEHEMIAH.

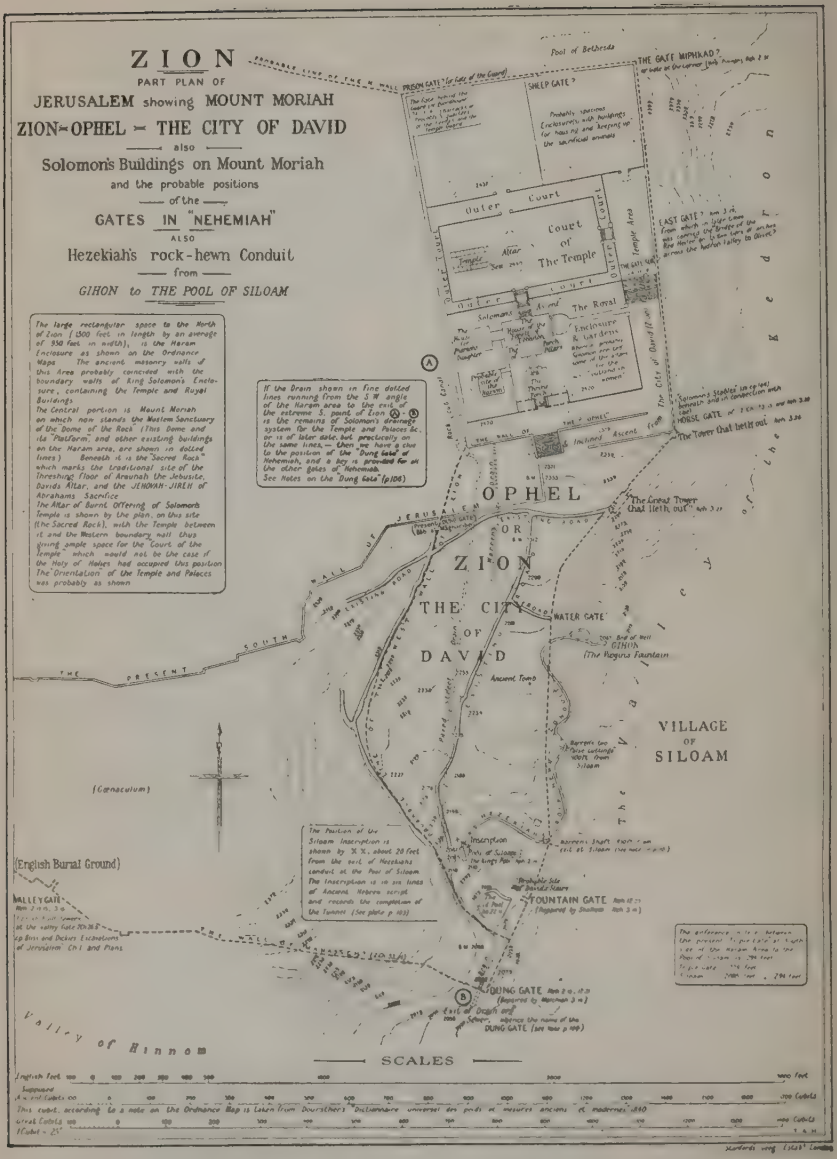
I. OPHEL, OR "THE CITY OF DAVID".

THAT Zion (Heb.) or Sion (Greek) was "the city of David" is clear from 2 Sam. 5. 7. That Ophel and Zion are equivalent names applied to the highest point or mound of the hill ridge running due south from Mount Moriah is now generally conceded.

That Zion was the name of the original Jebusite fortress on this summit, almost directly above Gihon (now known as "the Virgin's Fount"), is also accepted by the majority of the authorities on the topography of Jerusalem.

It therefore becomes necessary to readjust some of the place-names which have been given to a Zion on the west side of Jerusalem on traditionary accounts (which, from the time of Josephus onwards, have located Zion on the south-western hill of the city), and to transfer them to a Zion south of Mount Moriah.

This readjustment will transfer the name to the true site and satisfy the requirements of fulfilled prophecy, which declares that "Zion shall be ploughed as a field" (Jer. 26. 18. Micah 3. 12). This is true of the site now claimed for it; but is not wholly true of the traditional


ZION
PART PLAN OF
JERUSALEM showing MOUNT MORIAH
ZION & OPHEL & THE CITY OF DAVID
also
Solomon's Buildings on Mount Moriah
and the probable positions
of the
GATES IN "NEHEMIAH"
also
Hezekiah's rock-hewn Conduit
from
GIHON to THE POOL OF SILOAM
The large rectangular space to the North of Zion (1,500 feet in length by an average of 950 feet in width), is the Haram Enclosure as shown on the Ordinance Maps. The ancient masonry walls of this Area probably coincided with the boundary walls of King Solomon's Enclosure, containing the Temple and Royal Buildings.
The Central portion is Mount Moriah on which now stands the Western Sanctuary of the Dome of the Rock (this Dome and its "Platform" and other existing buildings on the Haram area, are shown in dotted lines). Beneath it is the "Sacred Rock" which marks the traditional site of the Threshing Floor of Araunah the Jebusite, David's Altar, and the JEHOVAH-JIREH of Abraham's Sacrifice.
The Altar of Burnt Offering of Solomon's Temple is shown by the plan, on this site (the Sacred Rock), with the Temple between it and the Western boundary wall thus giving ample space for the "Courts of the Temple" which would not be the case if the Holy of Holies had occupied this position.
The Orientation of the Temple and Palaces was probably as shown
If the Drain shown in fine dotted lines running from the S.W. angle of the Haram area to the exit the extreme S. point of Zion (A) is the remains of Solomon's drainage system for the Temple and Palaces &c. or is of later date, but practically on the same lines, — then we have a clue to the position of the "Dung Gate" of Nehemiah, and a key is provided for all the other Gates of Nehemiah.
See Notes on the "Dung Gate" (p.106)
The Position of the Siloam Inscription is shown by X X, about 20 feet from the exit of Hezekiah's conduit at the Pool of Siloam.
The Inscription is in six lines of Ancient Hebrew script and records the completion of the Tunnel (See plate p 103)
Pool of Bethesda
THE GATE MIPHKAD?
SHEEP GATE?
Probably adjoining Enclosures with buildings for habitation and housing of the sacrificial animals
Outer Court
Court of The Temple
Altar
Temple
Temple Area
EAST GATE?
Solomon's Palace
The Royal Enclosure & Gardens
Solomon's Stables
HORSE GATE
The Tower that lieth out
OPHEL
The Great Tower that lieth out
ZION
THE CITY OF DAVID
WATER GATE
GIHON
The Virgin's Fountain
Ancient Tomb
VILLAGE OF SILOAM
(Cenaculum)
(English Burial Ground)
VALLEY GATE
FOUNTAIN GATE
DUNG GATE
Valley of Hinnom
SCALES
English Feet
Cubits
Great Cubits
1 Cubit = 21"

site on the south-west side of Jerusalem, which still has buildings upon it.

The general plan on p. 100 is from the Ordnance Map of Jerusalem, from the survey by Sir Charles Wilson, and shows Moriah now occupied by the *Haram ash Sharif*, i.e. "*The noble Sanctuary*", which stands on its rectangular "platform" about the centre of what is known as "the Haram area". This and the other more or less ancient and modern buildings on this area are shown in dotted lines on the plans.

Immediately to the south lies the ridged hill on the summit or "swelling" of which stood the Jebusite fortress or citadel of Zion (or Ophel), from which the whole area immediately adjoining took its name, when captured by David, as "the city of David". Both name and title became in later times ascribed to the whole area of the city of Jerusalem.

The key to a right understanding of the whole question concerning the correct location of Zion is undoubtedly the spring known in the O.T. as Gihon (the modern name being "the Virgin's Fount"), with its underground rock-hewn conduit constructed by Hezekiah to convey the waters of the Fount to the Pool of Siloam *within* the enclosing wall of the city (see plan, p. 100).

Starting from the SE. angle of the "Haram area", this enclosing wall ran southward on the steep slope of the Zion or Ophel Hill, till it reached a point south of "the Old Pool" (Isa. 22. 11). Thence, turning sharply almost due N., the wall was carried round the bottom of the western slope of the Zion Hill, and ran NE. till it reached the south-westerly end of Moriah, at the corner of the present "Haram area"; and thence due E. till it completed the circuit at the SE. corner of the Haram. The line of this wall is indicated on the plan (p. 100) by the thick dotted line [1] thus - - - -.

[1] On the plan (p. 100) a point is marked at the south end of the conduit, as "Warren's Shaft". In his "Recovery of Jerusalem", Sir Charles Warren tells us that "at 450 feet from the Siloam end . . . we found a shaft leading upwards apparently to the open air." This is of great importance, as it alters considerably the conjectured line of wall that is shown on the P.E.F. plans as running due N. up the east slope of Ophel, from the great masonry dam below the Old Pool. This shaft *must* have been within the city wall. Therefore, as 450 feet from the exit at Siloam locates it as being beyond the first bend in the serpentine course of the conduit, the city wall must necessarily have been carried up at least 100 feet nearer to the east, and probably in the position it is shown in on the plan on p. 100.

N.B.—All the plans on these pages have been specially made for *The Companion Bible*.

II. THE JEBUSITE WATER-SUPPLY.

The rock-hewn conduit from Gihon (or the Virgin's Fount) is shown with remarkable accuracy on the Ordnance Survey maps. If, as it is confidently asserted, Gihon (or the well-spring or Fount of the Virgin) is the only *spring* in the immediate vicinity of Jerusalem, then Melchizedek, King of Salem, and, later, the Jebusites, would be in possession of the only unfailing water-supply of the district. That the Jebusites had access to this well or spring from *within* their wall and fortress is clear: but, in the end, it proved their undoing, for David's men obtained possession of Jebus by means of the *tzinnōr* (A.V. "gutter"), i.e. the channel and shaft leading from the well into their citadel. (See notes on 2 Sam. 5. 6–8 and 1 Chron. 11. 6; also the Section on p. 102).[1]

The spring is intermittent, overflowing periodically, thus pointing to the existence of either a natural chasm or reservoir, or a *made* reservoir, whose site is at present unknown. Possibly it is under Mount Moriah itself. Tradition has much to say as to a deep well with an unfailing water-supply beneath the Temple area. (Cp. also Ps. 46. 4.)[1]

The fortress or citadel of Zion was immediately above this well-spring, and its defenders could thus command their water-supply from within, and also the security of the source without.

Before the time of Hezekiah, "the city of David" was dependent upon *this source* for its water-supply in times of danger threatened from without, in the same manner that the Jebusites were, viz. they descended from Ophel by means of rock-hewn passages, with steps and slopes (still in existence) till they reached the top of Warren's Shaft (see Section of David's *tzinnōr* or "gutter", p. 102), and by means of buckets drew their water from the unfailing well-spring some 40 to 50 feet below. At the top of this shaft is still to be seen the iron ring employed for this purpose.

[1] This Section, by Sir Charles Warren's kind permission, is presented W. to E. (and facing north), like the other plans on pp. 100 and 105, so as not to confuse the reader. In the Section, as shown on p. 102, it must be understood that the opening to the canal running south is thus shown by way of accommodation.

[1] The Heb. word *nāchar* here is used of a constant flow of water in contrast with *nāhal*, which means a *wady* or *summer* stream dependent on rains.

III. HEZEKIAH'S CONDUIT AND POOL.

The rock-hewn tunnel or conduit discovered by Sir Charles Warren in 1867, and first mentioned by him, conveyed the overflow water [1] from this spring to the Pool of Siloam.

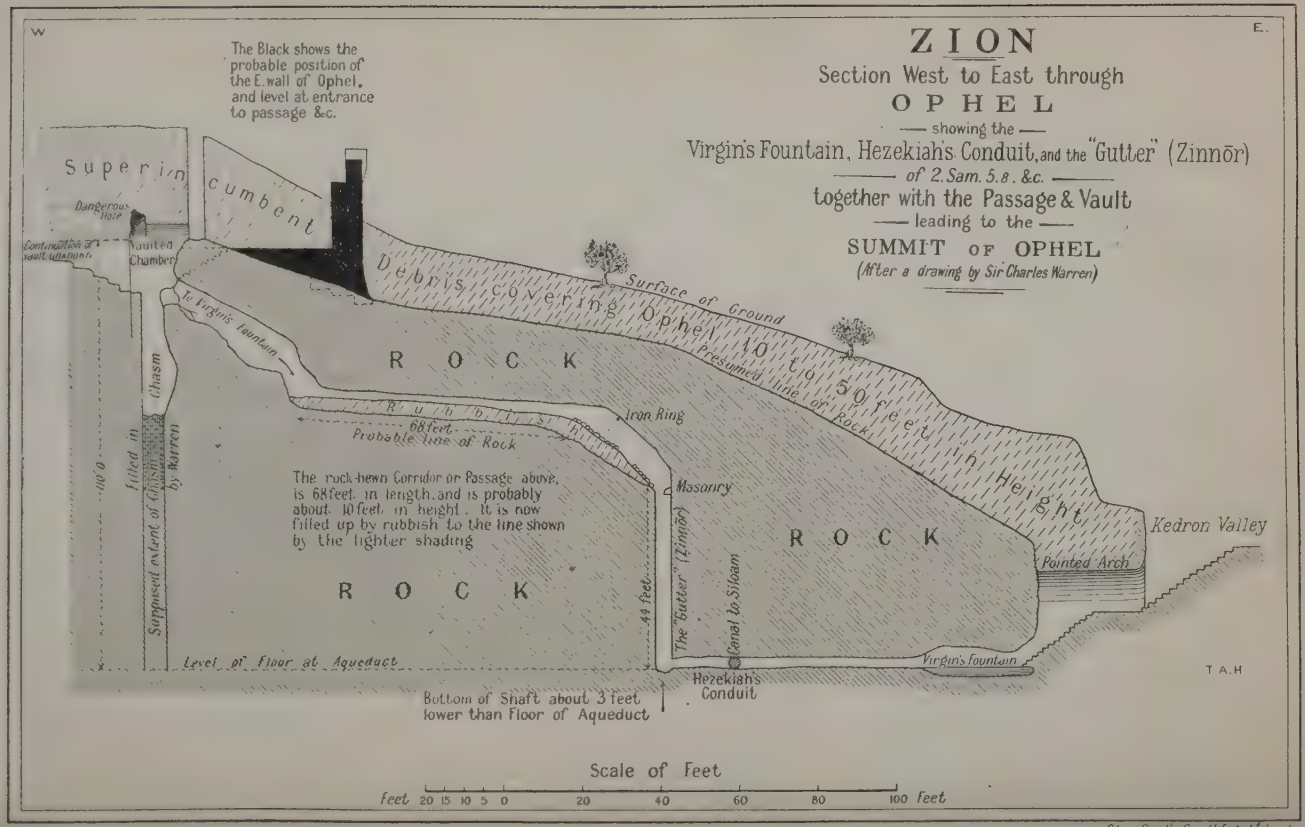
That this conduit and pool were made by Hezekiah is now considered certain from the inscription found in the tunnel itself (see the plan on p. 100). Hezekiah, before the Assyrian invasion, in 603 B.C. (see Ap. 50. V, p. 60), constructed this tunnel and brought the water from Gihon to a new pool (*above* "the Old Pool" of Isa. 22. 11) that he had made for the purpose (2 Kings 20. 20). This pool henceforth became known as "the King's Pool" (Neh. 2. 14). When the Assyrian army approached, Hezekiah "stopped the waters of the fountains which were without the city" (2 Chron. 32. 3–5), i.e. he concealed their extra-mural approaches and outlets.

The Siloam Inscription, discovered in 1880, on a stone on the right wall of the tunnel about 20 feet from its exit into the Pool of Siloam, is undoubtedly the work of Hezekiah (see plate, p. 103). An interesting fact with regard to this inscription is that it gives the length of the conduit in *cubits*, which, being compared with modern measurements in English feet, shows that the cubit used was 17·5 inches or thereabouts.

If we knew for certain that the exact points from which Hezekiah measured exactly corresponded with those of the moderns, then we should be able to settle the vexed question as to the length of the cubit used, at all events in secular matters, by King Hezekiah. We do not, of course, know this, but it is of great interest to note the fact that the Inscription's 1,200 cubits, and the latest measurement of (about) 1,750 English feet yield a cubit of 17·5 inches [1].

[1] Before Hezekiah's time the overflow water must have escaped from the Virgin's Fount at a lower level than is now possible, and flowed out and down the lower end of the Kidron valley, past the king's garden, probably being the feeder for *Joab's* well (En-rogel ?).

[1] In a recent letter, Sir Charles Warren writes on this subject: "Stress must not be laid on the exactness of measurements made under conditions so difficult to obtain absolute accuracy." He adds, "it is impossible that any of the plans of the aqueduct can be rigidly correct, because the roof is so low that your head is horizontal in looking at the compass, so that you can only squint at it". It is necessary to remember this warning, coming from such a source. Nevertheless the figures, as above shown, are highly interesting.


W
E.
ZION
Section West to East through
OPHEL
— showing the —
Virgin's Fountain, Hezekiah's Conduit, and the "Gutter" (Zinnōr)
— of 2. Sam. 5. 8. &c. —
together with the Passage & Vault
— leading to the —
SUMMIT OF OPHEL
(After a drawing by Sir Charles Warren)
The Black shows the probable position of the E. wall of Ophel, and level at entrance to passage &c.
Superincumbent
Dangerous Note
Continuation of Vault uncleared
Vaulted Chamber
To Virgin's Fountain
Debris covering Ophel
Surface of Ground
Presumed line of Rock
40 to 50 feet in Height
ROCK
Rubbish
Iron Ring
68 feet
Probable line of Rock
Chasm filled in by Warren
Supposed extent of Chasm
40 feet
The rock-hewn Corridor or Passage above, is 68 feet in length, and is probably about 10 feet in height. It is now filled up by rubbish to the line shown by the lighter shading
Masonry
ROCK
ROCK
44 feet
The "Gutter" (Zinnōr)
Canal to Siloam
Kedron Valley
Pointed Arch
Level of Floor at Aqueduct
Virgin's Fountain
Hezekiah's Conduit
T. A. H
Bottom of Shaft about 3 feet lower than Floor of Aqueduct
Scale of Feet
Feet 20 15 10 5 0 20 40 60 80 100 Feet

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IV. THE SILOAM INSCRIPTION.

According to *The Companion Bible* Chronology (see Ap. 50 and 86) the date of this Inscription (see § III, pp. 101, 102) is given as 608–7 B.C. for the following reasons.

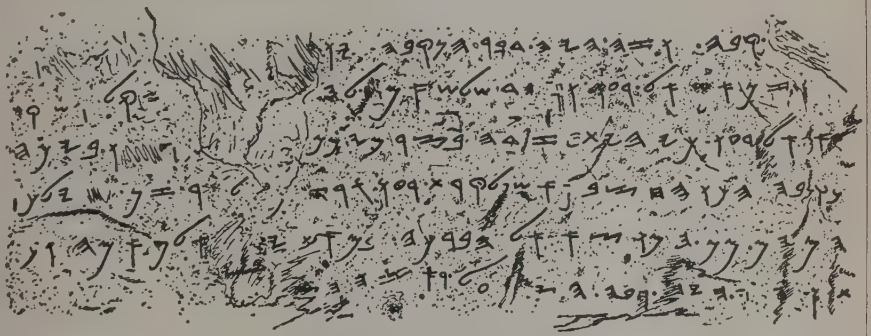
The fall of Samaria was in 611 B.C. Hezekiah, foreseeing that Judah's turn would follow, started the work of making the "Pool" and the "conduit" of 2 Kings 20. 20. This difficult undertaking would probably occupy two or three years.

When the siege of Jerusalem by Sennacherib was begun in Hezekiah's fourteenth year, this water-supply was complete and in working order, as Hezekiah had stopped the extra-mural outlets (2 Chron. 32. 2–4).

Therefore, the rock-hewn conduit from Gihon (now known as "the Virgin's Fountain") to Siloam must have been constructed between Hezekiah's sixth and fourteenth years (611–603 B.C.).

If we assume that it was begun soon after the fall of Samaria and occupied three years in construction, and that the Inscription was made on completion, as the record itself indicates, this gives us the date (above) 608–7 B.C.

It is graven in ancient Hebrew characters, similar to those of the Moabite Stone (see Ap. 54); and occupies six lines; the translation of which is given below.



TRANSLATION OF THE SILOAM INSCRIPTION.

Line 1. [Behold] the excavation. Now this is the history of the breaking through. While the workmen were still lifting up
,, 2. The pickaxe, each toward his neighbour, and while three cubits still remained to [cut through, each heard] the voice of the other calling
,, 3. to his neighbour, for there was an excess (or cleft) in the rock on the right . . . And on the day of the
,, 4. breaking through, the excavators struck, each to meet the other, pickaxe against pickaxe; and there flowed
,, 5. the waters from the spring to the pool over [a space of] one thousand and two hundred cubits. And . . .
,, 6. of a cubit was the height of the rock above the heads of the excavators.

V. THE TEMPLE OF SOLOMON ON MOUNT MORIAH.

The Plan on p. 105 shows the various buildings on the Temple area on the Moriah site to a larger scale. No attempt is made either to "design afresh" or, with the ready and often disastrous zeal of the modern iconoclast, to "restore" Solomon's Temple in this plan. The efforts put forth in the majority of cases by those who, with the best intentions, set forth their "ideas", result in melancholy exhibitions, from the crudely unhappy delineations of the earnest student, who works in entire ignorance of scales of measurement or the simplest requirements of the builder's art, to the redundantly fanciful productions of the professional designer, who, by his very acquaintance with the requirements of architecture, is often led to try and set before us what he imagines the Temple of Solomon, &c., ought to be. Accordingly, we have on the one hand bald representations of a Temple of practical impossibility, or, on the other, the most elaborate architectural confections from all sorts of sources—Phœnician, Egyptian, Grecian, Roman, and even Gothic.

Not content with these "styles" of architecture for Solomon's Temple, it is not unusual for illustrators of this subject to import into their designs all the details they can possibly assimilate from the specification of the *Millennial Temple* given by Ezekiel, and to add these on to the meagre details given of the Temple of Solomon!

One moment's serious attention to David's solemn statement in 1 Chron. 28. 12, 19, that he had received direct instruction from Jehovah for "the *pattern* of all that he had by the Spirit", and "in *writing*"—in other words, both *model* and *specification* from on High—ought to preserve us from such mistakes. The Temple was built from a heavenly plan and specification, and there is an entire absence of every detail that would enable us to "restore" such a building. Just as, in the case of the Tabernacle, the *essential* details are omitted, so that men may not copy the *Mishkān* (or habitation) of Jehovah, so, in the case of Solomon's Temple, we are placed in the same position.

The plan therefore given on p. 105 deals mainly with the figures given in the sacred records in bulk, merely arranging the various buildings in accordance with the position of the altar of burnt offering and the Temple in relation thereto.

The Altar of Burnt Offering is shown on the site of the "Sacred Stone", which is exactly under the centre of the present Moslem Sanctuary over it, known as "the *Dome of the Rock*".[1] This is the traditional site of David's altar on "the threshingfloor of Araunah the Jebusite". The Temple with its porch, the twin pillars *Jachin* and *Boaz*, and the molten sea, are shown to the west of the altar, and the wide open space, the Court of the Temple, is left blank—for the best of all reasons: we have no revelation as to how the space was occupied. Josephus and the Jewish rabbinical writings are alike useless for the purpose of informing us about Solomon's Temple. The simple fact is that we know next to nothing, and beyond the statements of "block" measurements, so to speak, we have no guide as to details. That there was an inner and outer court to the Temple is most probable, although there is no mention of *courts* until a later date.

[1] This and the other main buildings on the Haram area are shown on the plans by dotted lines.

VI. SOLOMON'S ROYAL BUILDINGS ON MOUNT MORIAH.

With regard to these the case is different. We are not told that David or Solomon received a Divine plan and specification for "the house of the forest of Lebanon", &c. Therefore it is permissible to try and arrange these buildings, according to the very slight details given, and according to the dictates of common sense.

It seems to be forgotten by some modern "Restorers" of Solomon's house, and other buildings, that the great king had received specially the gift of "*wisdom*". He was a man with "a *wise* and understanding heart", so that there was none like him before and after. Therefore he would not have fallen into the mistakes of palace building with which he is credited by some writers.[1]

Solomon's house was built of wood from the "forest of Lebanon", or, as we should say, "of Lebanon wood". It was 100 cubits long, 50 cubits broad, and 30 cubits in height. Although the number of cedar pillars is given, it is impossible to do more than indicate them on the plan by number. No details as to arrangement are given. The same remark applies to the Porch of Pillars, which apparently was a magnificent portico, to the house itself, and also to the statements concerning the *Porch of Judgment*. The gross dimensions are given of "*the Porch of Pillars*" (50 cubits by 30 cubits) and that is all; and we are told that "the house of Pharaoh's daughter" was like unto this porch. This probably means 50 cubits by 30 cubits, as shown on the plan. Apart from this, all is left *un*specified and vague.

[1] e.g. Prof. STADE in his *Geschichte des Volkes Israel*, gives an elaborate plan, which has been reproduced in one of the latest and most important works on Jerusalem. It is, however, completely at variance with the Scripture record. This plan makes havoc of the Bible statements as to the royal buildings, for it shows (1) The King's House, (2) The House of the Forest of Lebanon, (3) Hall of Pillars, (4) The Throne Hall, (5) House of Pharaoh's Daughter—whereas the Hebrew text of 1 Kings 7. 1–8 plainly records the fact that *Solomon's House* and the *House of the Forest of Lebanon* were one. This house had a "Porch of Pillars", probably to the south, and also, probably, south again, lay the *Porch of Judgment*, where Solomon sat to administer justice. This, as shown on p. 105, was situated in a position easy of access from "the city of David"—for the people's sake—and at a *sufficient distance* from the royal residence for the monarch's own sake. Solomon was a gentleman as well as a king, and it is incredible that he would have allowed the populace admission to the Judgment Hall through his own private grounds. The *House for Pharaoh's daughter* completes the buildings *specified*, although an extensive Harem must have been added later on.

VII. SOLOMON'S ASCENT.

This ascent, by which Solomon went up to the house of Jehovah, would be between the house and the outer court of the Temple, and would probably comprise two or three flights of steps or "stairs", protected by another covered portico or "porch", with pillars in accordance with the other buildings. The Temple area level would probably be some 15 or 20 feet above that of the king's house, and this difference in level would admit of the construction of an "ascent" that must have possessed features of unusual interest and magnificence from the account given of the visit of the Queen of Sheba (2 Kings 10. 1–10; 2 Chron. 9. 1–12).

To reach the level of the present Haram area at the south side from "the city of David", some means of easy ascent must have been employed. This is shown on the plan, p. 105, as being by a series of steps—forming an important stairway, giving direct means of approach to a spacious plateau on to which opened out the south end of the Judgment Hall or Porch. This would afford direct access to the people to the Hall for Judgment concerning their disputes, &c.

In addition to this great stairway for the people, there must also have been an easy way of "going up" from "the city of David" to the Temple area. This would probably be by means of an inclined ascent, such as that indicated on the plan (p. 105). It must be remembered that this would also be requisite for a roadway for the king's chariots, &c. The evidence is abundant that Solomon had a number of horses and chariots. These would hardly have been installed on the Haram area level, in juxtaposition with the royal buildings. The fact that beneath the SE. corner of the Haram is still to be seen the great underground series of pillars and arches known as "Solomon's stables", gives strength to the suggestion that the originals of these and the "Horse Gate" were in very close proximity. (See plan, p. 100.)

VIII. THE "DUNG GATE" OF NEHEMIAH.

On the plan (p. 100) is shown in dotted lines a large drain, running round the SW. angle of the Haram, to its exit at the extreme S. point of "the city of David" (Zion). This drain is of very great importance with regard to the question of locating the "Dung Gate" of Nehemiah.

In all probability this drain indicates the position of the "main-drainage system" of the Temple area, and the adjacent royal buildings, from the time of Solomon and onwards. Ample provision must have been made in buildings of the character and extent of the Temple and palace for the disposal of the blood of the sacrificial animals and the water of the ceremonial cleansings, in addition to the sewage from the Levitical quarters, and the huge court entourage of Solomon[1] and possibly some of the later kings. For this purpose a great drain must have been employed to convey all this sewage matter to the lower levels and outside the city.

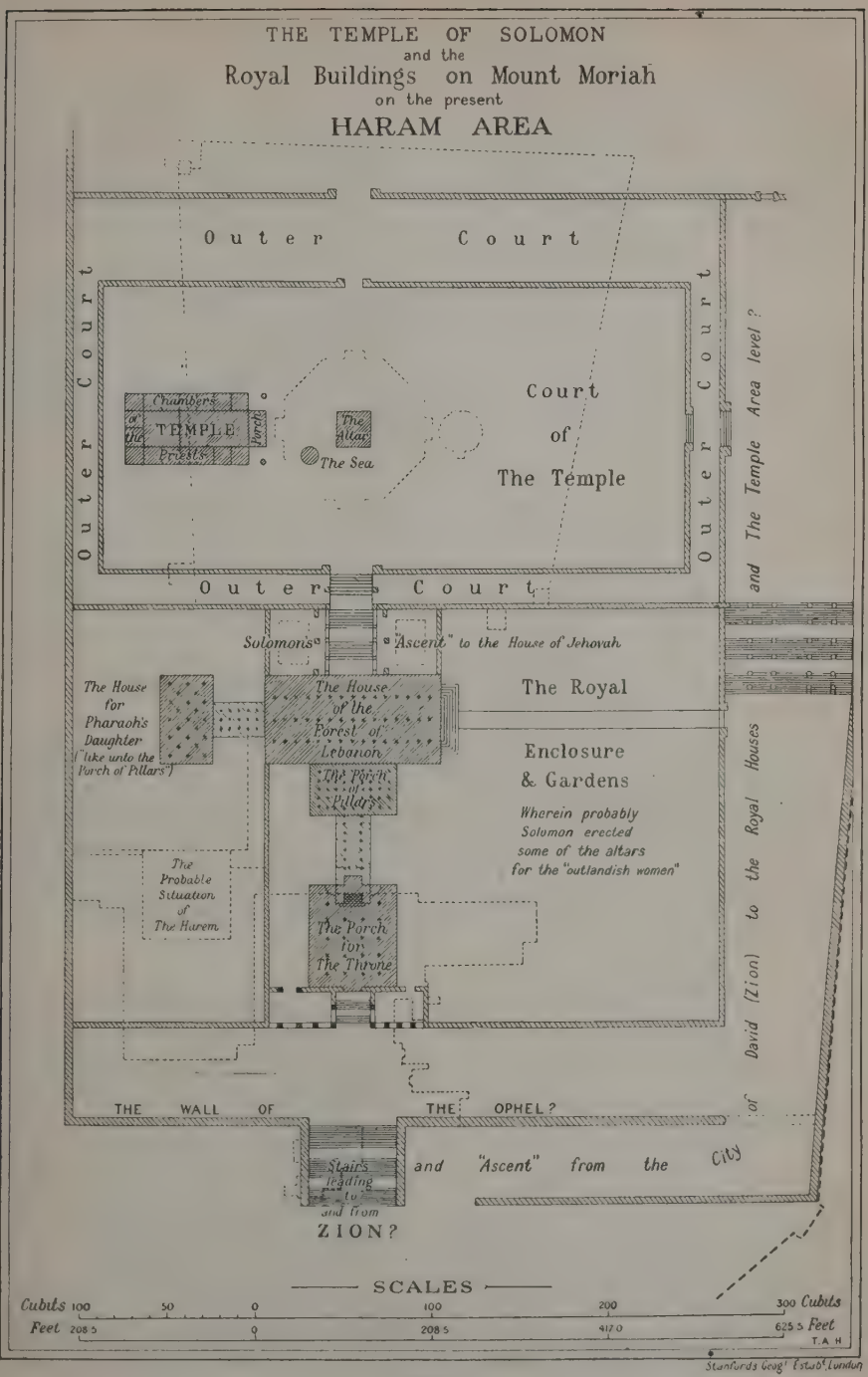
The fact that the remains of such a large drain or sewer are still in existence in much the position necessitated by the buildings on the Temple area, &c., suggests that this was either the one constructed by Solomon, or else one laid down on about the same lines at a later date[2].

As shown by the latest Palestine Exploration Fund plan of Jerusalem, this drain runs S. down the slope of the Tyropœon valley, past the Pool of Siloam (the King's Pool, Neh. 2. 14), and passes out under an ancient gateway, recently discovered, to the south of "the Old Pool" (Isa. 22. 11).

In all likelihood this gateway marks the position (there or thereabouts) of Nehemiah's "DUNG GATE". It would be so named from its close association with—as we should say now—the sewage outfall, as the drain (still existing here) passed out beneath it, to discharge itself a little lower down into the gully formed by the junction of the Kidron and Hinnom Valleys, and not far distant from the ridge site identified by some as *Aceldama*.

[1] The occupants of the *Harem*, and their attendants alone, would probably number at least 2,000.

[2] Another large drain is shown on the latest maps in this neighbourhood. This is known as "Warren's Drain". It starts from the Haram area, a little to the left of, and nearly parallel with, the one just referred to. This drain runs due south for some 700 feet, and then ends, apparently, abruptly. (See plan, p. 100.)


THE TEMPLE OF SOLOMON
and the
Royal Buildings on Mount Moriah
on the present
HARAM AREA
Outer Court
Outer Court
Outer Court
Outer Court
and The Temple Area level ?
Chambers of the Priests
TEMPLE
Porch
The Altar
The Sea
Court of The Temple
Solomons "Ascent" to the House of Jehovah
The House for Pharaoh's Daughter ("like unto the Porch of Pillars")
The House of the Forest of Lebanon
The Porch of Pillars
The Royal Enclosure & Gardens
Wherein probably Solomon erected some of the altars for the "outlandish women"
The Probable Situation of The Harem
The Porch for The Throne
THE WALL OF THE OPHEL ?
of David (Zion) to the Royal Houses
Stairs leading to and from ZION ?
and "Ascent" from the City
SCALES
Cubits 100 50 0 100 200 300 Cubits
Feet 208·5 0 208·5 417·0 625·5 Feet
T. A. H.
Stanfords Geogl Estabt London

That this is the case receives strong confirmation from the fact that this sewer or drain passes under the present south wall of Jerusalem in close proximity to the existing gate there, which still bears the Arabic name of *Bâb al Maghâribè* or the *Dung* Gate.

The difference in present levels from the SW. corner of the Haram to the "Dung Gate" (at the south of Zion), and shown on the plan, p. 100 A—B, is 300 feet. This is a fall admirably suited for the purposes such a drain would have to fulfil.

This being so, it supplies the key to unlock the difficulties relating to the location of the rest of the gates of Nehemiah.

The VALLEY GATE, from whence Nehemiah issued on his night inspection tour (C. 2), and from whence the two processions started E. and N. at the Dedication of the Wall (C. 12), is seen to be on the slope of the SW. hill. Recent explorations have revealed an ancient gateway in the position shown on the plan (p. 100).

The DUNG GATE being thus located at the extreme south of "the city of David", the next, or "Fountain Gate", is shown in close proximity to the site near which the "Stairs of David", leading up into the higher portion of the city of David, must undoubtedly have existed.

The WATER GATE is shown close to where an existing road now runs to Gihon; and the other gates follow on in orderly sequence till the SHEEP GATE is reached on the north of the Temple area, and close to the pool now identified as the Pool of Bethesda "by the Sheep Gate" (John 5. 2, marg.). This opened out probably into the large enclosure shown on the plan (p. 105) necessary for the reception and feeding of the vast numbers of sacrificial animals.

The PRISON GATE (or Gate of the Guard more probably) would be near the extreme NW. angle of the Temple area, and would be connected with the barracks or quarters of the Temple guard (from whence its name).

It was at this gate, Nehemiah tells us, the procession which started N. from the Valley Gate, at the dedication of the wall, "stood still", either to give the other company time to reach the same point, or else to allow the other, the priestly company under Ezra (Neh. 12. 36), to precede Nehemiah and the other lay "rulers" into the House of God for the general thanksgiving (12. 40).

69 TRUST.

In the Old Testament there are *seven* Hebrew words translated "trust", which itself occurs 155 times. "Trust" is the New Testament word "believe".

i. *bâṭaḥ=to confide in*, so as to be secure and without fear. This is the word rendered "trust" in 107 passages, viz. every passage except those given below.

ii. *ḥâṣâh=to flee for refuge to, take shelter in.* This is the word rendered "trust" in thirty-seven passages, viz. Deut. 32. 37. Judg. 9. 15. Ruth 2. 12. 2 Sam. 22. 3, 31. Pss. 2. 12; 5. 11; 7. 1; 11. 1; 16. 1; 17. 7; 18. 2, 30; 25. 20; 31. 1, 19; 34. 8, 22; 36. 7; 37. 40; 57. 1; 61. 4; 64. 10; 71. 1; 73. 28; 91. 4; 118. 8, 9; 141. 8; 144. 2. Prov. 30. 5. Isa. 14. 32; 30. 2, 3; 57. 13. Nah. 1. 7. Zeph. 3. 12.

iii. *'âman=to put faith in*; hence, *to stay* or *rest on.* Rendered "trust" in six passages, viz. Judg. 11. 20. Job 4. 18; 12. 20; 15. 15, 31. Mic. 7. 5.

iv. *ḥûl=to tarry*, or *wait for*, once: Job 35. 14.

v. *gâlal=to roll on*, or *devolve*, once: Ps. 22. 8.

vi. *yaḥal=to wait on*, or *for*, with confidence, twice: Job 13. 15. Isa. 51. 5.

vii. *r'ḥaz=to rely on*, once. Dan. 3. 28.

70 PSALM 15 AND "THE SERMON ON THE MOUNT".

The place of Ps. 15 is seen in the Structure of the first book of the Psalms (p. 721), in which the perfect man of Ps. 15 is set in contrast with "the man of the earth" and other men in Pss. 9-14. It sets forth the character and conditions of a true citizen of Zion.

Hence, the Lord Jesus, in proclaiming the kingdom, Matt. 4. 17—7. 29 (see the Structure of the whole Gospel), lays down the characters of the true subjects of the kingdom. The kingdom has nothing to do with the present Dispensation, which is one of Grace. The kingdom proclaimed by the King was rejected, and the King was crucified. Hence, "now we see NOT YET all things put under Him" (Heb. 2. 8). The kingdom is therefore now in abeyance. But when it shall be set up, then Ps. 15 and "The Sermon on the Mount" will find and receive their full and proper interpretation. See Ap. 68. ix; 71; and 72.

We note below the correspondence of the subjects treated, in the same order as they are set forth in the Psalm, which is so complete that it evidently formed the text on which the Sermon on the Mount was based. See the Structure of Matt. 5. 1—7. 27.

PSALM 15. *The Citizen of Zion.*	MATT. 5. 1—7. 29 *The Subjects of the Kingdom.*
ver. 1. The Introduction.	5. 3-12. The Introduction.
ver. 2. "He that walketh uprightly"	5. 13-16. Walking in the light.
"and worketh righteousness".	5. 17-20. "Your righteousness to exceed the righteousness of the scribes and Pharisees".
"And speaketh the truth from his heart".	5. 21—6. 34. Truth in the heart. Heart hatred. 5. 21-26. Heart adultery. 5. 27-32. Heart alms-giving. 6. 1-4. Heart prayer. 6. 5-15. Heart fasting. 6. 16-18. Heart treasure. 6. 19-21. Heart service. 6. 22-24. Heart rest. 6. 25-34.
ver. 3. "He that backbiteth not with his tongue. . . nor taketh up a reproach against his neighbour".	7. 1-5. "Why beholdest thou the mote that is in thy brother's eye?"
"Nor doeth evil to his neighbour".	5. 43-48. "Love your enemies".
ver. 4. "In whose eyes a vile person is contemned; but he honoureth them that fear the LORD".	7. 15-23. "Beware of false prophets". "Ye shall know them by their fruits".

The Citizen of Zion (*cont.*).

"He that sweareth to his own hurt, and changeth not".

ver. 5. "He that putteth not out his money to usury, nor taketh reward against the innocent".

"He that doeth these things shall never be moved".

The Subjects of the Kingdom (*cont.*).

5. 33–37. "Let your communication be, Yea, yea; Nay, nay".

5. 38–42. "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away".

7. 24–27. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. . . . it fell not".

71 "THE SUFFERINGS, AND THE GLORY".

We are told, in 1 Peter 1. 10–12, that the prophets of old searched "what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you . . . with the Holy Ghost sent down from heaven".

They wrote of the sufferings, and they wrote of the glory that should follow; but there was nothing to tell them about the times or seasons. Whether the glory was to follow immediately on the sufferings, or whether there was to be an interval, and whether that interval was to be short or long, no hint was given. Hence, they searched as to "what manner of time was signified".

This "time" refers to the "unsearchable riches of Christ". They could not then be traced. Even angels desire to look into these things (1 Pet. 1. 12).

"Now," all is revealed. It is ministered unto us, in the Scriptures of truth, on earth; and God is making known, by means of the Church, something of His manifold wisdom to the principalities and powers in the heavenly places (Eph. 3. 9, 10).

Angels and prophets saw the "sufferings" like the tops of a distant mountain range—while beyond it a farther range was seen in a distant haze of glory. But what lay between they could neither see nor know. But now it is revealed. The sufferings are past, and we are in the valley between these two mountain ranges. The glory is beyond. The secret "hid in God" has been made known; and we can understand, a little, the answer to the question of Christ to the two disciples: "Ought not Christ to have suffered these things, and to enter into His glory?" (Luke 24. 26).

They are linked together inseparably, especially in the first epistle of Peter. See 1 Pet. 1. 11; 3. 18; 4. 13; 5. 1.

In the Old Testament they are each frequently dwelt upon together: but, we find that, while the *glory* is often mentioned and enlarged upon by itself, without any reference to the sufferings, we never find the sufferings mentioned without the glory being referred to immediately after. Sometimes the change is quite sudden. In Ps. 22, note the change from *v.* 21 to *vv.* 22-end. In Ps. 102, note the change from *v.* 11 to *vv.* 12–end. In Isa. 53 note the change in the middle of *v.* 10. (See Ap. 72.)

It seems that when the sufferings are mentioned, we are not left to think that all is to end there. The glory may be mentioned alone, because there is to be no end to it. But to the sufferings there was to be an end, and that end was to be revealed in glory.

That is why, when the Lord makes the first mention of His sufferings, in Matt. 16. 21, He at once proceeded to speak of the time when He "shall come in the glory of His Father" (*v.* 27), and to add that some of those who were standing there should see it. And then, after six days, three of them saw the *power and coming* of our Lord Jesus Christ, and were eye-witnesses of His majesty, when they were with Him in the holy mount (2 Pet. 1. 16–18. Cp. John 1. 14).

Having heard of the sufferings, the disciples were not left to conclude that all was to end there: hence they were at once given the most wonderful exhibition of the glory which was to follow.

This is why the Transfiguration scene occurs in the third part of the Lord's ministry, which had to do with His sufferings. See notes on the Scriptures referred to above, and compare Ap. 72.

72 THE PARENTHESIS OF THE PRESENT DISPENSATION.

From what has been said in Ap. 63. ix and Ap. 71, it will be seen that there are different Dispensations, or different characters of Divine administration, suited to the different times in which such administrations are exercised.

The object of this appendix is to show that, in the Old Testament, while this present Dispensation was kept secret (cp. Matt. 13. 34, 35. Rom. 11. 25. Eph. 3. 5, 9, &c), there are remarkable breaks which can be explained only after we have the key put into our hands.

There are certain scriptures which we cannot understand unless we use this key. Like the angels and prophets (1 Pet. 1. 11, 12) we may search in vain, while others may refuse to search and "look into" these things, and profanely speak of it as the "gap theory".

Whether it be a "theory", let Scripture decide, and the Saviour Himself teach.

In the synagogue at Nazareth "He found the place where it was written:

The Spirit of the Lord is upon Me,
Because He hath anointed Me to preach the gospel to the poor;
He hath sent Me to heal the brokenhearted,
To preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To preach the acceptable year of the Lord.

* * * * * *

And He CLOSED THE BOOK, and He gave it again to the minister, and sat down" (Luke 4. 18–20). Why this mysterious action? Why not continue the reading? Because He could not; for the words which immediately follow refer to the end of this present Dispensation of Grace, and speak of the coming Dispensation of Judgment. Had he continued to read Isa. 61. 1, 2, the next line would have been

"And the day of vengeance of our God".

But this part of the prophecy was not then to be fulfilled

As far as He had read, He could truly say, "This day is this Scripture fulfilled in your ears." But He could not have said "This day is this Scripture fulfilled", had He not "closed the book", but gone on to read the next line.

And yet, in the A.V. and all other versions, there is only a comma between the two lines, while there is a period of nearly 2,000 years between the two statements. (In the MSS. there is no mark of punctuation at all.)

This will show the importance of "searching" and "looking into" the "manner of time" of which the prophets wrote.

Other examples may be found in

Gen. 1, between verses 1 and 2.
Ps. 22, between verses 21 and 22.
Ps. 118, in the middle of verse 22.
Isa. 9. 6, after the first clause.
Isa. 53, in the middle of verse 10.
Isa. 61, in the middle of verse 2 (see above).
Lam. 4, between verses 21 and 22.
Dan. 9, between verses 26 and 27.
Dan. 11, between verses 20 and 21.
Hos. 2, between verses 13 and 14.
Hos. 3, between verses 4 and 5.
Amos 9, between verses 10 and 11.
Micah 5, between verses 2 and 3.
Hab. 2, between verses 13 and 14.
Zeph. 3, between verses 7 and 8.
Zech. 9, between verses 9 and 10.
Matt. 10, in the middle of verse 23.
Matt. 12, in the middle of verse 20.
Luke 1, between verses 31 and 32.
Luke 21, in the middle of verse 24.
John 1, between verses 5 and 6.
1 Pet. 1, in the middle of verse 11.
Rev. 12, between verses 5 and 6.

73 THE TEN WORDS OF PSALM 119.

The number of the words which are frequently repeated in Ps. 119 has been variously given and enumerated by expositors and commentators. It will be better to give them here on the authority of the *Massōrah* (Ap. 30).

The rubric on verse 122 is as follows: "Throughout the whole of the Great Alphabet [i.e. the Alphabetic Psalm, 119] there is in every verse one of the following ten expressions: DEREK (=Way), 'ĒDŪTH (=Testimony), PIKKŪDĪM (=Precepts), MIZVĀH (=Commandment), 'IMRĀH (=Saying), TŌRĀH (=Law), MISHPĀṬ (=Judgment), ṢEDEḳ, ṢᵉDĀḳĀH, and ṢADDIḳ (=Righteousness), HOḳ, and HUKKĀH (=Statutes), DĀBĀR (=Word), which correspond to the Ten Commandments; except one verse, in which there is none of these: viz. verse 122." (*Massōrah*, Ginsburg's Edition, Vol. II.)

The following list includes all the "Ten Words" given above, with every occurrence in the Psalm, together with the first occurrence of each word.

(i) WAY (*derek*) is from *dārak, to tread with the feet*, and denotes *the act of walking*. Hence it is used of *a going*, or *way*, or *journeying*. The first occurrence is Gen. 3. 24. It occurs in this Psalm thirteen times: *vv.* 1, 3, 5, 14, 26, 27, 29, 30, 32, 33, 37, 59, 168.

(ii) TESTIMONIES (*'ēdūth*) is from *'ūd, to turn back again, to go over again, to reiterate*, hence, *to testify*. The first occurrence is Gen. 21. 30 (*ēdah*). It occurs in this Psalm twenty-three times; nine times (*'ēdūth*), *vv.* 14, 31, 36, 88, 99, 111, 125, 144, 157; fourteen times (*'ēdāh*, fem. sing.), *vv.* 2, 22, 24, 46, 59, 79, 95, 119, 125, 138, 146, 152, 167, 168.

(iii) PRECEPTS (*pikkūdim*) is from *pāḳad, to take oversight or charge:* hence, *mandates enjoined on others*. It occurs only in the Book of Psalms (see 19. 8; 103. 18; 111. 7). In Ps. 119 twenty-one times: *vv.* 4, 15, 27, 40, 45, 56, 63, 69, 78, 87, 93, 94, 100, 104, 110, 128, 134, 141, 159, 168, 173.

(iv) COMMANDMENTS (*mizvāh*) is from *ṣāvāh, to set up, constitute*. Hence, *constitutional commands*. First occurrence Gen. 26. 5. In Ps. 119 it occurs twenty-two times: *vv.* 6, 10, 19, 21, 32, 35, 47, 48, 60, 66, 73, 86, 96 (sing.), 98, 115, 127, 131, 143, 151, 166, 172, 176.

(v) WORD (*'imrāh*) is from *'āmar, to bring forth to light*; hence, *to say*. The verb is very regularly followed by the words used; hence *'imrah* means an utterance and the purport of it. Not the same as *dābār* (No. x below), which refers to the articulate utterance of it. The first occurrence is in Gen. 4. 23, and is rendered "speech". In plural only once, Ps. 12. 6 (the only place where the plural is found). In Ps. 119 it occurs nineteen times: viz. 11, 38, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 154, 158, 162, 170, 172. With *dābār* the two occur forty-two times.

(vi) LAW (*tōrāh*) is from *yārāh, to project, issue*: hence, *to point out, to show* (Prov. 6. 13). Then, *to instruct, teach*. The Tōrāh contains Jehovah's *Instructions* to His People, pointing out to them His will. First occurrence is in Gen. 26. 5 (pl.). In Ps. 119 it occurs twenty-five times: always in the singular: viz. *vv.* 1, 18, 29, 34, 44, 51, 53, 55, 61, 70, 72, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174.

(vii) JUDGMENT (*mishpāṭ*) is from *shāphaṭ, to set upright, erect* (cp. Eng. *right*, and German *richten* and *recht*); hence, *to judge*. *Mishpāṭ* means judgment. Its first occurrence is in Gen. 18. 19 (in Jehovah's mouth). In Ps. 119 it occurs twenty-three times (always in plural, except four times), viz.: *vv.* 7, 13, 20, 30, 39, 43, 52, 62, 75, 84, 91 (ordinances), 102, 106, 108, 120, 121, 132 (as thou usest to do, see note), 137, 149, 156, 160, 164, 175.

(viii) RIGHTEOUSNESS, RIGHT, &c. (*ṣedeḳ*, masc.), is from *ṣādaḳ, to be right, upright, just, righteous*. Hence the noun means *rightness*. By comparing the first occurrence (Lev. 19. 15) with the second (Lev. 19. 36) we get the idea that the word has special reference to *equal balancing*. *Ṣedeḳ* (masc.) occurs twelve times, and is rendered "righteousness": *vv.* 123, 142 (second), 144, 172; "right", *v.* 75 (marg. righteousness); "righteous", *vv.* 7, 62, 106, 138, 160, 164; "justice", *v.* 121. *Ṣedāḳāh* (fem.), first occurrence, Gen. 15. 6. In Ps. 119, "righteousness", *vv.* 40, 142 (first). *Ṣaddīḳ* (adj.), spoken of a king (2 Sam. 23. 3), once, in *v.* 137. The three words fifteen times in all.

(ix) STATUTE (*ḥoḳ* and *ḥūḳḳa*) is from *ḥāḳaḳ, to hew, cut in, engrave, inscribe*; hence, *to decree*, or *ordain*. The noun = a decree or ordinance. First occurrence, Gen. 26. 5 (*ḥukkāh* fem.). In Ps. 119 it occurs twenty-two times: viz.: *vv.* 5, 8, 12, 16 (*ḥūḳḳāh*, fem.), 23, 26, 33, 48, 54, 64, 68, 71, 80, 83, 112, 117, 118, 124, 135, 145, 155, 171.

(x) WORD, WORDS (*dābār*), is from *dābar, to arrange in a row*; hence, *to set forth in speech*. It refers to the articulate form of what is said, whether spoken or written (cp. v above); to the mode or manner by which the *ipsissima verba* are imparted. The first occurrence is in Gen. 11. 1 ("speech"). In Ps. 119 it occurs twenty-four times, three of them in pl., viz.: *vv.* 9, 16, 17, 25, 28, 42 (twice), 43, 49, 57 (pl.), 65, 74, 81, 89, 101, 105, 107, 114, 130 (pl.), 139 (pl.), 147, 160, 161, 169.

74 THE BOOK OF PROVERBS: INTRODUCTION AND ANALYSIS.[1]

The Book of Proverbs is generally described as belonging to a branch of Hebrew literature which has for its subject Wisdom, or, as we should say, Philosophy. This view has some truth in it; but it does not express the whole truth, as will appear from an analysis of the book, and a careful examination of its constituent parts.

The book makes no claim to unity of authorship; it is avowedly a collection, and includes the work of others besides Solomon the king. Hence, though in some sections there may be wisdom of a general order, in others one may find cautions and counsels which were intended for a particular individual, and not for "all sorts and conditions of men"; and which, therefore, are not abstract Wisdom in the sense implied by most expositors of the book.

The conviction that this is the case will grow upon those who discriminate the material of which the book is composed, noting the varying motives of the writers, and the outstanding characteristics of their proverbs, or sayings.

On the surface one distinguishes four divisions—The Proverbs of Solomon, the Words of the Wise, the Words of Agur, and the Words of Lemuel. As these several writings may be easily distinguished, there is no reason why we should summarily conclude that all the sections are of the "Wisdom" order.

Taken as a whole, the material rightly answers to the description of "Proverbs" (ch. 1, *v.* 1), or sententious sayings, generally completed in the distich, or verse of two lines; but, as the authorship is complex, so also there may be diversity of motive and object in the writings.

The present contention is that, while the Proverbs of Solomon may consist of teaching for all and sundry—dealing with prudence, discretion, and the conduct of life—the sections which contain "the Words of the Wise" were intended as instruction for a prince, and therefore designed to teach elementary lessons in policy and statecraft, even to show a young ruler how he might "cleanse his way", as the representative of Jehovah upon the throne of Israel. These parts of the book have hitherto been treated as if designed to emphasize certain commands of the Decalogue: whereas, in reality, they demand closer attention, as dealing with dangers and temptations such as would inevitably beset a king on the throne of Israel.

Hence, in a word, we find in the first twenty-nine chapters of the book several series of Proverbs which were FOR Solomon, and again several series which were BY Solomon.[2] Between the two classes there is a wide difference. Of those that were FOR the king, being, in fact, "Words of the Wise" (men, or teachers), given for the instruction of the young man, it may be said that, having a relation to the principles which were fundamental in the Divinely ordained constitution of Israel, they stand apart from the class of Proverbs which, enunciated by Solomon himself, were more or less generally concerned with the life and behaviour of the individual Israelite of the time.

The following is an analysis of the book from the point of view thus propounded:—

A. GENERAL INTRODUCTION—TITLE
(ch. 1. *vv.* 1–6).

Misapprehension on the part of the Massorites or their predecessors in the editing of the text, led to inclusion in the title of the line which, as heading, opens Section I. "The Words of the Wise and their dark sayings", or sententious utterances.

1. "Words of the Wise" (men, or teachers)—addresses by a father to a son, or rather by a teacher to a pupil, the distinctive terms being the same (*v.* 6–). The addresses are fifteen in number, and all of them introduced by the formula "My son" (1. 7—7. 27). The general subject of this section is embodied in the words "The fear of the LORD is the beginning of knowledge; but fools despise wisdom and instruction" (*v.* 7). The "son" is addressed directly, "thou" and "thee", "thy" being also used; and again and again he is warned, in the most solemn terms, against "the strange woman," i. e. the foreign or alien woman—such women having from time to time led astray any Israelites that consorted with them. Recall the allurements of the daughters of Moab; and the cases of Samson and Ahab. In other sections "my son" is warned against "sinners" and "the wicked",—that is, the heathen who knew not the true God, but who were haters of righteousness, lovers of war, and given to oppression. He is, in particular, counselled not to "strike hands" with such—i. e. not to enter into alliance or covenant with any such.

2. Two addresses, in the former of which (ch. 8, E[3]) Wisdom makes her claim upon the devotion of one who is urged to esteem her as better than gold or silver, and is reminded that by Wisdom alone can kings reign and princes decree justice; while in the latter (ch. 9), Wisdom and Folly are contrasted, the fear of Jehovah (or piety, as we know it to have been esteemed in Israel) is magnified, and a warning is uttered against the foolish woman, already introduced as "the strange woman", with whom no Israelite should have any association—assuredly no king in Israel should seek her company. In this section the address is sometimes to "ye", "them", "they" (that is, in the *plural*); at other times to "thee", "thou" (i. e. in the *singular* number). So far, after the title of the book, we have met with no mention of Solomon; and none of his work. Hitherto, we have had proverbs which Solomon *was taught*.

3. A collection of Proverbs by Solomon, being so described in the opening verse (10. 1, **C**). If the contents of sections 1 and 2 (**A** 1. 6—9. 18, p. 864), already described, had been by Solomon, there would have been no need in this place for the introductory line "The Proverbs of Solomon." The mode of address is quite unlike that of section 1, with its *second person* of the pronoun; the proverbs are not spoken to "my son", but they mention "he" and "him", using generally the *third person* of the pronoun. Apparently, they continue to ch. 19. 26, or thereabouts. They were for *men* in general to learn, and not for a prince or distinguished individual (as "my son").

4. Another section of addresses to "my son" begins with 19. 20 (**D**, p. 864) or thereabouts; and continues to the end of ch. 24. Here we have further lessons upon the ways of a king—like those of the earlier sections of the book, but quite unmatched by anything in "The Proverbs of Solomon" (see 19. 27, "My son"; and "the king" 20. 2, 8, 26, 28; 21. 1; 22. 11). These are "Words of the Wise" (men, or teachers): this is twice affirmed (22. 17; 24. 23 R.V.); and the occurrences of the formula "my son" are six in number (19. 27; 23. 15, 19, 26; 24. 13, 21). The counsels, like those of sections 1 and 2, are such as would eminently befit a prince in Israel: "my son" is instructed to regard the fear of the LORD as more desirable than riches (22. 1, 4). Apparently the words are addressed to one who is to sit among rulers (23. 1); one whose duty it is, for the present, to fear the king as well as God (24. 21); but one who is learning the duties of judicial administration (20. 8, 26, 28; 21. 3; 22. 11). There is nothing commonplace in warnings against "having respect of persons" in judgment: such counsel is for a ruler (24. 23, 24). In this section again the foreign woman is denounced (22. 14; 23. 27, 33); and riches are shown to be of no account in comparison with wisdom and righteousness (20. 15; 21. 6; 23. 4). In the earlier portion of this division the pronouns are mostly in the third person, "he" and "him"; afterwards in the second person, "thou", "thy", and "thee". The

[1] Contributed by Dr. J. W. Thirtle.
[2] See the Structure on p. 864, which corresponds with this analysis.

counsels are manifestly such as King Solomon should have taken to heart.

5. A second collection of Proverbs by Solomon—chapters 25 and 26 (see opening verse of chapter 25, ***C***, p. 864). The book having been brought into its present shape in the reign of King Hezekiah, this section was "copied out" by the scribes of that time. They would find in the royal library at Jerusalem many writings for the good of the nation, and among them some of the best utterances of Solomon, as well as of his father David, who was likewise a great patron of literature. The things said about kings are what might well be expected from one who was himself the occupant of a throne (25. 2–7).

6. Without special introduction, ch. 27 (**D**) begins another series of "Words of the Wise". The indication is found in the substance of the proverbs, which are so obviously designed as instruction for a prince, and also in the occurrence of the formula "my son" (27. 11). The general applicability of these words to the case of a ruler in Israel is obvious (see 28. 2, 6–8, 16; 29. 4, 12, 14, 26).

7. The words of Agur, the son of Jakeh (ch. 30, ***A***, p. 864).

8. The words of King Lemuel, the prophecy that his mother taught him (31. 1–9), leading to the poem on

9. The virtuous woman (31. 10–31).

In order to a proper understanding of "the Words of the Wise", it is needful to bear in mind the following facts:—

(1) The word "father" is used for a teacher—2 Kings 2. 12; 6. 21; 13. 14 (cp. Judg. 17. 10; 18. 19); and thus came to be the common designation of the Jewish Rabbins.

(2) The word "son" is used for a pupil—1 Sam. 3. 6, 16; 1 Kings 20. 35; 2 Kings 2. 3, 5, 7, 15, and elsewhere; for the Israelitish prophets, in some cases, conducted schools for young men, and received from them the obedience which was due to parents, in whose place they stood for the time being. In this connection, note the words of remorse, suggested as used by "my son" in the event of disobedience: I "have not obeyed the voice of MY TEACHERS, nor inclined mine ear to THEM THAT INSTRUCTED ME" (ch. 5. 13).

Again (3): The expressions "sinners", "wicked", "fools", and "hypocrites" were applied in Israel to the heathen, and those who followed their ways (Isa. 13. 11; 14. 5: cp. Ps. 9. 5; 26. 5; Prov. 3. 33; 28. 4, 28; 29. 2). Though, as suggested, dealing with politics, the "Words of the Wise" are in the language of the school; and the prince to whom the wise men address themselves is led to view the surrounding nations and their ways from the standpoint of those who find the beginning and end of knowledge in "the fear of the LORD".

(4) The "strange woman", whether answering to the Hebrew word *zarah* or *nokriah*, was not an erring Israelite, but an ALIEN woman, to traffic with whom would inevitably lead to declension from the Lord. Both Hebrew words are found in ch. 5. 20; and in ch. 6 (22 ff.) the subject is extended, and associated with adultery, in order that personal purity may be properly emphasized. As the Divine intention was that Israel should be separate from the nations of the earth (Deut. 7. 6, and refs.: cp. Ezek. 20. 32 ff.), it follows that the consorting with "strange women" implied contempt of the covenant purpose of God in regard to the elect family of Abraham. There were, moreover, other consequences. In the event of the transgressor being of the seed royal, such acts would bring confusion, and would imperil the dynasty of David, the king of Jehovah's choice; while all such offenders in Israel were thereby liable to be led into idolatry (Ex. 34. 16).

Through misinterpretation of ch. 2. 17, some have held that the "strange woman" was an adulteress of the house of Israel, and this has excluded from view the aspect which has thus far been presented. Careful examination of the passage, however, finds in the word "god", as here employed, no reference to Jehovah, but rather to the national "god", or gods, of the "alien woman". In this verse the teacher would emphasize the audacity of the flatterer: "she forsaketh the guide of her youth, and forgetteth the covenant of her god". That is, leaving her own people in Philistia, Edom, Moab, or Egypt, she has assumed the part of an adventuress, and come among a community of whose God she knows nothing.

It was quite in order, on the one hand, to speak of nations as the people of their god (Num. 21. 29: cp. 2 Kings 11. 17; Ps. 47. 9); and likewise, on the other hand, to speak of gods as the gods of distinctive peoples. (Judg. 11. 24; Jer. 43. 12; 48. 7: cp. Josh. 7. 13; Judg. 5. 3, 5; Isa. 8. 19; 40. 1). The usage thus indicated was sanctified in relation to the faithful in many passages of Holy Scripture: see the divergent courses of Orpah and Ruth (Ruth 1. 15, 16), and compare the gracious words of Jehovah: "I will be YOUR God, and ye shall be MY People" (Lev. 26. 12: cp. Ex. 6. 7; Jer. 7. 23; 11. 4; 24. 7; 30. 22; Ezek. 11. 20; 14. 11; 36. 28; 37. 27; Zech. 13. 9).

Another ground for the contention that the "strange woman" merely means an Israelite of evil reputation has been found by some in ch. 7. 19, 20—"the goodman is not at home, he is gone a long journey", &c. This, however, proves nothing against the position taken up in the analysis now presented. In fact, it may be assumed that, in the days of Solomon (as ever since) female corrupters of men, alien or otherwise, included some who had the protection of husbands, or men who sustained such a relation.

Thus we find "the Words of the Wise" to have been addressed by teachers to Solomon the prince, teachers whose desire it was to instruct him in the ways of his father's God: in fact, both parents are mentioned (1. 8; 6. 20). Accordingly, these sections of the book deal with the domestic politics of Israel. After the opening verse there is no mention of the nation in specific terms; but the fear of the Lord, the pious service of Jehovah, is inculcated as fundamental. The "Words" or "Sayings", as the title of the book intimates, treat of "discretion" and "wise dealing", as these are shown to relate to "the fear of the LORD". Moreover, the "Words" range themselves in classes that were distinctly anticipated in the Pentateuch as proper subjects for the consideration of rulers in Israel. This fact has an important bearing upon the age of the book, and also upon the age of other portions of the Old Testament.

For instance: in Deut. 17. 14–20 it is stipulated that, if, on settlement in the Land of Canaan, the People should desire a king, then in such matter they should have regard to the Divine choice, which would be, not to put responsibility upon a foreigner, but upon "one from among thy brethren". The stipulations are continued thus: (1) He shall not multiply horses, after the manner of the Egyptians; (2) he shall not multiply wives, who might "turn away his heart" from God; (3) he shall not greatly multiply to himself silver and gold; (4) he shall make a copy of the Law, and read therein daily, that he may learn to fear the Lord; (5) all this is to be to the end that he may prolong his days in his kingdom, and never lack successors on the throne. Moreover, in Deut. 7. 2–5 (cp. Ex. 34. 12 ff., and Josh. 23. 12, 13) it is laid down that the Israelites should destroy the Canaanites and their symbols of worship; should make no covenant with them, and should guard against intermarriage with them; the last-named prohibition being supported by the warning that it would lead to apostasy from Jehovah: "They will turn away thy son from following Me, that they may serve other gods."

To the thoughtful reader of the Book of Proverbs it is clear that the sanctions and prohibitions of these passages of the Pentateuch form the warp and woof of the teaching of the wise men to whose care the son of David was committed. The Proverbs of Solomon, strictly so called, as found in sections 3 and 5 of the book, are quite distinct from "The Words of the Wise", as given in sections 1, 2, 4 and 6, and addressed to "my son". The prince was, in these latter, diligently fortified against practices that would bring about religious apostasy, and eventuate in dynastic disaster. Hence,

in these divisions of the book, we find instruction which answers with precision to the stipulations given in the Pentateuch, thus:—(1) Horses are treated as of no account, for "victory is of the Lord" (21. 31). (2) The taking of foreign wives is condemned with unceasing energy (2. 16ff.; 6. 24ff.; 7. 5ff.). (3) Gold and silver, riches, are declared to be inferior to the fear of the Lord; in fact, to be at the disposal of wisdom, and therefore not to be desired apart therefrom (3. 16; 8. 18, 19; 22. 1–4: 23. 4, 5; 27. 24; 28. 6–8). (4) The majesty of the Law is affirmed, and to keep it is a mark of wisdom; while the man who turns away from hearing (and heeding) the Law cannot offer acceptable worship to God (6. 20–23; 28. 4–9; 29. 18). (5) Obedience is commended, and shown to bring prolongation of life (3. 2, 16; 4. 10; 9. 11; cp. 10. 27).

These several points agree with the stipulations of Deut. 17, as we have indicated them in the light of Deut. 7. Further, as the ruler was not to make covenant with the nations, so also we find denunciations of alliance with "sinners" and "strangers", as distinct from women (1. 10–15), "come with us . . . one purse" (6. 1; cp. 20. 26); also counsels against following the ways of the nations in regard to war (1. 10–18; 3. 30, 31; 4. 14–17). The lessons were of the utmost gravity; but, as we know, they were not, in their entirety, taken to heart by the young prince.

When, at length, Solomon was called upon to make his life-choice, he rightly prayed for wisdom rather than wealth; and, as we know, was given "a wise and understanding heart", also, in addition, that which he did not request, "both riches and honour" (1 Kings 3. 9–13). Hence, in his own Proverbs, Solomon spoke in praise of wisdom (13. 1; 14. 1), and accorded a secondary place to riches (11. 28; 13. 7, 8; 14. 24; 15. 6, 16; 16. 16; 18. 11). That teaching, however, which was of the greatest moment, he did not receive and hold fast. Accordingly, we peruse his Proverbs in vain for any warnings against the "strange woman". Clearly this lesson was not learnt. Hence, in the record of his life (1 Kings 11) we read:—

> King Solomon loved many strange women (the plural of the word *nokriah*), together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love (1, 2).

The words "concerning which the LORD said unto the children of Israel" take us back to Ex. 34. 16, and Deut. 7. 3, 4. The thing that was apprehended took place. We further read:—

> It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods (4–8).

In further contempt of the will of the Lord for his kingdom, Solomon introduced horses from Egypt (1 Kings 10. 26–29; cp. ch. 9. 19). The result was terrible. The kingdom was divided, in execution of the purpose set forth in 1 Kings 11. 11–13, and the ten tribes taken from under Rehoboam, the son of Solomon, of whom we read the significant (and repeated) words: "His mother's name was Naamah THE AMMONITESS" (1 Kings 14. 21, 31). And primarily this evil came from the folly of the king in consorting with foreign women, in defiance of the instructions of teachers whose words have come down to us in "the Words of the Wise". Such conduct was a breach of the Divine covenant. The serious view which was taken of all such proceedings by the pious Israelite may be gathered from the words and deeds of Ezra the Scribe, at the time of the Return (Ezra 9, 10 *passim*; cp. Neh. 13. 23ff. See also Josephus *Antiq.* VIII. vii. 5).

Having thus discriminated the Proverbs, and seen that, while some were written BY Solomon, others were written FOR him, we suggest that the instruction which was given to the young prince shows an intimate acquaintance with Israelitish policy, as Divinely ordained, and set out in the Book of Deuteronomy. That is to say, in the tenth century B.C., the cautions and warnings given in Deut. 7 and 17 were developed in detail by those who were charged with the education of him who was to succeed King David on the throne of Israel.

Yet the theory has been advanced, and is by many maintained, that the Book of Deuteronomy had no existence in the age of Solomon! Indeed, it has been boldly declared that Deuteronomy was written in the reign of Manasseh, some time near 650 B.C. And, naturally, scholars, who have not been able to distinguish allusions to the book in the early Prophets, have not been careful to look for any reflection of its teaching in the Book of Proverbs, which, so readily, has been placed in its entirety in the class of Wisdom Literature. Now, however, with due place and significance given to "the Words of the Wise", we see that the Fifth Book of the Pentateuch is demanded in the history of Israel over three hundred years before the time of its presumed "discovery" in the days of Manasseh, and still longer before its suggested fabrication in the days of Josiah.

If that is so, then the facts before us furnish another reason for profound distrust in regard to a system of criticism which exhibits tendency to hurry conclusions, while as yet the essential facts are not gathered, much less understood with thoroughness.

Thus we find that a study of the Book of Proverbs, with due attention to the divisions (most of them expressly indicated in the text), not only reflects light upon a great chapter of Israelitish history, but also has an important bearing upon critical questions, with which, hitherto, it has not been thought to have any intimate connection.

75 SPECIAL PASSAGES IN THE BOOK OF PROVERBS ACQUIRING NEW LIGHT.

In the Companion notes to the Book of Proverbs, it will be observed that certain words are carefully discriminated: such as the words for "fool", "poor"; the singular and plural of the wicked, the righteous, &c., are noted. But certain proverbs also are presented in a new light altogether. Among these are the following:

1. 7. "The fear of the LORD".
1. 17. "In vain the net is spread in the sight of any bird".
2. 7. "He layeth up sound wisdom for the righteous".
3. 2, 16. "Length of days" supposed to be given by "wisdom". See also 4. 10; 9. 11; 10. 27.
5. 2. "That thy lips may keep knowledge".
5. 14. "Almost in all evil".
16. 1. "The preparations of the heart in man . . . is from the LORD".
21. 1. "The king's heart is in the hand of the LORD as the rivers of water".
21. 4. "An high look, and a proud heart . . . is sin".

76 SUPPOSED "LATER" HEBREW WORDS IN ECCLESIASTES.

It is alleged by some modern critics that the Book of Ecclesiastes belongs to a much later date, and was written by a later hand, because certain words are alleged to belong to a later period of Hebrew literature. Several of these words are noted in the margin, but it may be useful to the student to find them together in one list.

i. *kānaṣ*, "gathered", ch. 2. 8. But it occurs in Pss. 33. 7; 147. 2. Ezek. 22. 21; 39. 28.

ii. *mᵉdinah*, "provinces", ch. 2. 8; 5. 8. But it is found in 1 Kings 20. 14, 15, 17, 19. Lam. 1. 1. Ezek. 19. 8.

iii. *miḳreh*, "event", or happening, ch. 2. 14, 15; 3. 19 (that which befalleth), and 9. 2, 3. But it is found in Ruth 2. 3; and 1 Sam. 6. 9; 20. 26.

iv. *shalaṭ*, "have rule", ch. 2. 19. But the word is found in Ps. 119. 133, and a derivative of it even in Gen. 42. 6.

v. *ḥēphēẓ*, "purpose", ch. 3. 1, 17; 5. 4, 8; 8. 6; 12. 1, 10. But it is found in 1 Sam. 15. 22, where it is rendered "delight"; also 18. 25. 2 Sam. 22. 20 (the verb). 1 Kings 5. 8, 9, 10; 9. 11; 10. 13; where it is rendered "desire". Even in Job 21. 21; 22. 3; where it is rendered "pleasure". In Isa. 53. 10 "pleasure" evidently means what Jehovah has been pleased to purpose. Cp. Isa. 44. 28; 46. 10.

vi. *sōph*, "the end", ch. 3. 11; 7. 2; 12. 13 (conclusion). This is found in 2 Chron. 20. 16. Joel 2. 20, where it is rendered "hinder part". The verb is found in Num. 22. 30, 30, and repeatedly in Job.

vii. *taḳaph*, "prevail", ch. 4. 12; but the only two other places where it occurs are Job 14. 20 and 15. 24.

viii. *miskēn*, "poor", ch. 4. 13; 9. 15, 15, 16; but the derivative of it is found in Deut. 8. 9.

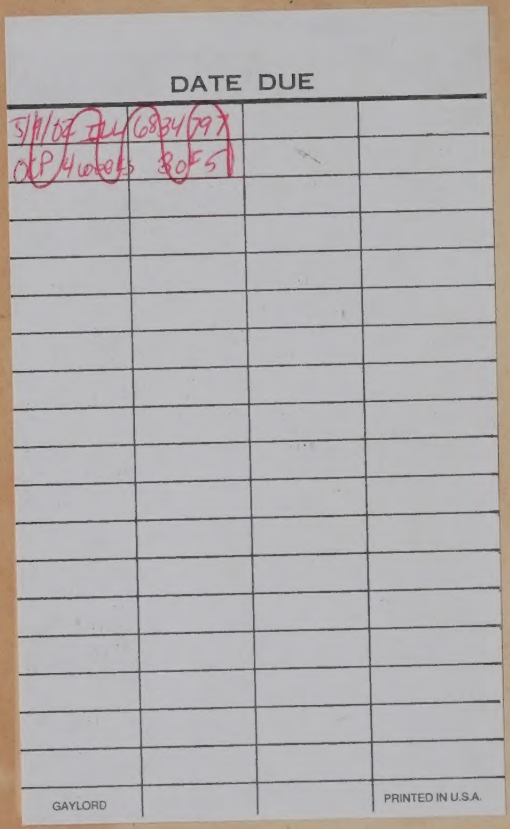
ix. *nᵉkāsīm*, "wealth", ch. 5. 19; 6. 2. This is found as early as Josh. 22. 8. 2 Chron. 1. 11, 12.

x. *'āmad*, "stand", "appear", ch. 8. 3. This occurs in Gen. 18. 8, 22; 19. 27; 24. 30; 41. 1, 17; 43. 15. Ex. 9. 10; 14. 19; 18. 13; 20. 18, 21, &c.; Lev. 19. 16.

xi. *kashēr*, "prosper", ch. 10. 10 (profitable); 11. 6 (prosper). But it is found in Ps. 68. 6, where "with chains" should perhaps be rendered "into prosperity".

xii. *zūa'*, "tremble", ch. 12. 3. But we find it in Hab. 2. 7 ("vex"), and its derivative *zᵉva'āh*, Isa. 28. 19. Jer. 15. 4; 24. 9.

These examples will be sufficient to show how slender is the argument on which an objection so grave, and a conclusion so premature, is based. Some of the references given above may be later, of course, than the true date of Ecclesiastes; nevertheless, they are all much earlier than the alleged date, which is about 200 B.C. or less.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